

MYSTICAL INTERPRETATIONS FROM THE GOSPELS

PART IV – GOSPELS OF JOHN & THOMAS



MYSTICAL INTERPRETATIONS FROM THE GOSPELS

PART IV GOSPELS OF JOHN & THOMAS

VAHE SIVACIYAN



TORONTO
- 2020 -

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V. Sivaciyan
sivaciyan@sympatico.ca

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PUBLICATIONS OF THE AUTHOR

The dates given are for the original publications in Armenian

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

From Light to Light (I) 2013

From Light to Light - II (Awakening) 2015

From Light to Light - III (Universal Laws) 2017

Meditation 2017

Mystical Interpretations from the Gospels

Part I – Events from the Life of Jesus ... 2018

Mystical Interpretations from the Gospels

Part II – Parables spoken by Jesus 2018

Mystical Interpretations from the Gospels

Part III – Jesus’ Sayings 2020

Mystical Interpretations from the Gospels

Part IV – Gospels of John & Thomas ... 2020

Spiritual Reflections 2019

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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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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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.

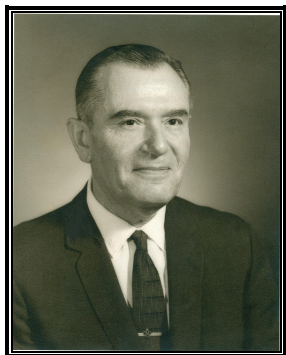


He immigrated to Toronto, Canada with his parents, where he completed his high school education. In 1968 received his Bachelor of Science degree from the University of Toronto, and in 1972, his Medical Doctorate degree from the same university. He specialized in Internal Medicine and in the sub-specialty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





**When our environment is pleasing,
we call that success.**

**When the physical body is pleasing,
we call that good health, when it is very pleasing we
call it pleasure.**

**When the “mental body” is pleasing,
we call that peace, when it is very pleasing, we call it
happiness.**

**When the “emotional body” is pleasing, we call it
love, when it is very pleasing, we call it compassion.**

**When the “energy body” is pleasing, we call that
bliss, when it is very pleasing it is called “rapture”.**

PREFACE

A

What is the purpose of the Gospels?

The Gospels represent the life of Jesus and all that He taught. Therefore, what was it that Jesus taught us with His life, with His actions and with His words?

Jesus, who had revealed Christ, the Son of God within Himself, taught us to be like Him and to be as perfect as the heavenly Father is; that is, to reveal the Christ within ourselves, which we call God-revelation.

Before revealing Christ, one should understand, should get to know the Christ, the Son of God. It was exactly this that Jesus taught us. Within nature, examples of everything are given to us. If we are astute and see the hidden teachings, then we will also be able to find the answers to most questions.

It is a well-known fact that man has a physical body and a mind, also known as a “mental body”, which is the domain of thoughts, emotions, feelings and the intellect. Man also has an “energy body” which is known as his soul. Man also has a spirit which animates these three “bodies”. It is also said that the spirit of an individual is the presence of Christ, the Son of God within the person. Based on this, the following is written in the New Testament: “Your bodies are God’s temples” and also “You are all children of God”. All this is good, but how should one find and get to know the Son of God, the Christ. He is the true being of each and every individual. Exactly because of this the old Greek dictum says: “know thyself”.

Let us consider both the nature and the teachings of Jesus. In one of my earlier books titled “From Light to Light II – Awakening”, near the end of Chapter I titled “Religion and Science” (page 57), in the section “The Human Nature”,

the full make-up of the human being is presented. In that presentation it was indicated that man was formed of 24 elements, but the first five of these elements are the basic ones. These are: earth, water, air, fire and ether.

Let us consider what nature and science teaches us regarding these elements and compare that with the teachings of Jesus. Let us first consider nature. Science tells us that for survival man needs four elements. These are: water, air, food and light. Without water, one loses one's physical strength within three days, the kidneys stop functioning and after one week, dies. Therefore water is an essential element for the survival of the physical body.

What has Christ said:

"Everyone who drinks this water will be thirsty again, but whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a spring of water welling up to eternal life." (John 4: 13-14)

"He said to me: "It is done. I am the Alpha and the Omega, the Beginning and the End. To him who is thirsty I will give to drink without cost from the spring of the water of life." (Revelation 21: 6)

What gives life to the physical body is the energy body. This is the life-giving energy of the Holy Spirit. One of the metaphorical meanings of water is also the energy of the Holy Spirit. It is exactly because of this that baptism is performed with water.

Christ has also said:

"I am the gate; whoever enters through me will be saved. He will come in and go out, and find pasture." (John 10: 9)

Although the "water" is the life giving force, Christ is the fountain, the "door" from whence we get the water of eternal life, the energy of the Holy Spirit.

For the survival of the physical body, air is also of the utmost importance. Without the oxygen provided by the inhaled air, one would die of suffocation.

In the same way, the spirit of man, the Christ within, is essential for his survival. Within the Bible the words “breath” and “spirit” are frequently used interchangeably and metaphorically. One example is the following quotation from the Book of Genesis Chapter 2, the creation of man’s individuality.

“the Lord God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.”

(Genesis 2: 7)

Man’s body is created from “earth”, but his individuality comes from the breath of God. Christ, the Son of God, is the spirit of man. It also partakes in the formation of the soul. The soul determines the individuality of the person according to the information contained in the energy body. Hence, the spirit, the Christ within is the true Being of the individual and the means of his soul.

The following quotation represents the resurrection of the two witnesses of God that were killed by the “beast from the Abyss” (Satan). After three days, their bodies remained in the street and then the breath of God resurrected them. (in some translations instead of the word “breath” the word “spirit” is used.

“But after the three and a half days, the breath of life from God entered the witnesses. They both stood up. Terror struck those who saw them.”

(Revelation 11: 11)

“And with that he breathed on them and said, “Receive the Holy Spirit.” (John 20: 22)

“The God ... he himself gives all men life and breath and everything else.” (Acts 17: 24-25)

It appears Christ is also the breath of life of man.

Food is also essential for the survival of the physical body. Food is the physical nourishment. Man is capable of living for some time without eating and constant fasting. Without food, after one week, he tends to weaken significantly and after one month, he dies. Man receives his energy from the release of energy contained within the chemicals he ingests as food. This is essential because man is unable to receive the energy of the Holy Spirit directly from the Christ within, because Christ, despite residing in him, is “sleeping”. Man, with his conduct, does not allow Him to wake up. Jesus survived in the wilderness for forty days without eating because He had revealed Christ within Himself and could receive from Christ the life giving energy of the Holy Spirit. Hence, Christ is also our “bread”, “food”. Did not Christ say?

“I am the bread of life. He who comes to me will never go hungry, and he who believes in me will never be thirsty.” (John 6: 35)

“I am the bread of life. Your forefathers ate the manna in the desert, yet they died. But here is the bread that comes down from heaven, which a man may eat and not die. I am the living bread that came down from heaven.” (John 6: 48-51)

Man, regarding his spiritual life, lives a short time and at the end, dies of spiritual starvation because the “bread” that Christ is giving, he is unable to receive and thus does not become worthy of eternal life.

It is a well-known fact that without the light of the sun, there would be no life on earth. The sun by the light it propagates, is the intermediary that transfers the life-giving energy of the Holy Spirit to the earth and thus it ensures the presence of life on earth. Therefore for life to be present, the presence of light is absolutely essential. The metaphorical meaning of light is also important. It represents knowledge and wisdom. Without consciousness man could not have any

wisdom or knowledge as well; therefore, light is also consciousness. It is the consciousness that “animates” the “mental body”. A person who is in a coma cannot be aware of anything. He cannot have any knowledge, any logic, any thought, or any emotion. The consciousness of man is the blessing of the Christ within himself. Within the entire cosmos there is only one consciousness and that is the consciousness of God. The consciousness of every individual is the proof of the presence of Christ, the Son of God within him; hence, every individual’s consciousness is nothing but a tiny portion of God’s consciousness expressed through him. Man has the ability to increase his level of consciousness by revealing Christ within himself. With a higher level of consciousness, he understands (sees) the Truth and the singularity (unity) of all, instead of seeing multiplicity and thinking that to be reality. The singularity is the Truth.

Christ has said:

“I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life.” (John 8: 12)

Just as a person in coma is unaware of our “reality” of the world, in the same way, regarding the spiritual life, we are all in coma and know nothing about the “Truth”, reality. The body that is sick in bed is still alive, but the person, who is in coma, is not even aware of the presence of his own body. With regards to our spiritual life, this life which we consider to be awake is no different than the comatose person lying in bed, unaware of reality. We know nothing about our spirit and our energy “body”. As a result of our low level of consciousness, we are unable to experience them. Therefore we need higher level of consciousness, the “Light” of Christ.

If we consider all the points presented above, it appears that Christ is the reason for the existence of everything and everybody. Christ is also the “life” within the entire cosmos. Within the creation, everything has life, undoubtedly

expressed at various levels. Even the insentient matter formed from some atoms has life because the particles forming the atoms are in constant motion and have consciousness. The electrons know to rotate around the nucleus, therefore they have life. Life is defined as the ability to move without external force being applied. Christ has said:

“I am the resurrection and the life. He who believes in me will live, even though he dies;” (John 11: 25)

“I am the way and the truth and the life. No one comes to the Father except through me.” (John 14: 6)

Above, it was presented that man was formed from five basic elements: water, earth (food), air, fire (light) and ether. Life is the ability of self-movement. The faster the molecules move, the more heat they produce. This heat is nothing but infrared light. Therefore, the “life” and the “light” that Christ has said, correspond to the fourth element, “fire”.

In summary, Christ is the source of the element “water” that makes our lives possible. He is also the “bread”, the nourishment, the “earth” element. Christ is also the “breath” of God that makes life possible. Christ is also our lives, He gives us the ability to move and to act and hence, He is the “heat”, “the fire” of our bodies. And Christ as the “light” of the world is our consciousness, which makes all the rest possible through awareness; therefore, He is the means of our existence. The “light” of Christ illuminates also our mental “body”.

Is it not true that the entire creation exists within “space” and without space, nothing could exist? Interestingly and surprisingly, within the Armenian language, the word for “space” (michots) has two meanings. One is of course “space” and the other is “means”. Hence, the “space” is the “means for existence. The space is the presence of the Holy Spirit and corresponds to the fifth element “ether”.

Based on this understanding, we should “see” the presence of Christ in everything and in everybody. If we do not see this, the fault is ours. As a result of our thoughts, words and deeds, we only allow the expression of a low level of consciousness within ourselves therefore we are unable to see the Truth. Within the last quotation above, Christ has also said: “I am the Truth”. Don’t we say that the only Truth is God? Based on this, either the reality of the multiplicity we are privy to is not real but only an illusion, or they are all various expressions of the same and one and only Christ. If this last statement is correct, then should we not interact with everything and everybody as we would if Jesus Christ was standing in front of us? Based on this understanding, should we ever get angry? Should we ever hate? Should we ever envy? Should we ever be disturbed? Should we ever look for vengeance? ...

Within the Gospels, Jesus, with his deeds and words was trying to teach us this. He showed us the path of perfection and of righteousness. Man searches for God everywhere and still has not understood that his true Being is the Son of God, the Christ. Therefore there is nothing to find, but only a realization. This realization is possible only with experiential knowledge and not through intellectual knowledge.

**Have mercy on me, O God,
According to your unfailing love;
according to your great
compassion blot out my
transgressions.**

B

This book has four chapters.

The first chapter contains interpretations and comments on verses from the Gospel of John that are not Jesus Christ's words. Instead they represent the writings of the author of this Gospel as well as some of the words of John the Baptist.

The second chapter represents reflections and interpretations of some exceptional verses that superficially appear to oppose each other or oppose the entire message of the Gospels.

The third chapter contains the Gospel of Thomas. The Gospel of Thomas was found in 1945, in Egypt, in both the Greek and Coptic languages. It is not part of the canonical Gospels accepted by the organized churches. Within the Gospel of Thomas there is absolutely no information about Jesus' life and His deeds. It contains only 114 verses, (*Some verses are divided into two separate ones, hence some say 118 verses. Those verses are represented in this book as parts "A" and "B"*) all the teachings (sayings) of Jesus Christ. Undoubtedly some of the verses are identical to the ones presented within the canonical Gospels. These verses will not be commented upon in this book if they have already been commented on in one of the first three volumes of this series of books.

In the fourth chapter, I have presented all that I have learned from the teachings of Jesus Christ as presented in the Gospels.

C

As I indicated in section “A” of this preface, 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 chapters 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.

* * *

D

Chapter V: « 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 Sivaciyan



PRAYER FOR FORGIVENESS

Lord forgive three sins that are due to my human limitations.

Thou art everywhere but I worship you here.

Thou art without form, but I worship you in this form.

Thou needest no praise, but I offer thee these prayers and salutations.



- I -

GOSPEL OF JOHN



GOSPEL OF JOHN

“In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. In him was life, and that life was the light of men. The light shines in the darkness, but the darkness has not understood it. There came a man who was sent from God; his name was John. He came as a witness to testify concerning that light, so that through him all men might believe. He himself was not the light; he came only as a witness to the light. The true light that gives light to every man was coming into the world. He was in the world, and though the world was made through him, the world did not recognize him. He came to that which was his own, but his own did not receive him. Yet to all who received him, to those who believed in his name, he gave the right to become children of God - children born not of natural descent, nor of human decision or a husband's will, but born of God. The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.” (John 1: 1-14)

This first chapter of the Gospel of John is read at the conclusion of every Holy Mass, before the dismissal of the congregation. In these verses, the entire process of creation is summarized and the purpose of human life is also given. These verses also describe the idea of the trinity clearly. The “word” is the translation of the greek word “Logos” (see also in my book titled “From Light to Light” pages 69-70). From the greek word “logos” also comes the word “logic” which means to reason. Therefore the creation has come about as a result of God’s “word” and proper reasoning; in other words,

with logical progression and is not accidental. What is the meaning of “the Word”? It is obvious that God is not a being resembling man that speaks as we do with the use of various words. Let us first understand as to what is speech. When we speak, we express an idea and the expression occurs with certain vibrations that we set up in the air. This vibration is called “sound”. Sound contains both information and a certain amount of energy as well. A strong sound does not only vibrate the air but also solid matter and structures. Based on this idea, the “word” of God is God’s energy. This energy we are taught to call the Holy Spirit. The Holy Spirit has always been with God. **“And the Word was God”** indicates that god is not a physical Being, but only “Spirit”, Energy. The meaning of **“Through him all things were made; without him nothing was made that has been made”** is that the entire universe has come about through the energy of the Holy Spirit. Today scientists also say that matter has come forth from the “dark energy”. This view is also clearly presented in both the Old and the New Testaments:

**“By the word of the Lord were the heavens made,
their starry host by the breath of his mouth.”**

(Psalms 33: 6)

**“By faith we understand that the universe was
formed at God's command, so that what is seen was
not made out of what was visible.” (Hebrews 11: 3)**

The sentences **“In him was life, and that life was the light of men”**; and **“The light shines in the darkness, but the darkness has not understood it”** show that the life of an individual is the presence of the energy of the Holy Spirit within himself. This is why it is called the life giving energy of the Holy Spirit. It is that energy that makes us alive. At the same time it is the consciousness of the Holy Spirit that gives us our consciousness or better said, functions as our consciousness. This is the meaning of the words **“the light of men”**. As in nature, light makes everything visible; in the

same way the “Light” of the Holy Spirit makes us conscious of everything. Without consciousness, man would not be aware of his own presence nor would he be aware of his environment. When the author of the Gospel says “**the darkness has not understood it**” indicates that as a result of his ignorance (“darkness” of mind), man has not understood that it is God’s consciousness that gives him his awareness and he thinks that the consciousness is his own, a creation of his own brain. The presence of life and consciousness within a person is the proof of the presence of God within the person. John the Baptist was testifying for that “Light”, for God, so that the people will have the proper understanding. Man’s beliefs and faith comes from the degree of consciousness he is able to express and the understanding that that consciousness gives him. But when one is ignorant and does not understand that his consciousness is nothing but a tiny expression of God’s infinite consciousness, he thinks that that consciousness belongs to him and it is limited and can not be changed, will never yearn to be privy to a higher expression of consciousness within himself. John the Baptist was not this “Light”, because he had not succeeded in fully expressing the consciousness of Christ so that he could fully reveal the “Light” of God, God’s consciousness. John, the author of the Gospel, also says: “**The true light that gives light to every man was coming into the world**”. The only “Truth” is God; therefore the “true light” is the consciousness of God. Every individual’s consciousness is that same “Light” of the Holy Spirit. John the evangelist also says: “**He was in the world, and though the world was made through him, the world did not recognize him**”. God is within the world and the world has come about as a result of the energy of the Holy Spirit. In this passage, the word “world” implies the whole creation. Is it not said that the whole creation represents God’s “body”? Don’t we also say that God is everywhere? But “the world”,

this time meaning all of humanity, did not see nor understand this truth. When we read the following statement, **“The Word became flesh and made his dwelling among us. We have seen his glory”**, we should understand that the tangeable material creation, the universe, is the material form of that energy. Physics has also proven the same, that matter is formed from energy. The material, the physical form of the energy of God is His Son, The Christ. Hence, Christ is present in every person and in every thing. This is the meaning of **“dwelling among us”**, meaning lives in us. Just because of this in the Gospels it is written: “your bodies are the temple of God”. The last part of this quotation is a reference to Jesus, who by revealing Christ within Himself, showed us the Glory of Christ, the Truth, God and all the blessings of God which were all the abilities He had expressed and shown. Jesus did all that to show us the “Truth”, so that we would also know the “Truth” and aspire to reveal it within ourselves as He did. Has He not said: “the student can not surpass his teacher but can be like his teacher” and also “be perfect as your heavenly Father is perfect”. Jesus became “perfect” so that He could also show us how to be perfect, how to reveal Christ within us. With regards to Jesus Christ, we say He was the Son of God because he succeeded in fulfilling the purpose of His life and revealing the glory of God through Himself. Has not the evangelist written: **“to those who believed in his name, he gave the right to become children of God”**? The following statement **“children born not of natural descent, nor of human decision or a husband's will, but born of God”** indicates that man can not, just by wishing, come to a level where he can be called Son of God. That happens only by the will of God, as a result of revelation of Christ within the person. The entire humanity, as the children (sons and daughters) of God (children written with lower case “c”), are unable to become His Children that He is pleased with (this time Children is written with an upper case “C”).

TESTIMONY OF JOHN THE BAPTIST

I

‘John testifies concerning him. He cries out, saying, "This was he of whom I said, 'He who comes after me has surpassed me because he was before me.' "From the fullness of his grace we have all received one blessing after another. For the law was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God, but God the One and Only, who is at the Father's side, has made him known.’ (John 1: 15-18)

These verses represent the testimony of John the Baptist regarding Jesus. John the Baptist had not succeeded in revealing Christ within himself. But, because he had a higher level of consciousness than the general public, he immediately recognized the revelation of Christ within Jesus. When he says: **“because he was before me”**, he is referring to Christ that represents the entire creation from the beginning and is the true Being of each and every individual. Within the above quotation the following words of John: **“grace and truth came through Jesus Christ”** can be interpreted at two different levels. The first meaning is that Christ is the Being of each individual and the “door” to receive the graces of the Holy Spirit. The second meaning refers to Jesus, who by revealing Christ within himself, surpassed and exceeded the laws of Moses and showed and taught humanity the love and the graces of God. John also says: **“No one has ever seen God, but God the One and Only, who is at the Father's side, has made him known”**. John makes it clear that no one can see God without revealing Christ within himself (*It is interesting to note in the English translation the above underlined portion of the quotation. In the classical Armenian which is known and internationally accepted as being the closest to the original Greek text, says “the only Son”*). It is only then that he becomes one with Christ, thus one with the Son of God. The

Son of God is the expression of God. It is only then that the individual sees the unity, the singularity of the apparent multiplicity. Thus it can be said that he has also “seen God”. Only the Son has the experience of having seen God.



TESTIMONY OF JOHN THE BAPTIST

II

“Now this was John's testimony when the Jews of Jerusalem sent priests and Levites to ask him who he was. He did not fail to confess, but confessed freely, "I am not the Christ." They asked him, "Then who are you? Are you Elijah?" He said, "I am not." "Are you the Prophet?" He answered, "No." Finally they said, "Who are you? Give us an answer to take back to those who sent us. What do you say about yourself?" John replied in the words of Isaiah the prophet, "I am the voice of one calling in the desert, 'Make straight the way for the Lord.'" Now some Pharisees who had been sent questioned him, "Why then do you baptize if you are not the Christ, nor Elijah, nor the Prophet?" "I baptize with water," John replied, "but among you stands one you do not know. He is the one who comes after me, the thongs of whose sandals I am not worthy to untie." This all happened at Bethany on the other side of the Jordan, where John was baptizing.” (John 1: 19-28)

John the Baptist answers the question asked by the Jews and gives information about himself. He makes it clear that he is not a prophet, that he is not Elijah, nor is he Christ. The answers John gives are very interesting and there are several points in his answer that are worth considering.

The first point is simple and we already alluded to it. He says: **“I am not the Christ”**. John says this because he had not revealed Christ within himself; hence, he did not have a divine nature.

More interesting is his second answer and the second point to consider regarding his answer in general. It is the reference to Elijah and the following quotation represents the question and his answer: **“Are you Elijah?” He said, "I am not”**. The interesting point is that John the Baptist was the

reincarnation of Elijah. It is possible that such an idea may upset some readers or at least trouble them or surprise them. This is not just a simple conjecture, but rather has biblical authenticity.

“When Jesus came to the region of Caesarea Philippi, he asked his disciples, “Who do people say the Son of Man is?” They replied, “Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets.”(Matthew 16: 13-14) “But I tell you, Elijah has already come, and they did not recognize him, but have done to him everything they wished. In the same way the Son of Man is going to suffer at their hands.” Then the disciples understood that he was talking to them about John the Baptist.” (Matthew 17: 12-13)

Therefore John, despite being the reincarnation of Elijah, was not aware of this fact. In the same way our souls also having reincarnated, we also are not aware of this fact, hence, we are not aware of past lives and therefore we do not understand as to why we are subjected to certain conditions and events of our lives. They are the trespasses of previous lives for which we need to redeem ourselves. Every person, as a result of his conduct in life, as a result of his thoughts, his words and his deeds, determines the energy frequency of his “energy body” that we call soul. All that information remains in the “energy body” and the soul reincarnates according to that information. Memory is a function of the brain and with the death of the physical body the brain also dies; hence, also memory. This is the reason why we have such diversity at birth. One is born lame or blind, another healthy and smart. If this had not been true, God would have been unjust. Heaven forbid! Elijah used to preach the path of perfection and of righteousness. John also preached the path of perfection and of righteousness, because as Elijah, he had “inscribed” this information within his “energy body” and as

John, he preached the same, according to the information within his “energy body”.

The third answer of John once again is a denile. He denies being a prophet. When the Pharasees ask him as to who he is, he gives the following answer: **“I am the voice of one calling in the desert, 'Make straight the way for the Lord”**. John says that he is a voice in the desert that recommends that people follow the path of perfection and of righteousness that is pleasing to the Lord. The true Being of each and every individual, the Christ within, remains within the person only as a “seed” and can not sprout because the person spiritually is a “desert” and no plant can sprout or grow in a desert. Metaphorically, to pursue the path of perfection and of righteousness means to care for the seed every which way, as a gardener does to a real seed, so that it will sprout and grow. The sprouting and the “growth” is the revelation of Christ within the person.

The last point to consider in what John says about himself is the following: **“I baptize with water," John replied, "but among you stands one you do not know”**. John says that he baptizes with water, but he makes reference to Christ that will baptize every individual with the energy of the Holy Spirit. When he says: **“among you stands one”**, the reference is for the presence of Christ within each individual and not only as a reference for Jesus Christ. Without a doubt, Jesus Christ also “baptized” many with the energy of the Holy Spirit when he cured the sick or resurrected the dead. This was the result of compassion and mercy that Jesus Christ showed towards humanity at large. The most important point for us is to be baptized through the revelation of Christ within us. This represents a high amount and a high frequency energy flow of the Holy Spirit into us.



ELIJAH



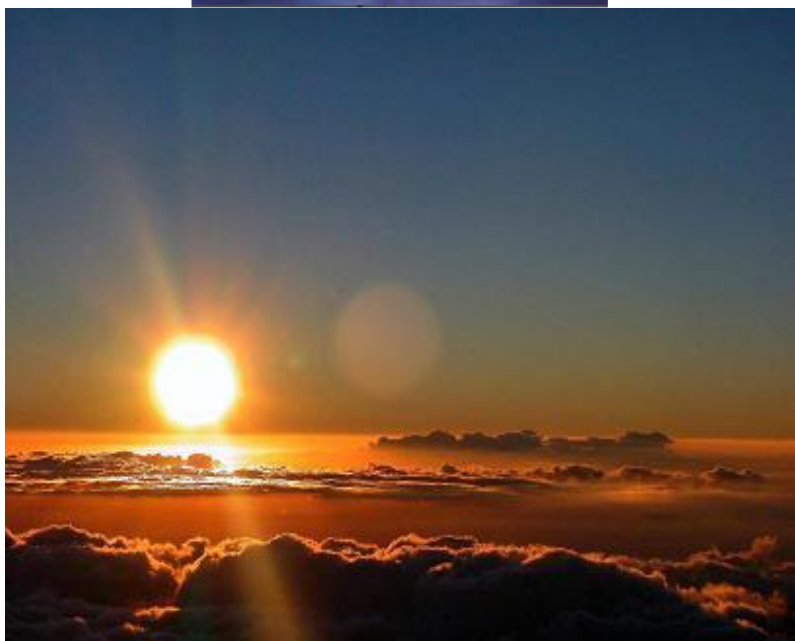
JOHN the BAPTIST

JESUS – THE LAMB OF GOD

“The next day John saw Jesus coming toward him and said, 'Look, the Lamb of God, who takes away the sin of the world! This is the one I meant when I said, 'A man who comes after me has surpassed me because he was before me.' I myself did not know him, but the reason I came baptizing with water was that he might be revealed to Israel.' Then John gave this testimony: 'I saw the Spirit come down from heaven as a dove and remain on him. I would not have known him, except that the one who sent me to baptize with water told me, 'The man on whom you see the Spirit come down and remain is he who will baptize with the Holy Spirit.' I have seen and I testify that this is the Son of God.' (John 1: 29-34)

With these words, John the Baptist presents Jesus as the Lamb of God. The lamb, among all the animals, is the most humble and meek and always submissive to the will of its master, the shepherd. Jesus was also humble and meek and submissive to the will of God. The abundant flow of the energy of the Holy Spirit into Jesus became visible to John in the form of a dove. The same energy had become visible to the three apostles of Jesus at the time of His transfiguration. John's ability to see this energy of the Holy Spirit was given to him by God. Within the previous quotation, John had not said anything about Jesus Christ baptizing with the energy of the Holy Spirit. But here, within this quotation, he makes it clear when he says: **“he who will baptize with the Holy Spirit”**. One should not forget that within the individual, the “door” for the flow of life-giving energy of the Holy Spirit is the Christ within.

John also says: **“I have seen and I testify that this is the Son of God”**. John saw the revelation of Christ (the Son of God) within Jesus and recognized Jesus Christ as the incarnation of God.



JESUS CHRIST KNOWS EVERYONE

“Now while he was in Jerusalem at the Passover Feast, many people saw the miraculous signs he was doing and believed in his name. But Jesus would not entrust himself to them, for he knew all men. He did not need man's testimony about man, for he knew what was in a man.” (John 2: 23-25)

With these words of John the evangelist, it becomes apparent that Jesus Christ was aware of every person's thoughts. This is possible because Christ is the true Being of every individual; hence, He is conscious of everyone's thoughts, emotions, feelings, words and deeds. Christ is the presence of life in every individual and also is the presence of consciousness within each and every person. Just because of this we say: “God is everywhere and He is all knowing”. Within the entire cosmos, there is only one consciousness and that is the consciousness of God. During our lives, each one of us is capable of tapping into that consciousness, thus revealing through us only a tiny portion of it which we call “my consciousness”. The level of consciousness we can experience depends fully on the degree of Christ revelation we can achieve within ourselves. The degree of Christ revelation within the individual also determines as to what degree his “energy body” becomes visible to others. This is called *aura* that emanates past the physical body. It is part of the person's “energy body”. Clairvoyants, by seeing the aura and its color, can know the spiritual level a person may have reached. Jesus Christ, as a result of this ability of His, was able to see and cure the sick that were suffering as a result of their undesirable situations. He could see their “energy body” and know whether they had learned their lessons from their suffering, or not. Those who had learned, He would cure.



THE MILKY WAY

MAN'S ABILITIES AND THE PURPOSE OF LIFE

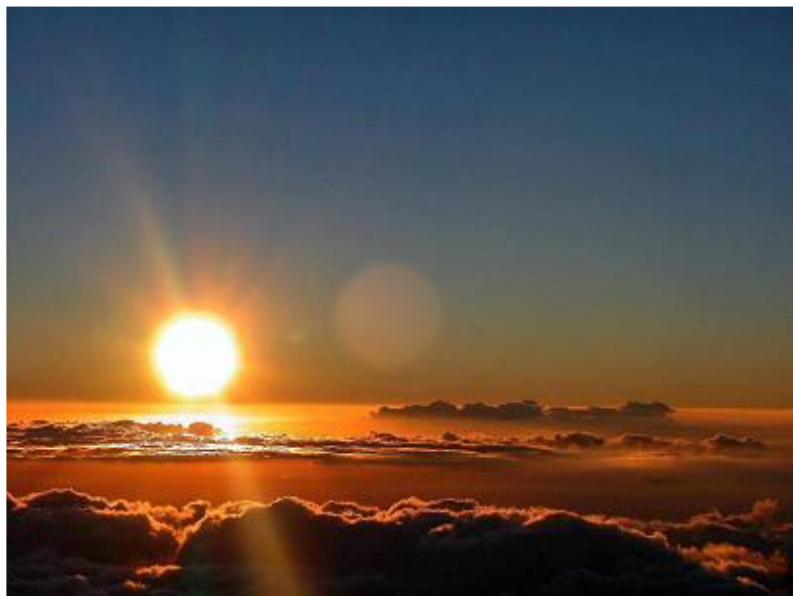
“To this John replied, "A man can receive only what is given him from heaven. You yourselves can testify that I said, 'I am not the Christ but am sent ahead of him.' The bride belongs to the bridegroom. The friend who attends the bridegroom waits and listens for him, and is full of joy when he hears the bridegroom's voice. That joy is mine, and it is now complete. He must become greater; I must become less.” (John 3: 27-30)

Usually similar verses are understood by their literal meanings. Based on such an understanding, it appears that John the Baptist started preaching before Jesus, and afterwards, Jesus came and John's importance dwindled and disappeared and Jesus started His mission. The truth is that the true teachings of John, through this passage, are hidden in the metaphorical meanings of what he has said. John says: **“A man can receive only what is given him from heaven”** (*interestingly, once more the translation has suffered a little. In fact it should read “A man can not receive anything, unless it be given to him from heaven”*). With these words, John implies that all the abilities of the individual and all of his life circumstances are dependant on the information contained in his “energy body” and the quality of the vibrations of his energy. The “heaven” is the energy field of the Holy Spirit.

The following words of John: **“I am not the Christ but am sent ahead of him”** represent the truth of each individual having Christ within themselves, yet not being Christ. Christ, despite being his Spirit, has not been fully revealed through him and the individual therefore can not show his devine nature as Jesus had succeeded in doing. First is revealed man's individuality and then his human nature. In childhood, at the age of two, a child finds out about his “Ego” and attaches

himself to it. At that age he does not have any intellect, therefore is unable to judge and choose. After the age of twenty-one, one has a fully developed brain, mind and intellect; hence, the ability to think rationally, to judge and to choose. From this point on, he is fully responsible for his behaviour in life and of all the circumstances he faces. Unfortunately, the great majority of humanity, until good old age, remains under the influence of his “Ego” as had been done at the age of two as a small child. Based on such an understanding, we all seem to be just little children when it comes to spiritual life. What John says teaches us the purpose of our lives. Man starts his life with his human nature, his individuality and his human level of consciousness. Metaphorically, John was exactly this that he was presenting. He says that the purpose of human life is to reveal Christ within himself. Man should make use of all his human abilities to realize the true purpose of his life. As a result of his free choice and the ability to judge and to choose, man should tend towards the Christ within rather than to his “Ego”. He needs to emancipate himself from the clutches of his “Ego”. When Christ becomes revealed within the person, the divine nature also becomes revealed in the individual. This is the meaning of the following words of John: **“He must become greater; I must become less”**, the revelation of Christ and the emancipation from the influence of the “Ego”. According to John, the “bridegroom” is Christ and we are all His “brides”. Normally the bride has to give her consent to marry the groom and with the sacrament of marriage, both bride and groom become one. The life one leads represents his decision with regards to this “marriage”, regarding the “bridegroom”. The person who follows the path of perfection and of righteousness announces his willingness for the union and the individuality of the person and the Christ within become one “body” and one “soul”, in

other words, “bride & groom”. The “**friend of the bridegroom**” is the individuality of the person that has lived a life that was pleasing to God. This “friend” “**listens for him, and is full of joy when he hears the bridegroom's voice**”, represents the revelation of Christ within the person and his individuality enjoys divine bliss. From that moment on, the person’s “Ego” loses all control over the individual and only Christ works through the person; therefore everything that he does becomes nothing but God’s, Christ’s will. As indicated above as well, his words “**He must become greater; I must become less**” represents exactly this.





WISDOM

By three ways we may learn wisdom:

**First,
by reflection,
which is the noblest;**

**Second,
by imitation,
which is easiest;**

**Third,
by experience,
which is the bitterest.**

Conficius

THE ONE WHO COMES FROM HEAVEN

“The one who comes from above is above all; the one who is from the earth belongs to the earth, and speaks as one from the earth. The one who comes from heaven is above all. He testifies to what he has seen and heard, but no one accepts his testimony. The man who has accepted it has certified that God is truthful. For the one whom God has sent speaks the words of God, for God gives the Spirit without limit. The Father loves the Son and has placed everything in his hands. Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God's wrath remains on him.”
(John 3: 31-36)

These verses give special and exceptional information about human life. The one who comes from “**above**”, without a doubt, is Christ who is the true Being of each and every individual, his Spirit, his life and his consciousness. Therefore it is Christ that testifies to all our sins as well as to all our virtues. Hence, it is written: “**The one who comes from heaven is above all. He testifies to what he has seen and heard, but no one accepts his testimony**”. His testimony is also His awareness and the reason for all the pleasant and unpleasant circumstances of our lives. But man is unable to understand this reality and therefore can not accept the fact that he and only he is the architect of all happenings of his life. All those life circumstances are the reaping of what he had sown in the past. This failure to accept the truth is emphasized with the words: “**but no one accepts his testimony**”. It is only through the Christ within that one gets to know the will of God. According to these words: “**For the one whom God has sent speaks the words of God, for God gives the Spirit without limit**”, it appears that the life-giving energy of the Holy Spirit is given to us in a limited way, but to Christ, an unlimited

infinite amount. The presence of Christ within the individual is the presence of God within the person and through Christ, man is also privy to all abilities that God has provided. This can occur when man has “faith” in Christ. This means to live according to His will and to implement in one’s life everything Christ has taught us. Then, one can have eternal life. Eternal life is to be free of time. But those who do not choose the path of perfection and of righteousness remain within the realm of time, which represents reincarnation. The following sentence describes the fate of those who reject the Christ within: **“whoever rejects the Son will not see life, for God's wrath remains on him”**. This fate is the loss of an eternal life of bliss and the “the pay-backs” of all of our sins that we have committed. Those negative life-circumstances, the “pay-backs”, are represented as “God’s wrath”.

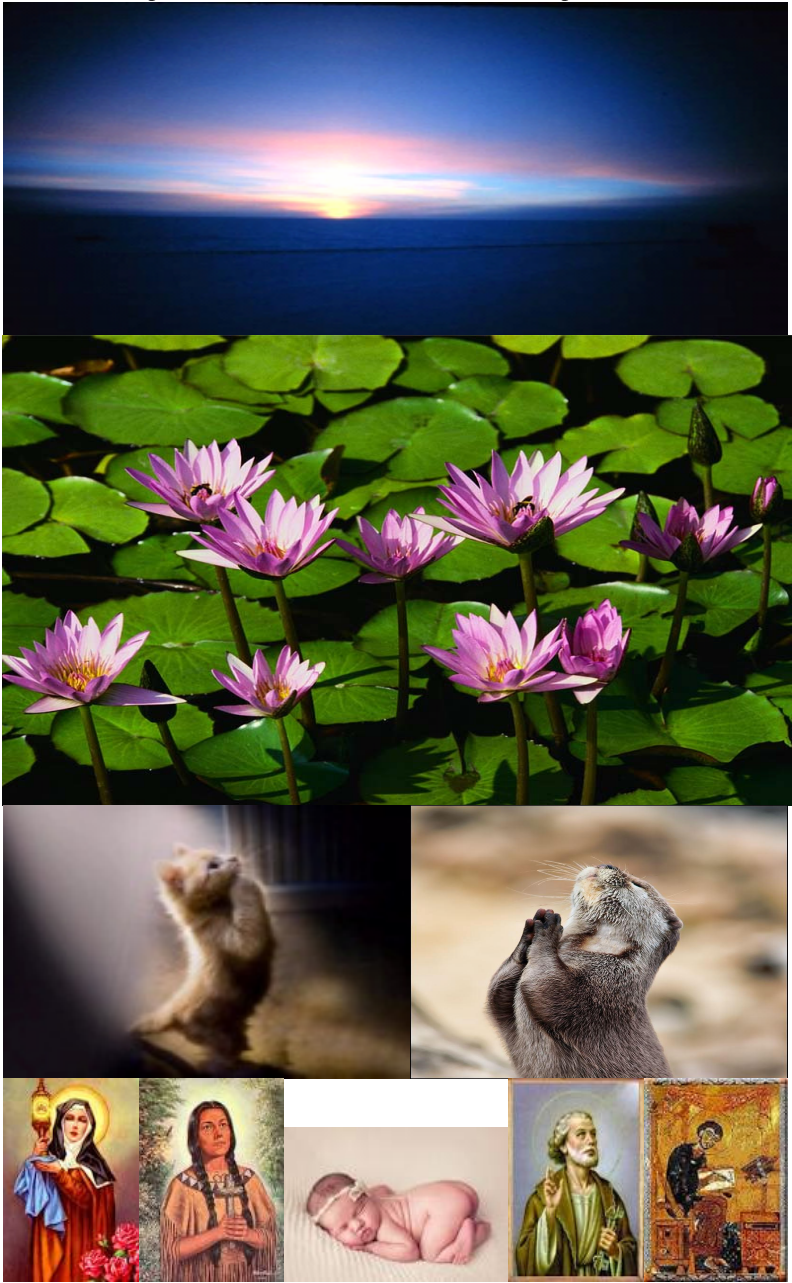


WHOM DOES GOD HEAR?

“The man answered, “Now that is remarkable! You don't know where he comes from, yet he opened my eyes. We know that God does not listen to sinners. He listens to the godly man who does his will. Nobody has ever heard of opening the eyes of a man born blind. If this man were not from God, he could do nothing.” (John 9: 30-33)

These words were spoken by the person who was born blind, but Jesus had cured him and had given him sight. The interesting part is the following: **“We know that God does not listen to sinners. He listens to the godly man who does his will”**. Entire humanity prays to God morning and night asking for various “boons”, richness, health, happiness ... etc. Many times these wishes never come true. When the individual is a true God-worshipper and he implements in his life everything that Christ has taught through Jesus, it is only then that God hears all his petitions. We should understand that the true God-worshipper is the one who has completely ignored his “Ego” and all desires that come from the “Ego”. Hence, the person fully tending towards the positive pole of his individuality, towards the Christ within, listens only to the advice coming from Christ and all his desires therefore represent Christ’s desires. If they are Christ’s, God’s desires, could it ever be possible that they should not be fulfilled?







- II -

EXCEPTIONAL VERSES



EXCEPTIONAL VERSES

Within the Gospels, there are a few exceptional verses that require special attention and interpretation.

In general, it is the exceptions that teach us better and give us a better understanding than the usual, standard information.

One of these exceptions are the following two verses taken from the Gospel of John, which appear to contradict each other.

“Jesus said, “For judgment I have come into this world, so that the blind will see and those who see will become blind.” (John 9: 39)

“For God did not send his Son into the world to condemn the world, but to save the world through him.” (John 3: 17)

According to the first of these two quotations, the purpose of Jesus Christ’s coming to this world is to judge. In fact the last statement within the quotation is most troublesome. Undoubtedly, Jesus had come to teach; hence, the statement: **“so that the blind will see”** is very appropriate. But the statement: **“and those who see will become blind”** is the part that is troubling. Further consideration will be given to this point further down in this essay. Coming back to the above-mentioned contradiction of the two quotations, within the second verse Jesus says that God has sent His Son to the world, to save the world and not to judge it.

Which of these two ideas is the truth? Did Jesus Christ come to judge or to save? Is it possible that the evangelist has misunderstood and therefore has misrepresented it in this Gospel? On the contrary, it is fully intentional to give a completely different understanding. In general, we, as Christians, consider Jesus Christ to be the incarnation of the only Son of God. It is true that in the early periods of Christianity, around the year 451 A.D., at the council of

Chalcedon and afterwards, there were many arguments and views regarding the nature of Jesus Christ. The question was whether He had a human nature, a divine nature, or both. This incongruity and difference has continued at least for one hundred years between “eastern” and “western” Christianities. According to our “Credo” (Church creed), Jesus was a perfect man. Hence, he must have had a human nature. According to the Bible, we all are children (sons & daughters) of God. Here the “sons” and “daughters” are written with a lower case “s” and “d”. Christ the Son of God is the true Being of each and every individual. He is their Spirit because it is said that our bodies are the temples of God. Christ only has a divine nature. Despite the fact that Christ is within every individual, the individual, as a result of his thoughts, words and deeds, as well as with a constantly busy mind occupied with various worldly desires and past memories, does not allow the revelation of Christ within himself. Therefore, despite having the ability to also express a divine nature within himself, he miserably fails in this endeavour and functions only with his human nature. Jesus, having revealed His true Self, the Christ within Himself, in addition to his human nature, also had the divine nature within Himself. It is because of this that we revere and adore Him and when we write Jesus Christ Son of God, we write the “Son” with a capital “S”. Because of this dual nature of His, within the Gospels both the names “Jesus” and “Christ” are often used interchangeably. Undoubtedly all the words of Jesus Christ were spoken by Jesus the man. But He has at times spoken as the man, Jesus, and at other times from His divine nature as Christ, God.

We should try to analyze and comprehend the two apparently contradictory verses quoted above, keeping in mind the above understanding of the nature of Jesus Christ. Christ is the true Being, the Spirit of man. The spirit is

energy and it contains information. That information is put there by the individual himself as a result of his thoughts, words and deeds. The individual, according to the frequency of vibration of his "energy body" (soul), is subjected to circumstances and events in his life that have frequencies that are harmonious to his frequency. In other words, he "reaps" what he "sows". This judgement occurs according to his Being; therefore it is the most just. His Being is Christ; hence, Christ says: **"For judgment I have come into this world"**.

But Jesus, the Man, with His divine nature, the incarnation of God, came to teach humanity by being an example and by showing the path of perfection and of righteousness, culminating in salvation. He taught us how to be merciful, He taught us what true love is and most importantly, He taught us self-sacrifice. He also showed us the infinite abilities of mankind, all that we consider to be superhuman. He showed us the realization and the revelation of Christ within ourselves and thus seeing the unity, the singularity of the apparent multiplicity. He showed us how to find God and to become part of God and dissolve into Him.

Based on this understanding, the two above verses do not contradict each other at all. On the contrary, they help us to better understand the contents of the Gospels, not to just take literal meanings of words and have a superficial understanding, but to always try to find the hidden message in them.

In this chapter, the following verses will also be considered. Of the four possible quotations only one will be shown here.

"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)

(See also Luke 8: 10, John 12: 40 & Matthew 13: 15)

In the very first quotation within this chapter, there was a statement that was indicated to be troublesome. It was indicated that it would be dealt with further down. When we successfully analyze and comprehend the last quotation, the previous one will also be automatically understood, because Jesus has repeated a similar idea in this one as well. From many verses of the Gospels, we know that Jesus Christ came to this world to teach mankind the path of salvation. Jesus Christ also has made it clear that He speaks everything as “metaphors” (parables), so that only those who are worthy to understand His teachings, understand them and find the path of salvation, to be worthy to receive the knowledge of the Kingdom of God and for those who are not worthy, they should hear and understand their literal meanings and not the knowledge hidden in those words and thus not to understand the knowledge of the Kingdom of God.

Within these words of Jesus Christ, the part of interest to be considered is the following quotation: **“otherwise they might turn and be forgiven”**. Once again, He makes it clear that he speaks metaphorically, but what is troubling is the last sentence quoted within this paragraph. This contradicts all the teachings of the Gospels and the Bible in general. Many evangelists have struggled with this verse and have not found an explanation for it and reconcile it with the rest of the teachings of Jesus and with His mission in general. Both in the Gospels of Matthew and John, these words of Jesus are presented only as quotations from the Old Testament spoken by Isaiah and not as having been spoken by Jesus Christ.

“He said, "Go and tell this people: " 'Be ever hearing, but never understanding; be ever seeing, but never perceiving.' Make the heart of this people calloused; make their ears dull and close their eyes. Otherwise they might see with their eyes, hear with

their ears, understand with their hearts, and turn and be healed.” (Isaiah 6: 9-10)

In the words of the prophet Isaiah, we note that instead of “forgiveness of sins”, he uses the term “healing”. This should not be confusing, since they both mean the same. Is it not true that all sickness is the result of sin? Is it not true that when Jesus was healing the sick, He used to say: “your sins are forgiven”?

According to theologians, it appears that the oldest Gospel is that of the Gospel of Mark, written around 60 A.D. Around that same time, there was also another Gospel that is now lost to us. They have called it the “Q” Gospel (“Q” stands for the word “Quelle” in German indicating source). Both the Gospels of Matthew and Luke were written much later and it appears that they have copied a lot from the Gospel of Mark and the lost Gospel “Q”; therefore one can find, word for word, similar sentences. The Gospel of John was written much later, around 100-110 A.D.

Based on this, is it possible that the authors of the Gospels of John and Matthew knowing the writing in the Gospel of Mark and considered it to be troubling, instead of attributing it to Jesus, they put it in as a quotation from the Old Testament. According to the religion of Moses, God was a God of vengeance. It is not that God was vengeful, but people’s understanding of God was wrong. Jesus taught us the qualities of God. God is not vengeful, but rather He is a loving God. The purpose of God and of all of the religions of the world is for man to repent and to receive forgiveness of sins and thus to receive salvation. Therefore what the prophet Isaiah has said, in which he attributes it to the word of God, and the above words of Jesus, appear to contradict this purpose of God, which is the salvation of humanity.

Is it possible that the author of the Gospel of Mark (*Of the four canonical Gospels, only the Gospel of Luke may have been actually written by Luke himself. The authors of the other three Gospels*

are not known despite the fact that they are known by the names of some of the apostles of Jesus), being a Jew and knowing the Old Testament, has added this within the Gospel and attributed it to Jesus?

Is it also possible that the prophet Isaiah, truly inspired by God, has said those words and Jesus also deliberately has repeated the same truth? If this last view is correct, then all of Christianity should pause and rethink the meaning and the understanding of the Gospels and the true teachings of Jesus Christ.

If we accept the correctness of these words of Jesus and consider them to be in harmony with the will of God and with the Universal Laws, what should we understand? It appears that a person, if he knows how, may actually receive a high level of the energy of the Holy Spirit without being worthy of receiving it. The higher frequencies of the energy may cancel the low frequencies that he may have. These low frequencies, being the result of sins, their cancellation may represent “forgiveness of sins”. Undoubtedly this would require a high level of knowledge regarding the “Kingdom of God”. When man receives knowledge only through his intellect, he actually may not be ready for that degree of knowledge because, through experience, he has not learned his lessons properly and changed his nature and behaviour. Experiential knowledge changes the person and improves him to become more worthy. When the individual continues to be selfish, even though he may be able to do superhuman deeds through the knowledge received, he uses this knowledge for selfish ends and eventually may cause more harm to himself and to others. Some have called this “black magic”. Intellectual knowledge, despite giving super-human abilities, does not lead to salvation, but rather to self-destruction. Man, by paying the “debts” of the sins he has committed, by “reaping” what he has “sown”, learns through experience. Such experiential knowledge changes us funda-

mentally and completely towards the “good” and guide us towards the path of perfection and of righteousness. Therefore what Jesus has said is not troublesome at all but it is for our good. The purpose of all this is to teach us the universal laws governing the energy of the Holy Spirit and to use them wisely for the benefit of all.

Heeding these words of Jesus, the apostles and later the Apostolic Churches as well have the sacrament of ordination. The Armenian Apostolic Church has nine degrees of ordination. According to Jesus’s advice to his disciples, “do not throw your pearls in front of the swine”, the disciples also gave that knowledge only to those whom they considered to be worthy to receive it. In the same way the Church also continues the same practice. At each level of ordination, new duties and responsibilities are entrusted to the individual that corresponds to his level of understanding. Undoubtedly the ordination occurs by humans who are subject to human frailties and errors. Hence, in time the ordinations may occur not taking into consideration the individual’s worthiness, but taking into consideration favouritism and partiality.

Within the path of perfection and of righteousness, the increased level of consciousness and of understanding is an ordination given to the person by the Christ within and it is the result of Christ opening the doors of an ample flow of the energy of the Holy Spirit into the person. Such an ordination supersedes any ordination given by human hands. If the hidden knowledge of the Kingdom of God is given to those who are not ready to receive them or unworthy, that becomes a disobedience to Jesus Christ’s teachings.

Within the church, ordination is a Sacrament and the ritual of it is the external that represents the ordination that Christ gives internally; of course, if the ordained person is worthy and the ordainer is a mystic.

PSALM 46: 10

Be still, and know that I am God



Be still, and know that I am God

Be still, and know that I am

Be still, and know

Be still



- III -

GOSPEL OF THOMAS



GOSPEL OF THOMAS

In section “B” of the “Preface” of this book, limited information was given regarding the Gospel of Thomas. At this juncture, it would be appropriate to expand on this information.

As indicated in the preface, during archeological digs in Egypt near the village of Nag Hammadi in the year 1945, several writings were found. One of these was the Gospel of Thomas. There were three copies: one complete copy in the Coptic language and two partial copies in Greek.

According to biblical experts and their investigations, it is suspected that these copies were made approximately around 400 A.D. Though there remains some doubt, they seem to think that the Gospel of Thomas was written during the second century, but some suspect that at least part of it may have been written much earlier, even before the four canonical Gospels, in the Aramaic or Syriac languages. It may even be possible that some parts may have been written at the time of Jesus’ life. Undoubtedly, with regards to these assertions, there are no proofs.

The authorship of this Gospel is attributed to Thomas Didymous Judas. It is interesting to note that neither Thomas nor Didymous are names, but rather they are epithets. The name of the “author” is Judas. The word “thomas” in Aramaic and the word “didymous” in Greek both mean “twin”. Therefore Thomas must have had a twin brother. Some say that he physically resembled Jesus so much that he was called the “twin”. Years later the epithet “thomas” has become “Thomas”, a proper noun.

GOSPEL OF THOMAS

Verse 1

“And he said: He who shall find the interpretation of the words shall not taste death.”

With this statement, Jesus makes it clear that all His teachings have metaphorical meanings and require being properly interpreted and understood and should not be taken with their literal meanings. This verse corresponds to the following words taken from the canonical Gospels.

“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)

Even if one understands the hidden, metaphorical meanings in Jesus' words and they remain only as knowledge within the intellect and the memory of the individual and are not put to use by the individual in his life, they become useless knowledge. The individual also can not be worthy of eternal life and avoid “death”. The eternal life is not for the physical body, but for the individuality of the person. It is the result of a high level of consciousness. It is the revelation of Christ within the person. It is possible only in the present, because only the present is eternal. Both past and future are illusory and do not exist.



**Listen, my son, to your father's instruction
and
do not forsake your mother's teaching.**
(Proverbs 1:8)

Verse 2

“Jesus said: He who seeks, let him not cease seeking until: finds; and when he finds he will be troubled, and if he is troubled, he will be amazed, and he will reign over the All.”

This is truly an exceptional verse. This verse should be interpreted at two different levels.

In the first place, the individual should never cease seeking, until he finds the true and hidden meanings of what Jesus has said. When he truly understands their true meanings, undoubtedly he will be troubled. The reason he will be troubled is that he will come to the realization that with regards to his spiritual life, he has wasted his life up to that point in time. He will also be amazed by the beauty of the realization he has had. When he comes to such a clear understanding, he will reign over his previous beliefs, indicating that he will attribute those old beliefs to his low level of consciousness. When the real meanings of Jesus' teachings are understood, the individual also will understand the real purpose of his life and his duty regarding the realization of that purpose. As a result of his duty, he will not stop seeking until such time that he succeeds in bringing the purpose and duty of his life to fruition, completion. This in itself explains the second level of interpretation of this verse.

Those who seek and wish to have eternal life are many. Of course there are also those who do not believe in God or eternal life; therefore they do not make any effort in that direction. Jesus did not address these words for them, but to those who desire eternal life. Many believe that with their beliefs and having been baptized a second time, they are born again and thus have become worthy to receive eternal life. They expect to get eternal life after their physical death, many centuries later, at the end of the world, by the resurrection of their rotted and disappeared physical bodies.

As a result of such beliefs and the satisfaction of having become worthy of eternal life, they stop seeking. When Jesus says “**not cease seeking until: finds**” makes it clear that it is not the worthiness of having eternal life, but rather the experience of eternal life should be now, during this present life and not in the future, after death. Undoubtedly the eternal life can be experienced only as a result of a high level of consciousness, which represents a further revelation of Christ within the individual. As a result of the high level of consciousness bestowed to him by the Christ within, he sees and understands the Truth; in other words, what is real and what is not. Because he had previously thought of the world of appearances as being real and now that he understands that it is nothing but an illusion, he becomes troubled as a result of his previous error. One should not be surprised that one should be troubled as a result of having made such a gigantic mistake in one’s life and as a result, having wasted one’s life. What he had thought to be reality, within a split second had disappeared. Would not this trouble anybody? After the initial shock, as a result of the experience of the true reality, he becomes amazed at the beauty of the Truth, becomes astonished, because nothing that resembles it is present in his subconscious mind that he can relate to. It is a completely new experience and understanding. He is astonished because of its beauty, its simplicity, its infinite nature, its unity (singularity) and its expression of love. When he comprehends this truth, including the true meaning of what love is, he assimilates all and he “dissolves” into the singularity, becomes one with Christ. It is exactly why Jesus says: “**and he will reign over the All**”. The experience of this eternal life is a gift given by God to all those who relentlessly, against all odds, never stop seeking and with patience and perseverance, make it the top purpose of their lives on earth.

Verse 3a

“Jesus said: If those who lead you say unto you: Behold, the Kingdom is in heaven, then the birds of the heaven will be before you. If they say unto you: It is in the sea, then the fish will be before you. But the kingdom is within you, and it is outside of you.”

These words of Jesus correspond to the two following quotations from the canonical Gospels.

“...The kingdom of God does not come with your careful observation, nor will people say, 'Here it is,' or 'There it is,' because the kingdom of God is within you.” (Luke 17: 20-21)

“But seek first his kingdom and his righteousness, and all these things will be given to you as well.” (Matthew 6: 33)

With His words in these verses, Jesus makes it clear that we should not be seeking for the Kingdom of God here nor there. He also makes it clear that the Kingdom is within us. It is our true Being. Is it not true that Christ is the true Being of every individual, his Spirit? Because the entire creation, including all matter, is Christ, Jesus says: **“and it is outside of you”**. It is exactly based on this understanding that it is said that the entire creation represents God’s “body” and every individual is nothing but a cell within it and part and parcel of that one body.

“The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ.” (1st Corinthians 12:12)

If we consider verse “3a” in the light of such an understanding, we can not help but come to the following conclusion. First we should not take the “birds” and the “fish” literally. The statement **“those who lead you say unto you”** is a reference to those who have studied theology and having amassed certain amount of knowledge, lead the general public. When they say: **“Behold, the Kingdom is in**

heaven", they mean to say that it is only for the chosen. The chosen have a higher level of consciousness, and that is the meaning of the words "**is in heaven**". Don't we consider heaven to be above us? The meaning of "**the birds of the heaven will be before you**" is that those chosen ones will get there, will become saintly and worthy of the Kingdom of God before the general population does. But, if the leaders are not saintly and have not reached worthiness themselves, then we should not seek the Kingdom of God through their teachings. "**It is in the sea**" means that if the secret of the Kingdom of God is hidden in information and knowledge amassed by the human intellect, that is as vast as the sea, "**then the fish will be before you**". The meaning of this is that the smart people, the geniuses, should have become saintly and have attained the Kingdom by now. Therefore do not seek the Kingdom in the knowledge of scientists. Based on this understanding of this verse, it appears that man does not need an intermediary, between himself and God, because the Kingdom of God is already within us. All man has to do, by living the right way, is to come to the realization of this truth.

Verse 3b

"When you know yourselves, then shall you be known, and you shall know that you are the sons of the living Father. But if ye do not know yourselves, then you are in poverty, and you are poverty."

If the true Being of an individual is Christ and he is not aware of this truth, it tends to indicate that man does not really know his true Self yet. This ignorance is reflected by his conduct in life and it is the cause of his negative behaviours. If our true Being is Christ, then we should also be sons of God. But alas, regarding this, we are extremely ignorant. Is it not written?:

"one God and Father of all, who is over all and through all and in all." (Ephesians 4: 6)

"Jesus answered them, 'Is it not written in your Law, 'I have said you are gods' ?'" (John 10: 34)

"I said, 'You are "gods"; you are all sons of the Most High.'" (Psalm 82: 6)

"The Spirit himself testifies with our spirit that we are God's children. Now if we are children, then we are heirs--heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory." (Romans 8: 16-17)

"How great is the love the Father has lavished on us, that we should be called children of God! ..." (1st John 3: 1)

"Don't you know that you yourselves are God's temple and that God's Spirit lives in you?" (1st Corinthians 3: 16)

Has not an old Greek philosopher also said: "Know thyself". Because we still do not know ourselves, despite being the sons of God, we do not have that experiential knowledge. But when man truly gets to know himself and not just his illusory appearance, he becomes one with Christ and gets to know that he is the son of the living Father. With this knowledge, he also becomes one with Christ and Lord of the entire creation. At this juncture, could he ever be considered "poor"? Is it not written?

"But seek his kingdom, and these things will be given to you as well." (Luke 12: 31)

If one does not truly get to know oneself, despite the fact that he may be a billionaire in the world, he is the poorest of the poor regarding his spiritual life. When Jesus says **"But if ye do not know yourselves, then you are in poverty, and you are poverty"** makes it clear that the poverty He is talking about is experientially not knowing our true Being, the Christ within. As a result we live a "life of poverty".

From the words of Jesus within this verse it is possible to find another hidden meaning, wisdom. It is man's conduct in life that distances him from God and from eternal life and

salvation. Therefore, his general understanding must also be the cause of this distancing. That cause must also be the greatest evil in the world. Man in general thinks that there is a devil, "Satan" outside of him that forces him to misbehave according to its will. Man considers Satan to be the greatest evil. Such a belief is attractive because by believing this, one "washes his hands" of all responsibility for his thoughts, words and deeds. It is very easy to say: "The devil made me do it".

Undoubtedly there is a great evil in the world and that evil is ignorance. As a result of this ignorance, man accepts the illusion to be reality. He thinks that God is outside of him, "up there" in "heaven" somewhere, rather than knowing that He is within himself. He sees the singularity as multiplicity. And, based on all these wrong beliefs, he tends towards the negative pole of his individuality (his "Ego") and becomes selfish.



**This is what the Sovereign Lord says:
"The city that marches out a thousand
strong for Israel will have only a hundred
left; the town that marches out a
hundred strong will have only ten left."
This is what the Lord says to the house of Israel:
"Seek me and live"...**

(Amos 5:3-4)

Verse 4

“Jesus said: The man aged in his days will not hesitate ask a little child of seven days about the place of life, and he shall live. For there are many first who shall be last, and they shall become a single one.”

In this verse, the aged man may be taken metaphorically as indicating someone who has read the Bible for many years, but has not realized any spiritual awakening. On the other hand, the **“little child of seven days”** represents a person who has understood the hidden meanings within the scriptures and being a “newborn”, represents his being “born again”.

A newborn “child” represents the expression and revelation of life on earth. At that age the “child” is not aware of his individuality, nor is he aware of his “Ego”. He is not even aware of the world. He neither has memory, nor does he have intellect or knowledge. He neither has belongings, nor does he have attachments to anything. Therefore he simply represents life. He is one with God because his mind is not yet polluted with the multiplicity of the world. He lives only according to the demands of his physical body, and soon, he develops an attachment to his mother with absolute love, faith and trust in her. It is because of this that the love and the care of a mother towards her child are considered as being divine grace. This relationship also represents the relationship between an individual and God, of course only if the individual develops a higher level of consciousness and becomes aware of the relationship.

The “aged man”, after years of worldly experiences, also aware of his “Ego” and identifying with his individuality and with a mind constantly preoccupied with many memories, thoughts and emotions, has cut the relationship with his true Being, the Christ within. He also knows very well that man is mortal and in advanced age,

death is also approaching him. He finally becomes aware of this reality and starts thinking of eternal life. Jesus says: **“will not hesitate ask a little child of seven days about the place of life”**. The meaning of this is that the individual should become like the “child” so that he can become worthy of eternal life. The eternal life is indicated by **“and he shall live”**. Has not Jesus also said?

“...I tell you the truth, unless you change and become like little children, you will never enter the kingdom of heaven.” (Matthew 18: 2-3)

“Jesus said, “Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these.” (Matthew 19: 14)

What does it mean to become like little children? Above, the qualities of a “child” were indicated, but man, as a result of many years of world experience, attached to his “Ego” as well as to his belongings (estate, car, money), his beliefs, his ideas, other individuals (family members) and his desires, is unable to cease his mental “diarrhoea”. Has not Jesus said?

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

The “pure heart” is a mind cleared of all thoughts, emotions and feelings, just like a newborn “child”. The duty of an adult is to change his life to a perpetual prayer and at that, the highest form of prayer, which is meditation. The **“first”** represents man’s birth, which is considered to be the beginning of the purpose of his worldly life, and the **“last”** are those who succeed in fulfilling the purpose of their lives. That purpose is God-realization within themselves, the revelation of Christ in them. Only then would they become **“one”** with Christ and one with the singularity. This is the meaning of **“they shall become a single one”**.



Verse 5

“Jesus said: Know what is before thy face, and what hidden from thee shall be revealed unto thee; for there is nothing hidden which shall not be made manifest.”

This verse may be interpreted at two levels. The second interpretation is the result of the first one. First we should understand as to what we are given. That is the word of God. But what is important about the word of God is the metaphorical meaning hidden in literal words and not the literal meaning. And, this is the meaning of the imperative “**know**”. When the individual gets to know the hidden meanings, he also finds the “keys” to the Kingdom of God. When one understands the hidden meanings within the words, it indicates that the time has come for him to also know the hidden Truth, reality within the creation.

These words of Jesus make it clear that within the illusory expression of the entire universe, there is a hidden reality that will be revealed to humanity. That reality is God Himself. Don’t we say: “The only truth is God”. Based on this, the purpose of the entire creation is therefore God-revelation. The imperative is given to man: “**Know what is before thy face, and what hidden from thee shall be revealed unto thee**”; hence, man appears to be the means to accomplish that God-revelation. From the imperative “**know**”, it becomes obvious that this will be possible if man gathers knowledge that comes through a higher level of consciousness. The higher one’s level of consciousness is, that much better is his ability to “see”, to understand and to know. What is it that he will see or understand? He will get to know the Truth. At the present time, the great majority of humanity, as a result of a low level of consciousness, believes that the multiplicity, the illusion is reality. The following words of Jesus “**for there is nothing hidden which shall not be made manifest**” make it clear that there shall

come a day when the Truth will be revealed to all and God-revelation will be fully realized. Man sees the multiplicity and considers that to be reality. He can not see the unity, the singularity of that apparent multiplicity. The cause of this, of course, is his ignorance. Hence, the imperative “**know**” is given to him, so that he can develop a higher level of consciousness and thus experientially get to know the knowledge of the singularity of all. Then it becomes apparent that what is “**hidden**” is the fact that the multiplicity is nothing but various expression of one God. It is possible for an individual to intellectually understand this philosophy, but unless he comes to that conclusion through personal experience, it just remains as a philosophy, a belief. To understand this better, let us consider the following situation that is within our experience. A mother, with her small son, goes to a store that sells earthenwares. After a long time examining and looking at many pots etc., they return home. When the woman’s husband asks as to what they had seen, the wife starts describing the various shaped pots for various uses and the ceramic decorations on them. The child answers the following way: “we saw clay in different shapes, painted with different colors”. All the pots are made of clay in different shapes, sizes for different uses and in different colors. Because the child was not interested in the shape and the use of the pots, he saw only the reality in them, the clay painted in different colors. The situation is the same regarding the creation. Everything within the creation is only Christ “in different shapes” and “painted in different colours”. What Jesus is saying is that we should also, just like the child in the story, see only the “clay”, the Christ and not like the mother, seeing the multiplicity. That which is hidden within the multiplicity is what we should be seeing and that is Christ.



Verse 6

“His disciples asked him and said unto him: Wilt thou that we fast? And how shall we pray? Shall we give alms? And what rules shall we observe in eating? Jesus said: Do not lie; and that which you hate, do not do. For all things are revealed before heaven. For there is nothing hidden which shall not be manifest, and there is nothing covered which shall remain without being uncovered.”

In this verse, the answer Jesus gives, at least superficially, does not appear to have any relationship to the questions asked by the disciples. On the contrary, by His answer He teaches us the true meaning of true fasting, true prayer and giving alms. Jesus has thought the same with different words as well:

“Do to others as you would have them do to you.”

(Luke 6: 31)

“...to show them that they should always pray and not give up.” (Luke 18:1)

In general, people think that by fasting and frequently praying and praising God, as well as presenting God with a list of desires, that they become worthy of receiving forgiveness of sins and a fulfillment of their desires. Jesus, with these words, reiterates what Isaiah had said about fasting.

“Is not this the kind of fasting I have chosen: to loose the chains of injustice and untie the cords of the yoke, to set the oppressed free and break every yoke? Is it not to share your food with the hungry and to provide the poor wanderer with shelter—when you see the naked, to clothe him, and not to turn away from your own flesh and blood? Then your light will break forth like the dawn, and your healing will quickly appear; then your righteousness will go before you, and the glory of the Lord will be your rear guard.” (Isaiah 58: 6-8)

True fasting is to emancipate oneself from worldly desires, their pursuits and their attachments to them. It is to “fast” from the illusion. There is absolutely nothing wrong with fasting from food as we know it, nor anything wrong in praying as we are used to doing and praising God as our Church has taught us. They are essential and very important in teaching us self-control and mental concentration as well as for our physical well-being. Jesus has also said the following with regards to fasting:

“When you fast, do not look somber as the hypocrites do, for they disfigure their faces to show men they are fasting. I tell you the truth, they have received their reward in full. But when you fast, put oil on your head and wash your face, so that it will not be obvious to men that you are fasting, but only to your Father, who is unseen; and your Father, who sees what is done in secret, will reward you.” (Matthew 6: 16-18)

But if we perform them as a habit or just to have our sins forgiven and we make no changes in ourselves towards improving our nature, then they all become wasted efforts. We should consider them as exercises to develop self-control. The individual’s life and his conduct in life should actually become a perpetual prayer.

The answer Jesus gives represents as to what fasting, prayer and giving alms actually are. They all represent the path of perfection and of righteousness, and it becomes the duty of the individual to follow that path. They represent a change in behaviour, a change in the nature of the individual. Man, as a result of his thoughts, words and deeds, becomes the architect of his own fate. Based on this, the good and bad circumstances of one’s life correspond to the following words of Jesus: **“For there is nothing hidden which shall not be manifest, and there is nothing covered which shall remain without being uncovered”**. Every individual, as a result of his

behaviour, determines the frequency of his “energy body”. That frequency contains information which stays with the individual and becomes his fate. The following words of Jesus emphasize exactly this: **“For all things are revealed before heaven”**. Heaven is where God’s energy is influential; it is the presence of the Holy Spirit. The “energy body” of the individual has also come from the energy of the Holy Spirit. The entire creation is the result of the energy of the Holy Spirit. Jesus has indicated this idea in a different way as well:

“Do not be deceived: God cannot be mocked. A man reaps what he sows.” (Galatians 6: 7-8)

“I tell you the truth, all the sins and blasphemies of men will be forgiven them. But whoever blasphemes against the Holy Spirit will never be forgiven; he is guilty of an eternal sin.” (Mark 3: 28-29)



**... for attaining wisdom and discipline;
for understanding words of insight;
for acquiring a disciplined and prudent life,
doing what is right and just and fair;
for giving prudence to the simple,
knowledge and discretion to the young.**

(Proverbs 1:2-4)

Verse 7

“Jesus said: Blessed is the lion which the man shall eat, and the lion become man; and cursed is the man whom the lion shall eat, and the lion become man.”

Once again, a verse that gives a deep understanding and is most enlightening regarding the ability of man to judge and to choose, as well as the way he decides to lead his life. Without a doubt, when these words are taken literally, they appear to be meaningless. It is very possible that a lion should eat a man, but man never eats a lion. Therefore the meanings of these words must be taken metaphorically, as are most sayings of Jesus. It is easy to understand their metaphorical meaning from the content of the following verse.

“Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour. Resist him, standing firm in the faith, ...” (1st Peter 5:8-9)

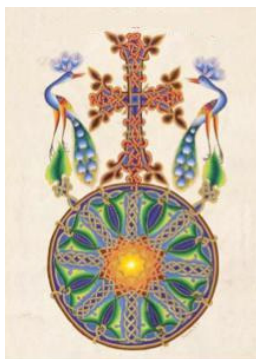
Let us first consider the idea of eating and as to why Jesus chose the metaphor of eating to convey such an important message. When one eats anything, after a short while the stomach digests it and reduces it to its basic elements (molecules) which are absorbed through the gut into the blood and circulate to reach various cells and become part and parcel of those cells. When we eat a piece of bread, within a few hours the piece of bread ceases to be bread and becomes part of our body. The bread disappears and the body grows. Let us understand what Jesus has said having this in mind.

The lion represents the individual's “Ego”, the devil, Satan. The “**man**”, Jesus says, represents the individuality of the person. “**The lion which the man shall eat**” indicates the individuality of the person ignoring his “Ego” and thus

neutralizing its influence. Such a person, emancipated from his “Ego”, will be “**blessed**”. Thus the statement, “**the man whom the lion shall eat**”, means the individuality having become under the full control of the “Ego”, had no longer any relationship with his true Being, the Christ within. Such a man, who has fully identified with his “Ego”, is “**cursed**”. Jesus has repeated this same idea with different words also:

“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)

“For whoever wants to save his life will lose it, but whoever loses his life for me will save it.” (Luke 9: 24) *(It is unfortunate that both of these verses are translated incorrectly into English; the word “life” (underlined above) is used instead of “self” meaning “Ego”. How can one hate his life? Christ said I am the life. Hating life is same as hating Christ and that is the greatest sacrilege.)*



**Blessed is the man who listens to me,
watching daily at my doors,
waiting at my doorway.
For whoever finds me finds life
And receives favor from the Lord .**

(Proverbs 8:34-35)

Verse 8

“And he said: Man is like a wise fisherman, who cast his net into the sea and drew it up from the sea full of small fish. Among them the wise fisherman found a large good fish. He threw down all the small fish into the sea; he chose the large fish without trouble. He that hath ears to hear, let him hear.”

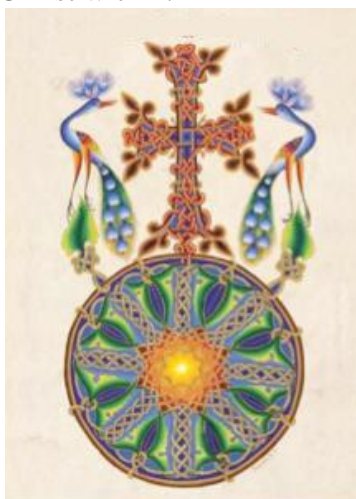
Surprisingly, Jesus gives the same teachings using various examples on numerous occasions, mainly because the path of perfection, the means of salvation and all the teachings of religions is also very simple, but no one seems to put them into action.

As with all sayings of Jesus, the content of this verse should also be understood as a metaphor. The interpretation of this verse as well is possible on two levels. The first interpretation below gives rise to the second one that follows it.

The first interpretation is that the “**sea**” represents all the teachings of Jesus Christ. The fisherman, throwing the net into the sea, represents man’s understanding of those teachings. The many “**small fish**” represent many different understandings and the many different denominations that have come about as a result of all various understandings. The true seeker disregards all those “**small fish**”, all the preachings and beliefs of all those various denominations and seeks the Truth hidden in His teachings, the “**large fish**”. When he finds it, he “**throws down**” all the “**small fish**”, all those various beliefs. Based on this, we can now interpret this verse at a second level.

The fisherman represents man and the net he throws into the sea is his life. Man has many experiences throughout his life. The multiplicity of the world “floods” him, and this is the meaning of “**full of small fish**”. “**The wise fisherman**” is that man who disregards that illusory multiplicity and seeks

and finds **“a large good fish”**. That **“large good fish”** is the Christ within him. The meaning of **“he threw down all the small fish into the sea”** is that the individual ignores the alluring multiplicity of the world. It is impossible to find Christ without emancipating oneself from this worldly allure. Jesus makes this clear with His following statement: **“he chose the large fish without trouble”**. If we do not throw away the **“small fish”**, the alluring multiplicity of this world, it becomes extremely difficult, if not impossible, to find the **“large fish”**, the Christ within.



To the discerning all of them are right;
they are faultless
to those who have knowledge.
Choose my instruction instead of silver,
knowledge rather than choice gold,
for wisdom is more precious than rubies,
and nothing you desire can compare with her.

(Proverbs 8:9-11)

Verse 9

“Jesus said: Behold, the sower went forth, he filled his hand, he cast. Some fell upon the road; the birds came and gathered them. Others fell on the rock, and send no root down to the earth nor did they sprout any ear up to heaven. And others fell on the thorns; they choked the seed, and the worm ate them. And others fell on the good earth, and brought forth good fruit unto heaven, some sixty-fold and some a hundred and twenty-fold.”

As indicated in the preface of this book, those verses that are also presented within the canonical Gospels and are commented upon in the first three volumes of this series, will not be repeated in this book. Therefore see the volume titled “Mystical Interpretations from the Gospels Part II – Parables Spoken by Jesus” the parable of the “Sower” pages 74-76.

Verse 10

“Jesus said: I have cast fire upon the world, and behold I guard it until it is ablaze.”

Once again Jesus has used a metaphor. Let us first understand as to what the “**fire**” represents. Fire represents energy. At the same time fire gives light as well as heat. The heat is the result of the rapid movements of the molecules. We also should not forget that the ability to move without any external force being applied indicates presence of life. We should also understand that heat also is light. It is the infrared spectrum that is invisible to human eyes. Fire also destroys the old, so that the new appears in its place. When the old trees in a forest are destroyed by fire, new shoots come up and rejuvenate the forest.

Based on this, let us try to understand as to what Jesus had meant when He used the word “**fire**”. Is it not true that a living body emits a certain amount of heat? Usually, if the person is not sick, his temperature will be 37°C. When the

soul leaves the body, the corpse remaining behind loses the heat and becomes cold. Based on this, the “**fire**”, heat, represents the presence of life within the individual.

As indicated above, as well as representing heat, “**fire**” also gives, represents light. The metaphorical meaning of light is consciousness.

Let us consider a few other statements made by Jesus Christ, as well as verses from the Gospel of John and from his letters and from the Old Testament. In total seven verses.

“I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life.” (John 8: 12)

“You are the light of the world. A city on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven.” (Matthew 5: 14-16)

“In him was life, and that life was the light of men.” (John 1: 4)

“...God is light; ...” (1st John 1: 5)

“The lamp of the Lord searches the spirit of a man ; it searches out his inmost being.” (Proverbs 20:27)

“Jesus said to her, "I am the resurrection and the life. He who believes in me will live, even though he dies;" (John 11: 25)

“Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me.” (John 14: 6)

According to what Jesus Christ has said in these quotations, the “**fire**” represents the Christ within the individual. Christ is both the life and the consciousness of the person. The following words of Christ “**I have cast fire upon the world**” represents man that has the blessing of Christ in the form of his life and his consciousness.

Unfortunately, that life and that consciousness are not fully expressed. Man, himself, is the reason for this because he blocks their full revelation. Therefore that fire appears as the flame of a small candle. Again it is a great calamity that man appears to be satisfied with such a small “flame” and lives this temporary worldly life thinking that this is reality. The truth is that man has the ability to have the infinite consciousness of Christ and thus to receive the ability to see the Truth, the reality, and to see God and have, “taste”, the eternal life. Despite the ignorance of man, Christ says **“behold I guard it”** with the hope that man repents, finds the path of perfection and of righteousness, disregards his “Ego” and emancipates himself from the illusory worldly pursuits. And, it is just this, the real purpose of the human life. The revelation of Christ within the person is indicated by **“until it is ablaze”**. The “flame” within the person should not give the light of a small candle, but it should grow and shine as the bright light of the sun. The means of man’s success in this endeavor is his choice of the life he leads. This is clearly emphasized even within the Old Testament as well.

“Even in darkness light dawns for the upright, for the gracious and compassionate and righteous man.” (Psalm 112: 4)

“The path of the righteous is like the first gleam of dawn, shining ever brighter till the full light of day.” (Proverbs 4: 18)

On the other hand, the revelation of Christ within the individual is that **“fire”** that burns and destroys the “old man” and thus is born the “new man”. And, this is the meaning of being born again. The last statement of the very last quotation on this page **“the full light of day”** represents the full revelation of Christ within the individual.



Verse 11a

“Jesus said: This heaven shall pass away, and that which above it shall pass away; and they that are dead are not alive and they that live shall not die.”

Before attempting to interpret this verse, first we should understand as to what is meant by the word “heaven”. Undoubtedly depending on one’s level of consciousness, the word “heaven” will also be understood differently.

The first of these understandings is that of the ignorant person. As a result of literal interpretation of the biblical verses, he thinks that heaven is a place up above the clouds where those who are “saved” live happily ever after. For them the heaven is also the place where God stays. Based on this, they also expect to pass the eternal life in the presence of God. Many times they use the words heaven and paradise interchangeably. But, they also believe in the presence of a hell, where those sinners sentenced to spiritual death will burn and suffer ever after. Let us first analyze this situation. Such a heaven and such a hell represent the two poles of a condition, both the positive and the negative poles. Is it not true that within the creation, everything is also based on duality? The examples are obvious and plenty: male and female, good and bad, large and small, educated and uneducated, long and short, healthy and sick ..., whatever we say there is always an opposite as well. Therefore if heaven and hell also represent duality, they must both be here on earth. They are not places, but rather the circumstances of our lives that can make our lives heaven or hell. The architect of all the good or bad circumstances is the individual himself, because he determines his own fate. We also say that God is omnipresent. God being omnipresent, He should be both in “heaven” as well as in “hell”, in the understanding of the ignorant person. If we say that God is not in hell, than we limit His presence, and He no longer can

be considered omnipresent. God is not subject to duality, but rather He is the unity of all. There are those who say that God is not in hell. I suspect what they mean to say is that the more the individual's mind distances itself from God, by that much he creates hellish fate and thus a hellish life for himself. In the Bible there is reference to seven heavens. As a result of literal interpretation, an ignorant person thinks that there are seven different places as the seven heavens.

The second interpretation and understanding of "heaven" is that of the wise person. The wise person understands that heaven is not a place but rather a state; it is a level of consciousness. Hence, the above indicated seven heavens are not seven different places, but rather they are seven different states, seven different levels of consciousness. Man has seven energy centres called chakras. More detailed information is given regarding these Chakras in my previous books. Therefore these will not be repeated here. (See in the book titled "From Light to Light (I) in chapter 15 titled "Addendum" the articles titled "What are the Chakras" and "What is Kundalini" Pages 341-360. Also see the book titled "From Light to Light II – Awakening" In chapter II titled "Seven", the section on "Energy Centres" pages 72-76). But, at this juncture, it may be appropriate to give some information about these chakras. The life giving energy of the Holy Spirit enters our bodies through these chakras if they are open and receptive. Man can also prevent wastage of the energy he has already received through unimportant pursuits. He can also raise the energy from the lowest first chakra to the seventh, the crown chakra. The first three chakras pertain to the individual's animalistic nature. The fourth to the sixth chakras pertain to the individual's human nature. The seventh chakra gives man the revelation of Christ within him and represents divine nature. Paul was able to elevate the energy of the Holy Spirit within him up to the third chakra.

"...whether in the body or apart from the body I do

not know, but God knows-- was caught up to paradise." (2nd Corinthians 12:3-4) (*Once again a incorrect translation. Instead of "paradise" it should be to "third heaven".*)

Because each one of those energy centres represents a level of consciousness, Paul has called it **"caught up"** (*this should also be "rapture"*). During His transfiguration, Jesus increased the expression of the life-energy within Himself through the seventh chakra and made His divine nature visible to the three disciples that were present there with Him. Based on this, for the wise man, "heaven" represents the revelation of Christ within the individual and also a high level of consciousness, Christ consciousness.

Above, as indicated, both understandings regarding heaven represent a human perspective. But for Jesus Christ who, in addition to his human nature also had divine nature, heaven must have had a totally different meaning. The following interpretation without a doubt is based on intellectual understanding and not experiential. If God is omnipresent, then the entire creation is only an expression of God and since heaven is where God is, then should not heaven also be here within the creation? Even to say the term "within" is wrong, but rather one should say it is part of the creation or is the creation. It appears that Jesus is refering to two "heavens" when He says **"This heaven"** and **"and that which above"**. According to quantum physics, matter is formed from energy; therefore it is nothing but a form of energy expression. Scientists have called that energy "dark energy", because they do not know its nature and the laws that govern it. Jesus taught us about that energy, that It was the Holy Spirit that came forth from the Father. The physical world, where Jesus was, was the expression of that energy and Jesus called it **"This heaven"**. The invisible energy field of the Holy Spirit within the universe He called **"and that which above"**, the "heaven" above. According to cosmologists and scientists even this

physical world, which we consider to be solid matter and permanent, apparently appears and disappears a thousand times every second. Therefore it is possible that it may completely disappear some day and become just energy. This is the meaning of Jesus' words "**This heaven shall pass away**". We consider this to be the end of the world. If the only Truth is God, then do we think the world really exists? Should it not just be an illusion or a dream? Even scientists have said that the visible cosmos is nothing but a hologram.

It may sound reasonably logical to think that by matter turning into energy, this world may end, "**This heaven shall pass away**". But how are we to understand the passing away of the "**that (the heaven) which is above**"? The cosmologists are telling us that the universe is constantly expanding. Thus, the energy of the Holy Spirit, which is "The Word" of God and has come forth from the Father, is still continuing to flow. What Jesus is trying to say is that some day It will return back to the Father and thus "space", the energy field, will also disappear; hence, "**that (the heaven) which is above**" "**shall also pass away**".

The last part of this verse is a reference to those who are living on earth, but end up dying before realizing the true purpose of their lives. With the death of their bodies, their individuality also dies. But those who succeed in realizing the true purpose of their lives, which is the revelation of Christ within themselves and revealing Christ consciousness, at the time of the death of their physical bodies, Christ will give resurrection to their individuality and they will continue to exist within the energy field and when "the above heaven also passes away" they become one with God. Did not Christ say "I am the life"? Therefore God Himself is the Life; therefore those will have eternal life when they are one with God. This is the meaning of the words "**shall not die**". We also should not forget that eternity is to be outside of time and in the present only and it is not endless time.

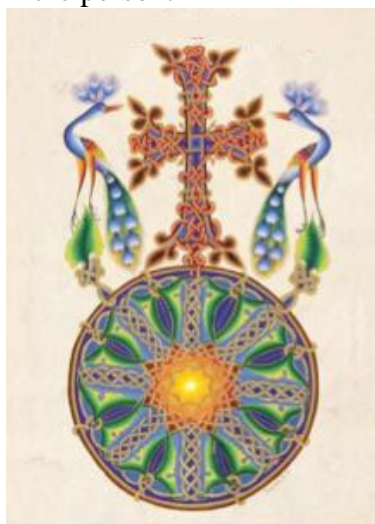
Verse 11b

“In the days when you were eating that which is dead, you were making it alive. When you come in the light, what will you do? On the day when you were one, you became two. But when you have become two, what will you do?”

It is highly possible that these words of Jesus Christ are the continuation of the previous verse. The first statement of Jesus is referring to and describing the human life. Man, during his life, for survival gets his nourishment from the food he eats. The food he eats is either the meat of dead (killed) animals or plants torn from their roots; hence, also killed (dead). When they are digested and become part of the human body, they live again within the person, this time not as an animal or plant, but as a human being. The meaning of **“When you come in the light, what will you do?”** is very interesting. “Light” represents Christ. Did not Jesus Christ say: “I am the Light of the world”? To **“come in the light”** is to reveal Christ within us and it is to become one with the Christ. It is only then that one will understand that the life in and of everything is the Christ. By the following question, **“what will you do?”**, Jesus is making an indirect reference to the fact that in being one with the Christ, you will give the animals and plants life; you will be their life.

When Jesus says **“On the day when you were one, you became two”**, He wants to indicate that everything, including man, before coming to this world, were one with God and part of the singularity. As indicated previously in this and other books, the creation is based on duality. And, this is the meaning of **“you became two”**. Within this duality, man considers himself to be apart from everything and everybody else. The last question of Jesus Christ is classical and so telling. It is a question that makes one ponder as to the real purpose of his life. Now that man is within the creation and subject to that duality, what is he going to do? This question

within itself contains its own answer. Man has to find the answer to that question himself, while he is alive on earth and that answer is very simple. It was exactly this that Jesus taught us with His life and His teachings. We **“were one”** and we **“became two”** and now that we **“are two”**, we should seek and strive to **“be one”** again. To be one is to become one with God, which is possible only through the revelation of Christ within the person. To see and to understand is possible only through the high level of consciousness that comes from the Christ revealed in the person.



**The path of the righteous
is like the first gleam of dawn,
shining ever brighter till the full light of day.
But the way of the wicked
is like deep darkness;
they do not know what makes them stumble**

(Proverbs 4:18-19)

Verse 12

“The disciples said to Jesus: We know that thou wilt go from us. Who is he who shall be great over us? Jesus said to them: In the place to which you come, you shall go to James the Just for whose sake heaven and earth came into being.”

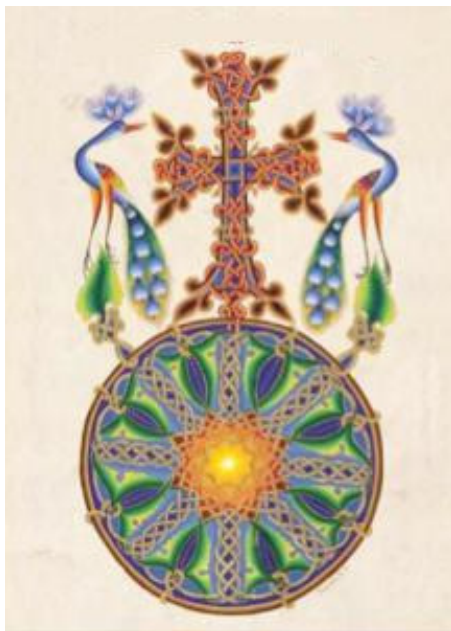
It is impossible to understand this verse when it is taken literally. James, who has earned the epithet of “Just”, was the first bishop of Jerusalem. Some consider him to be the half-brother of Jesus and they base their assertions on the Bible. But we should understand that when we read the words “brothers of Jesus” in the Bible, most likely it was a reference regarding all those that believed in Him and became His disciples. In the early stages, James had a lot of doubt about Jesus’ teachings, but later he became a true believer.

James has preached only to the Jews and not to the pagans. He was stoned by the Jews and martyred in 62A.D. Some say that it was in 69A.D. and that he was thrown down from the roof of the temple, injured, but having survived the fall, he was then stoned to death. His letter is included in the Bible within the New Testament. In his letter, he has beautifully summerized the path of perfection and of righteousness that each and every person should follow to be able to succeed in the revelation of Christ within himself.

“Heaven and earth came into being” much much earlier than when James was around, approximately two-thousand years ago. Therefore at least part, or may be all of what Jesus says must have a metaphorical meaning.

These words of Jesus were an answer to the question the disciples had asked Him. The question was that after the “departure” of Jesus, who would lead them? Jesus advises them to go to James the Just. When there arose a question about circumcision, did not both Paul and Peter go to Jerusalem? The final decision was given by James that the pagans following Jesus need not be circumcised (Acts 15:

13-21). If we read carefully what James has said in those verses, in Acts, we would also to some extent understand what Jesus has said in this verse. Heaven and earth came about for those who choose to follow the path of perfection and of righteousness that James has written about, because the real purpose is the realization of God-revelation through human beings. The purpose of the creation is God revelation.



**My son, pay attention to what I say;
listen closely to my words.
Do not let them out of your sight,
keep them within your heart;
for they are life to those who find them
and health to a man's whole body.**

(Proverbs 4:20-22)

Verse 13

“Jesus said to his disciples: Make a comparison to me, and tell me whom I am like. Simon Peter said to him: Thou art like a righteous angel. Matthew said to him: Thou art like a wise man of understanding. Thomas said to him: Master, my mouth will no wise suffer that I say whom thou art like. Jesus said: I am not thy master, because thou hast drunk, thou hast become drunk from the bubbling spring which I have measured out. And he took him, went aside, and spoke to him three words. Now then Thomas came to his companions, they asked him: What did Jesus said unto thee? Thomas said to them: If I tell you one of the words which he said to me, you will take up stones and throw them at me; and a fire will come out of the stones and burn you up.”

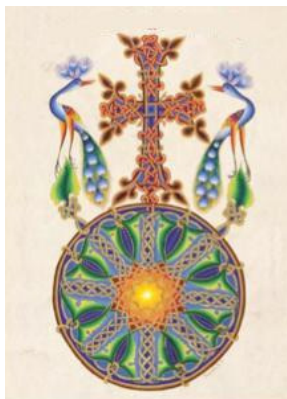
Jesus had asked His disciples a similar question that is presented in the Gospel of Matthew in the following way:

“When Jesus came to the region of Caesarea Philippi, he asked his disciples, “Who do people say the Son of Man is?” They replied, “Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets.”(Matthew 16: 13-14)

In the Gospel of Matthew, what Jesus had asked was the opinion of the public as to who they thought He was. In this Gospel of Thomas, He is asking the opinion of His disciples. In the Gospel of Matthew, Peter had told Jesus that He was the Son of God and Jesus had not contradicted him. In this verse, Peter says that Jesus is like a **“righteous angel”**. We should not forget that **“the angel”** within the Gospels presents the energy of God; therefore He is the incarnation of God. Matthew on the other hand thinks of Jesus as **“a wise man of understanding”**. Don’t we say that Jesus Christ had both human and divine natures? Thomas first calls Him Lord and wavers and does not have the courage to say what he

thinks. The first reply of Jesus is to say “**I am not thy master (lord)**”. We can assume that at this juncture Jesus is talking as a man, through His human nature to make them understand that every person’s Lord is the Christ within him. God is their Lord. A second interpretation could also be that through his free will, man can choose his “Ego” as being his Lord rather than the Christ within; hence Christ has said: “**I am not thy master**”. But when we continue to read the rest of the verse, it appears that this second interpretation does not pertain to Thomas, because Jesus also says: “**thou hast become drunk from the bubbling spring which I have measured out**”. One who drinks from Christ’s “spring” and “become drunk” could never have chosen his “Ego” as his Lord and master.

The rest of this verse remains hidden for all, because we are not given those three words that Jesus told Thomas.



**Go to the ant, you sluggard;
consider its ways and be wise!
How long will you lie there, you sluggard?
When will you get up from your sleep?**

(Proverbs 6:6&9)

Verse 14

“Jesus said to them: If you fast, you will beget a sin for yourselves; and if you pray, you will be condemned; and if you give alms, you will do an evil to your spirits. And if you go into any land and travel in its regions, if they receive you eat what they set before you. Heal the sick among them. For that which goes into your mouth will not defile you, but that which comes forth from your mouth, that is what will defile you.”

This verse should be divided into two sections and thus interpreted. The first three sentences starting with “if” appear to be very troubling, because they appear to contradict all that we have learned from the canonical Gospels. It certainly is possible to interpret them with a literal understanding. But because such a literal understanding is so contrary to logic and intelligent thinking, that they must have a more superlative, metaphorical meaning. Below we will consider their literal meanings first and later their superlative meanings.

Let us first consider the following words of Jesus; **“If you fast, you will beget a sin for yourselves”**. Jesus Himself fasted for 40 days in the wilderness and He often used to go up the mountain and fasted and prayed. When the disciples failed to cast the demon out of the possessed individual, Jesus said: “this is possible only with fasting and prayer”. Therefore why should one become a sinner for having fasted? We consider fasting as an exercise of self-control, but in reality fasting is to be completely emancipated from the worldly pursuits, thus ignoring the physical world. The individual that is not ready for fasting should not be fasting. He harms his physical body, which is God’s temple. Should this not be considered a sin? By doing so, he has defiled God’s temple. It was just because of this that Jesus did not recommend his disciples to fast. The individual with some

spiritual awakening, who has revealed Christ within himself to some degree, can receive added life-giving energy from the Holy Spirit and thus nourish his body, rather than receiving that energy through chemical energy that he receives through intermediaries (animals and plants). It is still the energy of the Holy Spirit that comes through the intermediaries of the sun, the plants and the animals. If the individual has not reached that spiritual level to be able to tap into the energy of the Holy Spirit directly, he should not fast. And if he fasts, he sins because he harms God's temple, his body. (See also volume I of these series of books, the section titled "Jesus' Temptation in the Wilderness" and subsection titled "Fasting" Pages 34-38)

Jesus' second statement **"if you pray, you will be condemned"** is troubling to the same degree. Jesus used to spend many hours praying. We are often being reminded to constantly pray. Therefore these words of Jesus at first glance appear to contradict all that we have learned from the canonical Gospels. From this we should understand that there is a huge difference between the prayers that Jesus has talked about within the canonical Gospels and our understanding as to what prayer is. What Jesus is referring to with these words is our wrong understanding of what prayer should be. Man in general does not pray to find and reveal the Christ within him, but rather prays to be freed from the difficulties he faces in his life. Such a prayer appears to be an expression of selfishness. And, if this is the case, don't we think that we should be worthy of condemnation? Man also tends to pray for the realization of all wants and desires that come from his "Ego". Do we think that such prayers get fulfilled? Has not Jesus said elsewhere in the Gospels: "When you pray, do not babble (talk too much) as the pagans do" and elsewhere "pray in silence" as well as "ask for the Kingdom of God and all else will be given to you" and once again "your heavenly father knows all your needs". Based on these teachings of Jesus, it appears that the great majority of

what we pray for is wrong. Don't we get condemned for all our faults and mistakes and wrong actions? The real prayer occurs in silence in what is known as meditation. Such a prayer has only one purpose and that is to find and reveal the Christ within. It is exactly this that is the real purpose of human life and the purpose of correct prayer. Jesus taught and gave us the Lord's Prayer and we repeat it regularly and often without truly understanding the meanings of the words. Jesus prayed many times to His heavenly Father, but in general His prayers were meditation. In the Gospel of John, Jesus prays for his disciples. Only in the garden of Gethsemane did Jesus pray for Himself, because his human nature, knowing the coming sufferings, was troubled. Jesus did not receive a positive answer to this prayer of His. We should not forget that He had immediately, after His prayer, added: "not my will but Your will be done", and so it happened. Therefore the purpose of a prayer should not be presenting God with a list of wishes; instead it should be asking for His will to be done and to also accept it. All the good or bad circumstances of our lives are "God's will". Therefore we should accept them all without complaining and we should try to learn our lessons through them.

The third statement of Jesus is the following: **"if you give alms, you will do an evil to your spirits"**. At first glance, this also appears to be troubling as much as the first two statements were, because it appears to contradict what we have been taught about being generous and merciful. To give alms, in other words to be merciful, is a divine characteristic; therefore why should it do evil to our spirits? In general, when people give alms, make donations, they announce them to the general public. Is it not true that charitable organizations as well as churches announce in print the list of their donors? Such donations or alms given that are brought to the attention of the general public and thus

receive its appreciation and praise, only serve to boost the “Ego” of the donor and gives him satisfaction and causes him to be proud, instead of seeing this to be the will of God and he only is being a simple intermediary. The joy of the donor should not be the result of the alms or donation that he has given, but rather only the Joy of being God’s servant. When he feels pride as a result of the donation he has made, he only hurts his soul. We should not forget that pride is one of the deadly sins.

Before considering the second section of this verse, let us consider the superlative, metaphorical meaning of the first part.

At first, we should understand that “fasting” is refraining from eating food. But “fasting” metaphorically may also represent staying away from many things other than just food. It is frequently repeated that one needs to emancipate himself from worldly pursuits and should sway towards the spiritual. Then what are the things, that when one distances himself from, will have a negative effect on him? If one distances himself from the path of perfection and of righteousness, or from the teachings of Jesus and the word of God, then we may say that he is fasting regarding these. There is no need for further explanation. In fact one who does not follow Jesus’ teachings is committing a sin. As to the second sentence: **“if you pray, you will be condemned”**, we know well that people pray for the coming of the Kingdom of God, but they never strive to make it a reality. Is not man the pinnacle of creation and the means for God revelation? Should not each individual strive to reveal Christ within himself? Men ask for many things with prayers, but the truth is that they do not want and can not separate themselves from the world. There is no doubt that the so-called “lip-service” prayers will be condemned. With regards to the third statement, it is the giving of alms, which is the means to be helpful in improving the lot of someone else.

Undoubtedly mercy has many “faces”. We are used to thinking only of the physical. But, when we consider the metaphorical meaning of mercy, it becomes easy to understand that it may represent the help given for the spiritual awakening of an individual. Simply to say “believe and you will be saved” is also giving this type of “alm”, which will harm the one giving the “alms”. The example of this, Jesus gave within the next verse.

“Woe to you experts in the law, because you have taken away the key to knowledge. You yourselves have not entered, and you have hindered those who were entering.” (Luke 11: 52)

Is not the “woe” that Jesus gives proof of this? The wrong preachings may cause great harm for the spiritual growth of an individual.

The second part of this verse is self-evident and presents that which man defiles. These words of Jesus are also presented within the canonical Gospels as well, and its interpretation is written in Volume III of this series of books, under the title of “What defiles man?” (Pages 116-118). Hence, it will not be repeated here.



**Above all else,
guard your heart,
for it is the wellspring of life.**

(Proverbs 4:23)

Verse 15

“Jesus said: When you see him who was not born of woman, throw yourselves down upon your face and worship him. He is your Father.”

Who is the one who is not born of a woman? The only Being that has no birth is God. The only one that is not born of a woman is the creation itself, which is the expression of God. What Jesus Christ is saying is that when you see God, you prostrate and worship Him. How can man see God? That is possible only through achieving a high level of consciousness which gets rid of the false understanding of the illusion as reality and allows a proper understanding of the true reality and “seeing” the unity of all, the singularity. Based on this, one also understands that everything is just the expressions of the one God; therefore to worship the creation in its entirety. This worship does not require special rituals nor does it require the physical prostration. Spiritually, to **“throw yourself down upon your face”** means to completely destroy the importance of the “Ego”. At such time, man lives only to serve God, and does not live for selfish reasons, for self-interests or self-profit. The worship of God then becomes taking care of the entire creation, nature, plants, animals and all other humans as a mother that takes care of her newborn child, rather than trying to benefit by using them and worse yet, abusing them.



...Those who seek me find me.

(Proverbs 8:17)

Verse 16

“Jesus said: Perhaps men think that I am come to cast peace upon the world, and know not that I am come to cast divisions upon the earth, fire, sword, war. For there shall be five in a house; there shall be three against two, and two against three, the father against the son and the son against the father, and they shall stand as solitaries.”

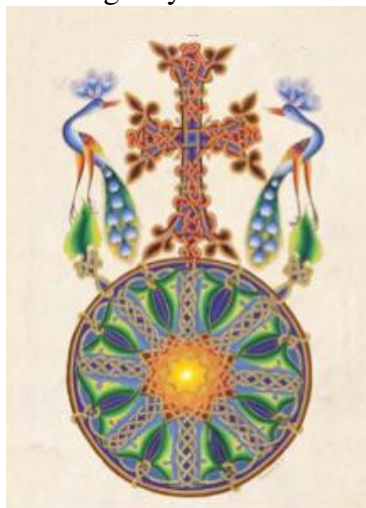
The content of this verse is repeated as well within the canonical Gospels. Therefore no interpretation will be written here. See in Volume III pages 175-179.

Verse 17

“Jesus said: I will give you that which the eye has not seen, an ear has not heard, and hand has not touched, and which has not entered into the heart of man.”

By His words presented within this verse, Jesus makes it clear that what He gives us has nothing to do with the external world. When He says **“which the eye has not seen, an ear has not heard, and hand has not touched”**, the reference is to the five senses of man. The five senses give man information pertaining only to the external world. Therefore what Jesus is “giving” us, teaching us, does not belong to the external world, and if it does not belong to the external world, it must belong to the “internal world”. The thoughts and emotions of man are mental; therefore they belong to his “inner world”. The “mental body” has penetrated every single cell of the body, but mainly it functions through the brain and the “heart”. Jesus also tends to declare that what he is “giving” is not in the heart also. Within the Bible the word “mind” and the word “heart” are often used interchangeably. Therefore, what is it that Jesus is “giving” us if it does not pertain to the external world nor does it pertain to the mind that is internal? The true Being of the individual is also

internal and not external to him. If it is internal and is not the mental, then it must pertain to the “energy body”, that which gives life both to the physical body as well as the mental “body”. That Being within the individual is Christ Himself. This is exactly what Jesus is saying that He is giving us, Christ that is the source of all life. This also corresponds to what Jesus has said elsewhere about the eternal life. Is it not true that within the canonical Gospels, Christ has said: “Come to me and I will give you eternal life”?



**The way of a fool
seems right to him,
but a wise man listens to advice.
A fool shows his annoyance at once,
but a prudent man
overlooks an insult.**

(Proverbs 12:15-16)

Verse 18

“The disciples said to Jesus: Tell us how our end shall be. Jesus said: Have you then discovered the beginning, that you seek after the end? For where the beginning is, there shall the end be. Blessed is he who shall stand in the beginning, and shall know the end and shall not taste death.”

Without a doubt, the disciples were asking about the end of their physical life and how it would end. The answer that Jesus gives is completely and totally at a different level. Jesus was talking about the Spirit and not the physical body. Today even scientists are saying that matter and all that is physical is an illusion. It is nothing but a hologram. Matter, which we consider to be a permanent and solid, apparently appears and disappears one-thousand times a second. In other words, within one second, matter changes to energy a thousand times and from energy back to matter again. The source of matter is the energy. Therefore the body is an illusion, but the Spirit is real. The body is mortal but the Spirit is immortal. The body has come of the “earth” and shall return to the earth. The Spirit has come from the energy of God and is His Son, the Christ. Based on this, the individual that finds the source of his true being, namely that he reveals the Christ within himself, then he will know (understand) his end, which is to be one with Christ. At that point, he gets to know both the source (beginning) and the end. When the individual is one with the source of life, with Christ, would it be possible for him to taste death? Man is not his body; he is the user of the body.



Verse 19a

“Jesus said: Blessed is he who was before he came into being.” (*Other translations say: “before birth”*)

These words of Jesus appear to be the continuation of the previous verse. **“Before coming into being”** is before acquiring a physical body, when the soul of the person is blessed, because he is with Christ. The soul is the “energy body” of the individual, which contains information from previous incarnations. The “energy body” is the presence of his Spirit, the presence of Christ within him. After birth into a body, one tends to forget his true Self, the Christ within. Just because of this, before incarnating, the soul was blessed. Before incarnation, what existed was the Spirit, Christ.

Verse 19b

“If you become my disciples and hear my words, these stones shall minister unto you.”

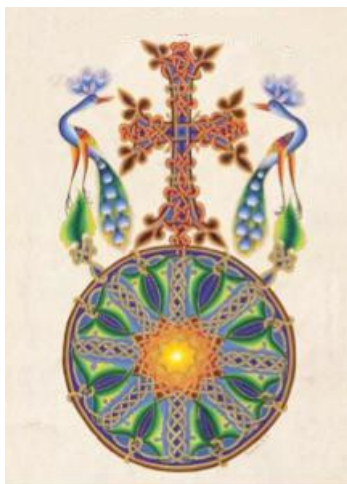
To be the disciple of Jesus Christ is to hear, to learn, to understand all of His teachings and to implement them in our lives and throughout our lives. If the disciple truly understands and succeeds in implementing them in his life, then he also succeeds in revealing Christ within himself. The blessing bestowed on him through the revelation of Christ is the higher level of consciousness. This level of consciousness (Christ consciousness) allows the individual to understand and know all the universal laws, which are put by the Father, that govern the energy of the Holy Spirit. By acting harmoniously with these laws, the individual can perform acts just as Jesus had done, which we consider to be miracles because those universal laws are hidden from us. And, this is the meaning of **“these stones shall minister unto you”**. Did not Jesus multiply the fish and the bread? Did he not walk on water?

Verse 19c

“For you have five trees in Paradise, which do not move in summer or in winter, and their leaves do not fall. He who knows them shall not taste death.”

During this earthly life, if one succeeds in reaching the level that Jesus had reached, one also becomes immortal. Even if the physical body dies, within three days it transforms into energy and disappears. But what is important is that the individuality of the person does not die, but it resurrects and becomes immortal. Jesus also teaches us how to become worthy of this immortality. He talks about the five trees that are found within Paradise. We should not forget that there are also two other trees mentioned within the Book of Genesis: the tree of knowledge and the tree of life. Therefore it appears that within Paradise, there are seven trees. Paradise is the man himself. Man can make his life into a Paradise or also can make it into a hell. Without a doubt, Jesus is talking about those who have been His true disciples, have understood and implemented all His teachings in their lives and thus they have transformed their lives into Paradise and not into hell. The reference to five trees within Paradise that do not move and the leaves do not fall indicates that they are unchanging and are not influenced by the summer or the winter. This last statement is a reference to the good and bad happenings within the individual's life. Those trees represent the energy centres of the individual, the chakras. The first chakra serves to assure the survival of the body and the second procreation. Every man and animal knows very well how to make use of these two chakras and wastes the energy amassed through them. The third chakra is also common to man and animals and governs emotions. To appropriately control or to make use of emotions is of utmost importance to progress within the path of perfection and of righteousness. (See in the book titled “From Light to Light (I) in chapter 15 titled “Addendum” the articles titled “What are the Chakras”

and “What is Kundalini” Pages 341-360. Also see the book titled “From Light to Light II – Awakening” In chapter II titled “Seven”, the section on “Energy Centres” pages 72-76). To “know” those “trees” means to have full control over one’s mind, namely thoughts, emotions and feelings and not to be influenced by the “Ego”. Christ is the “gate”, the door that opens those energy centres, so that abundant energy of the Holy Spirit can flow into the individual. When the individual succeeds in revealing Christ within himself, he also becomes aware of those “trees”, the energy centres. It is only when he becomes aware of these centres that he can raise the energy through the seven chakras up to the seventh and thus become worthy to reveal Christ through him. It is at such time that he becomes immortal.



**Train a child
in the way he should go,
and when he is old
he will not turn from it.**

(Proverbs 22:6)

Verse 20

“The disciples said to Jesus: Tell us what the kingdom of heaven is like. He said to them: It is like a grain of mustard-seed, smaller than all seeds; but when it falls on the earth which is tilled, it puts forth a great branch, become shelter for the birds of heaven.”

As an answer to the disciples question about the Kingdom of heaven, Jesus gives the example of the mustard seed. Within the canonical Gospels, once again Jesus has used the example of the mustard seed indicating the level of faith. But what is important is that this idea presented here regarding the mustard seed is also presented within the canonical Gospels. For the interpretation of this parable please see Volume II of these books the section on the parable of “The Mustard Seed”, pages 72-73. It would be important to note the 10th verse of Thomas’ Gospel. There is a parallel between these two verses. The tiny mustard seen is the small fire lit by Christ and the large tree, the blazing inferno. Therefore it is also recommended to read the interpretation of the 10th verse above. The tiny mustard seed may also represent the teachings of Jesus. If they fall **“into earth which is tilled”** meaning a receptive mind and the individual also makes use of what he has learned, Christ reveals within him and that is the large tree, **“great branch”**.



**There is no wisdom,
no insight, no plan
that can succeed against the Lord .**
(Proverbs 21:30)

Verse 21a

**“Mary said to Jesus: Whom are thy disciples like?
He said: They are like little children dwelling in a
field which is not theirs. When the owners of the
field come, they will say: Yield up to us our field.
They are naked before them, to yield it up to them
and to give them back their field.”**

To understand these words, we need to divide this verse into three sections. The question that Mary asks of Jesus is the quality required of a person to become a disciple of Jesus.

The first answer is the following: **“They are like little children”**. Jesus had similar expressions recorded within the canonical Gospels as well.

**“I tell you the truth, anyone who will not receive
the kingdom of God like a little child will never
enter it.”** (Mark 10: 15)

Why like a little child? Children are not yet world savvy and are not attached to the world. Their brain and the mind is not fully developed; therefore they are not fully aware of the various worldly enticements and are not yet subject to the duality; hence, they are still part of the singularity. The singularity is to be with God, indicating the eternal life. Therefore those who wish to be Jesus’ disciples should first emancipate themselves from worldly desires and pursuits and by acquiring a higher level of consciousness, experience the singularity of all.

The second requirement Jesus gives us is the following: **“dwelling in a field which is not theirs”**. With this phrase, Jesus makes an interesting analogy. He thus considers the human physical body to be a “field” that belongs to someone else. The true being of an individual is neither his physical body nor is it his mind, but it is his Spirit, which is immortal. The Spirit of man is the presence of Christ within him. Therefore, the words **“dwelling in a field”** refer to Christ’s

incarnation as a human being. The body has come from earth and will return back to earth some day. Hence, the body is not the individual and does not really belong to him; instead it is given to him temporarily for his use. It is possible also to say that the field may represent the world and the physical life. (Also see in my book titled *"From Light to Light III – Universal Laws"* the 1st chapter titled *"Anatomy – Body & Spirit"* especially pages 25-26). Therefore the true disciple should understand and know that he is not his body, but rather he is the user of his body. Therefore, he should not also become attached to his body and to all the desires that come from it. The body belongs to the earth.

The third phrase Jesus uses is the following: **"When the owners of the field come, they will say: Yield up to us our field. They are naked before them, to yield it up to them and to give them back their field"**. This statement is conclusive and represents the end of man's physical life. Jesus once again uses the words **"the owners of the field"** as a metaphor to indicate the death of the physical body and its return to its owner, the earth. And, this is the meaning of **"Yield up to us our field"**. Man is impotent against death, and that is the meaning of the following statement: **"They are naked before them, to yield it up to them and to give them back their field"**. The true disciple willingly gives up the "field", his body, and leaves it behind and departs, because he knows very well that he is not his body. But all those who, as a result of their ignorance, identify themselves with their bodies, they face death with terror, fear and suffering.



Verse 21b

“Therefore I say: If the master of the house knows that the thief is coming, he will keep watch before he comes, and will not let him dig into his house of his kingdom to carry off his vessels. You, then, be watchful over against the world. Gird up your loins with great strength, that the brigands may not find a way to come at you, since the advantage for which you look they will find.”

As usual, once again Jesus uses this story as a metaphor. Without a doubt **“the master of the house”** represents the individual’s soul that lives in “his house”, his body. The **“thief”** represents death. When Jesus says **“If the master of the house knows”**, He is referring to man’s ignorance regarding the time of his physical death. Despite intellectually knowing that each and every person without exception will die some day, because man does not know the day or the time of his death, despite knowing his own mortality, he lives in this world as if he is immortal. He therefore completely disregards his soul and the real purpose of his life, which is to reveal God within himself. What is that “vessel” that the “thief”, death will “carry off”? It is man’s individuality. The Spirit of man is the Christ, who is immortal. Has not Christ said: “Come to me, I will give you resurrection and eternal life”? The “resurrection”, is the resurrection of the individuality of the person and not that of his body. Jesus says: **“You, then, be watchful over against the world”**. Once again this is a reference regarding the emancipation from worldly pursuits. That which we fail to watch, namely over our individuality, the “thief”, death will carry it off. Not to watch over the individuality is to make it a victim of the “Ego”.



Verse 21c

**“May there be among you a man of understanding!
When the fruit was ripe, he came quickly, his sickle
in his hand, and reaped it. He that hath ears to
hear, let him hear.”**

In this verse, once again Jesus uses the words with their metaphorical meanings. It is possible to interpret these words from two different perspectives.

As a first perspective, one may consider the “fruit” to represent man’s spiritual growth and his level of consciousness. The “ripe fruit” is that man in whom the consciousness has reached a high level and Christ is also revealed through him to some degree. The individual has experienced the singularity, the unity of all. At such time that fruit is “reaped”. This “reaping” indicates the individual’s having become one with Christ; thus he is “reaped” from this life and given eternal life.

There is a second perspective and thus a second interpretation of these words. Within this interpretation the “fruit” may represent the physical body and the “ripening” of the fruit; as the “ripening” of the body; in other words, aging. When the body is tired and unable to function, it can no longer serve the Spirit; hence, “**his sickle in his hand**” represents death. Don’t we represent death in the form of a human skeleton with a sickle in its hand? And, “reaped” represents the death of the individual. This death represents the death of his body and of his individuality.



Verse 22

“Jesus saw some infants at the breast. He said to his disciples: These little ones at the breast are like those who enter into the kingdom. They said to him: If we then be children, shall we enter the kingdom? Jesus said to them: When you make the two one, and when you make the inside as the outside, and the outside as the inside, and the upper side as the lower; and when you make the male and the female into a single one, that the male be not male and the female female; when you make eyes in the place of an eye, and a hand in place of a hand, and a foot in place of a foot, an image in place of an image, then shall you enter [the kingdom].”

Every statement within this verse can possibly be interpreted from two different perspectives.

Jesus repeats once more what He had already said within verse 21a. Therefore the interpretation of the following statement **“These little ones at the breast are like those who enter into the kingdom”** need not be repeated here. But it is important to emphasize that the suckling babies represent those who have understood the true teachings, the true knowledge. What is interesting is that the disciples did not understand the meaning of what Jesus had said; therefore Jesus was forced to give a further explanation. The disciples had been taught that if they behaved like the babies, they would be worthy of the Kingdom of God. The explanation Jesus gave emphasized the meaning of being like a baby and not to behave like a baby. The following words of Jesus **“When you make the two one”** can also be understood in two different ways. One may take this the following way: In addition to the literal understanding of what is written in the Bible, if the individual also understands the metaphorical meanings as well, then “the two understandings become one”. The second perspective appears more enticing. As the

babe is not yet subject to the duality, it is also imperative for man to be like a baby. This means emancipation from the worldly pursuits and within the world to see the unity, the singularity of all, instead of seeing the multiplicity, all separate from each other. And, this is the meaning of **“you make the two one”**. We can deduce that Jesus has expressed this same idea a second time near the end of this verse. He says: **“when you make eyes in the place of an eye, and a hand in place of a hand, and a foot in place of a foot”**. I came across two differing translations of the first part of this statement. One was **“when you make an eye in the place of eyes”** which corresponds to what is said about the hands and feet. The other translation was as follows: **“you make eyes in the place of an eye”** as quoted above as well. In this one, the singular is being changed to the plural. According to this translation, the individual’s “vision” should change and the “third eye” should open. (Also see in Volume III of these books the section on “The Light of the Body” pages 65-66). Based on this, Jesus’ words **“an image in place of an image”** represent the change in how the individual sees the reality. The higher the level of consciousness of a person, the more the way he sees that reality also changes. Every person as well as every type of animal, sees reality according to their level of consciousness. Therefore, the statement **“you make eyes in the place of an eye”** can possibly be interpreted the following way: man sees the creation as a physical solid existence and thinks this to be reality. This presents only one perspective, one way of seeing reality; hence, a single eye. But when the individual also sees the spiritual that gives rise to the physical, then he sees the creation at two different levels, and this corresponds to the plural “eyes”. The statement **“a hand in place of a hand, and a foot in place of a foot”** may be interpreted in the following way. The (right) hand knows the function of Christ within the individual and accepts all circumstances of his life

as the will of God. The (left) hand is ignorant of this reality and therefore the individual considers the circumstances of his life just to be good or bad luck. This is the meaning of “**a (right) hand in place of a (left) hand**”. In the same way, the (right) foot knows the path of perfection and of righteousness and stays on the path. On the other hand, the (left) foot knows the path of worldly pursuits and follows that path. Thus, the meaning of “**a (right) foot in place of a (left) foot**” is to know the path of the Truth and to choose it; in other words to be emancipated from the worldly and tend towards the spiritual.

In this verse, there are few other statements of Jesus that are worth commenting on. With this verse Jesus was teaching the path of perfection and of righteousness and the means to become worthy of eternal life. The statement “**when you make the inside as the outside, and the outside as the inside**” is a reference to the conduct of the individual in his life. The meaning of this is that the words spoken and the deeds done should reflect his thoughts. He should not be a hypocrite, meaning, he should not present himself to others in such a way that he truly is not. In this vein “Mevlana” (a Sufi saint) has said: “Appear as the way you are, or be as you appear”. The above quotation from the verse can also be interpreted in a second way. Man, who is on the path, seeks the revelation of Christ within himself. Hence, that seeking is for what is “inside”. When the Christ within, not as an intellectual concept, can actually be experienced in the same way that we also experience the world outside, then we have made “**the inside like the outside**”. When we succeed in seeing Christ that is within, we also see Him outside as well: everywhere, in everything, in the plants, in the animals and in each and every person, then we also make “**the outside as the inside**”. Jesus’ following statement “**the upper side as the lower**” is extremely interesting but also difficult to understand. This refers to the energy centres of the

individual, the chakras. Further information will not be given regarding the chakras at this point. (See above Verse 11a). Man tends to waste a great portion of the life energy he receives from the Holy Spirit, mostly through the first chakra, to ensure his survival. This is the meaning of the **“lower”**. This chakra wastes a lot of energy. The meaning of **“upper”**, which represents the seventh chakra, the crown chakra, is for large amount of the energy flow expressing through this chakra, as it normally does through the lower one, the first chakra. If man succeeds in doing so, he also experiences the revelation of Christ within himself and sees the Truth. And, this is the meaning of making **“the upper side as the lower”**. Unfortunately man tends to use and waste most of the energy through the first two chakras and no energy remains to rise to the seventh (upper) chakra so that it can be expressed through it.

Within this verse, there is one other statement of Jesus that so far has not been commented upon. That is the following: **“when you make the male and the female into a single one, that the male be not male and the female female”**. As indicated above man usually spends most of his acquired life energy through the first two chakras. The second chakra, known as the “sacral chakra”, serves for procreation; hence, pertains to sexual activity. Man, as a result of sexual intercourse, wastes an immense amount of life energy. Undoubtedly the cause of this is man’s illusion about the duality within the creation. Don’t male and female also take part in this duality? As one gets to a point, when he does not see this difference, then he can claim that he no longer is attached to the world and is truly seeking the singularity. In such a situation, he does not waste a large amount of energy through the second chakra. The two sexes are part of the illusion and belong to the physical body and not to the soul or Spirit. This above statement may have a second

interpretation as well. The “male” is Christ. Don’t we say that Christ is the “groom”, the spiritual existence, and we are His “brides”, the physical existence? Therefore, when Christ is revealed within the individual, both the “spirit” and the “body” become one, as was within Jesus Christ, in Whom both human and divine natures co-existed as one. At such a time then, **“the male be not male and the female (be not) female”** and both will be one.

When one understands the meanings of everything Jesus has said in this verse and implements them in his life, he becomes worthy of the Kingdom of God.



There are six things the Lord hates,
seven that are detestable to him:
 haughty eyes,
 a lying tongue,
 hands that shed innocent blood,
 a heart that devises wicked schemes,
 feet that are quick to rush into evil,
 a false witness who pours out lies
and a man who stirs up dissension among brothers.

For these commands are a lamp,
 this teaching is a light,
and the corrections of discipline
 are the way to life.

(Parables 6:16-19 & 23)

Verse 23

“Jesus said: I shall choose you, one out of thousand, and two out of ten thousand, and they shall stand as a single one.”

It is interesting to note that all of Jesus’ sayings, when understood by their literal meanings, appear to have no connections with each other. In reality, they all repeat the same philosophy and teachings. Hence, to be worthy of the Kingdom of God and to have eternal life appears to be very simple. But, that does not mean it is very easy.

With these words, Jesus makes it clear that man can not get to the Kingdom of God through his efforts. But man can prepare himself and make himself worthy of it, but the last choice and decision is that of the Christ within. It is Christ Who gives His consciousness to the individual and it is Christ Who decides to reveal Himself through the person, otherwise all efforts of man remain without results. When Christ says **“one out of thousand, and two out of ten thousand”** is a reference to the difficulty in becoming worthy of the Kingdom. Jesus has expressed the same idea with different words as well:

“...for many be called, but few chosen.” (Matthew 20:16)

When Christ says **“and they shall stand as a single one”** the reference is to the fact that the multiplicity and the duality are nothing but illusions and everything is an expression of Christ. Based on this, the few chosen, having experienced the singularity of all, will be one with Christ.

The following verse from the Old Testament is very interesting.

“How could one man chase a thousand, or two put ten thousand to flight, unless their Rock had sold them, unless the Lord had given them up?”
(Deuteronomy 32: 30)

From this we should understand that everything that occurs

is the will of God. Christ reveals within the person according to His own will and leads the individual in his life according to his choices. If the individual chooses his “Ego”, or some idol worship such as “money” or monetary riches, he becomes part of the 999 out of the thousand or 9998 out of ten-thousand; but, if he chooses the Christ within, then he would be like the chosen one or two respectively.



**When pride comes,
then comes disgrace,
but with humility
comes wisdom.**

(Proverbs 11:2)

Verse 24

“His disciples said: Teach us concerning the place where thou art, for it is necessary for us to seek after it. He said to them: He that hath ears, let him hear. There is a light within a man of light, and it gives light to the whole world. If it does not give light, there is darkness.”

The disciples asked Jesus about the place that He was in. It is not clear if they were talking about a physical place or a mental or spiritual state. It is likely that the purpose of their question was actually the second interpretation and that they also wanted to know how to reach that state. Jesus gives a very simple answer to their question, but at the same time gives an immense amount of information. Jesus first indicates that there is no place to go to nor is there anything to do. That place is within each and every individual; therefore when the individual gets to know “himself”, he also gets to know Christ. Christ is the life and consciousness of every individual. He is the **“Light within the man”**. But at the same time, the presence and the expression of Christ is the entire creation and this is exactly the meaning of **“it gives light to the whole world”**. When the **“Light”** reveals within the individual, the person becomes a **“man of light”**, an enlightened person. The meaning of **“If it does not give light, there is darkness”** is that without the consciousness of Christ and the life He bestows, nothing could exist. Darkness is death. A second take on this is that if the **“Light”** does not reveal more within the person, the individual remains ignorant.



Verse 25

“Jesus said: Love thy brother as thy soul; keep him as the apple of thine eye.”

The interpretation of this verse is simple. Similar expressions are also present within the canonical Gospels. Undoubtedly the word “brother” does not pertain to a person who is born from the same mother and has the same father, but it means any other person in the world. If we are all the children of our heavenly Father, then are we not all brothers and sisters to each other? This also corresponds to other sayings of Jesus: “love thy enemy” and also “love your brother as yourself”. But in this verse Jesus says “**Love thy brother as thy soul**”. Why should we love another person, a stranger or an enemy? The Spirit of every individual is Christ. When an individual follows the path of perfection and of righteousness and reaches a certain point in his life, he understands and gets to know that the Spirit of every individual is the presence of Christ. Is it possible to hate anyone when we know that his true Being is Christ? Despite the enmity of a person towards us, as a result of his ignorance, it is our duty to see the presence of Christ within him and to love him and to care for him. Did not Jesus, while hanging on the cross in agony, say: “forgive them Father, for they know not what they do”? As Christ is the Spirit of every other person, so is He our Spirit as well; therefore it is our duty to love them all as our “soul”. Don’t we love our own soul?



Verse 26

“Jesus said; The mote which is in thy brother’s eye, thou seest; but the beam which is in thine eye, thou seest not. When thou dost cast out the beam from thine own eye, then wilt thou see to cast out the mote from thy brother’s eye.”

These words of Jesus are also written within the Gospel according to Matthew. The interpretation is also given in Volume III of these books, in the segment titled “About Judging” pages 76-77. At this juncture, there will be no further explanations about judgement. But it is appropriate to consider as to what type of judgements we make, what are the things we judge. Undoubtedly we tend to judge the words and deeds of other people and ample explanation is given about these within Volume III. We should also take into consideration the various other religions. There are many that consider the religions other than the one they believe in to be heretical, satanic, paganism and/or idol worship, and thus they judge them in a negative way. But without a doubt, they err in their judgement. They tend not to see and understand that they themselves also have completely misunderstood all the teachings of Jesus and they are far far away from the Truth. Instead of trying to convert people belonging to other religions to be followers of their own religion, they should first try to understand the true teachings of their own religion and correct their ways. Only then will they see that all religions teach the same truths and they will try to help those belonging to other religions instead of trying to convert them. They should help them so that they also see the Truth within their own religions.



Verse 27

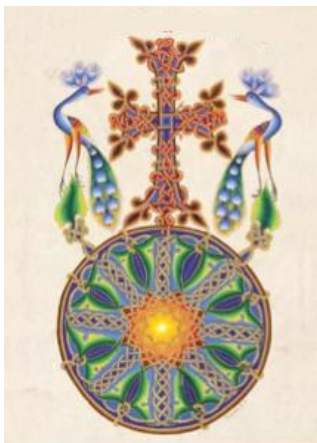
“Jesus said: If you fast not from the world, you will not find the kingdom; if you keep not the Sabbath as Sabbath, you will not see the father.”

Jesus with these words makes the meaning of fasting absolutely clear. The true fasting is not abstaining from eating food, but it is to emancipate oneself from all worldly pursuits and desires.

The second part of this verse is interesting, in that the Jews kept the Sabbath on Saturdays but Jesus Himself did not. Just because of this, the Jews often rebuked Jesus, even when he cured the sick on the Sabbath. Jesus has said that man himself is the master of the Sabbath. The literal meaning of this statement appears to be very simple. But, for us Christians, the Sabbath, the Saturday is changed to Sunday which correlates with the resurrection of Jesus. Is it possible that Jesus was speaking only for one specific day, whether it be Saturday or Sunday? Man ignores his spiritual growth for the six days of every week as a result of being busy with the pursuit of his worldly desires.

According to the laws of the religion, at least for one day a week, he should turn his attention to his spiritual life and growth and thus ignore all worldly pursuits. Is it not true that we Christians as well do the same? On Sunday we go to church and the rest of the week we forget everything regarding our spiritual lives. Today less than 1% of the population tends to go to church. According to Jesus' teachings, the way one lives his life should be a constant prayer, and this should not be only one day a week. Therefore one needs to do every day that which he does Friday, Saturday or Sunday (depending on the religion). The emancipation does not mean not to work, but rather it is a mental state. Despite fulfilling all daily duties and completing all chores and works, he could still emancipate

himself from their results, because the results do not belong to him. The results belong to God. He should do these chores and works as duties given to him by God. When the individual functions selfishly, he becomes attached to the result, thus he fails to “keep the Sabbath”. Even if the individual is not attached to the result but acts selfishly, the result always turns out to be mediocre. On the contrary, one should always aspire to do his absolute best in whatever he does, because as the servant of God, he is doing it for God. And, this is the meaning of Jesus’ following words: “man is the master of the Sabbath”. Therefore one should be the master of his thoughts, his emotions and his feelings. This is possible only by ignoring his “Ego”. When he succeeds in emancipating himself from his “Ego”, then for him it becomes very easy to be emancipated from all types of worldly desires and pursuits.



**The plans of the righteous are just,
But the advice of the wicked is deceitful.**

(Proverbs 12:5)

Verse 28

“Jesus said: I stood in the midst of the world, and I appeared to them in flesh. I found them all drunk, I found none among them thirsting; and my soul was afflicted for the sons of man, for they are blind in their heart and they do not see. For empty came they into the world, seeking also to depart empty from the world. But now they are drunk. When they have thrown off their wine, then will they repent.”

With these words Jesus likens humanity to a drunkard. The drunkard does not know what he does, because he has lost the ability to reason. Jesus says that He has not found even one “sober” person. The man who is drunk without a doubt wastes his life. Obviously this wastage of life is true when we consider the drunkards. But those who, instead of wine, are drunk with the alluring worldly pursuits, consider this to be completely normal and do not realize that with regards to a spiritual life, it is not any different than that of the drunkard. That drunkenness gives man his ignorance.

The following words of Jesus: **“When they have thrown off their wine”** is a reference to the emancipation from the worldly pursuits indicated in the interpretation of the previous verse. It is only then that men truly repent. In this verse, Jesus also teaches as to what repentance is. And, what do we do? We go to church, we say a prayer of repentance and we take communion and we think that we have become a saint and continue to be “drunk”.



Verse 29

“Jesus said: If the flesh has come to being because of the spirit, it is a marvel; but if the spirit (has come into being) because of the body, it is a marvel of marvels. But as for me, I marvel at this, how this great wealth has settled in this poverty.”

This verse can be interpreted at two different levels. Let us first consider its literal meaning.

With these words, once again Jesus makes it clear that matter has come forth from energy, the Spirit. Today, the scientists have also proven this point. As a result of their experiments, they have come to a “wall” and can not go further and are bewildered. This tends to prove that the formation of matter from energy itself is a miracle, a “marvel”. The scientists have also succeeded in changing the insentient matter into energy. One of the examples of this is the atomic bomb. But man has not yet succeeded in changing the Spirit in the flesh into free Spirit. Jesus did that. His body, within three days, turned to energy and disappeared. Is not the resurrection of Jesus the greatest miracle, “marvel of marvels” in the world? According to Jesus, we should also be able to do the same so that the individuality resurrects and the body turns to energy rather than rotting and returning back to the earth. And, what do we do? Instead of revealing the Spirit within ourselves, despite benefiting from the life and the consciousness It bestows, we imprison, “settle” that “wealth” within our bodies, within “poverty”.

It is possible to interpret this verse as a metaphor as well. The “body” represents the “lower” and the “spirit” the “upper”, but “upper” and “lower” of what? Of course it represents man’s understanding of the scriptures. The “lower” corresponds to the literal understanding of the scriptures and the hidden meanings: within the literal words, represent the “upper”, indicating the metaphorical, the superlative meanings. This understanding becomes “the

marvel of marvels". It is also a **"marvel"** that the hidden meanings, the **"great wealth"** are hidden within the literal meanings, **"settled in this poverty"**.

Verse 30

"Jesus said: Where there are three gods, they are gods; where there are two or one, I am with him."

To interpret this verse literally becomes very difficult. Gods is written with the small "g". Within the old Greek and Roman times also, according to people's beliefs, there were many "gods". Is it possible that all those "gods" actually represented the various qualities of God? Is it possible that what Jesus is saying in this verse is the following: "Where there is the Trinity, God is there"? If this is the meaning, then Christ makes it clear that He is part of the Trinity and without the Trinity, God would not exist. In general we tend to say one God in three persons. It would be more correct to say one God and three expressions or states.

a- Invisible and unknowable – God the Father

b- The energy that has come forth from the Father – Holy Spirit.

c- The material form of the energy – The Son, Christ.

Man does not have the ability to know or to understand God the Father; therefore, he should just have faith and accept Him as the source of everything.

Up to this date, man has succeeded in understanding some of the various energies within nature and the cosmos and some of the laws that govern them. Based on this, they also have succeeded in utilizing these energies for the good of all. But, man has not yet understood the source of those energies, the "dark energy", nor does he know most of the laws, the universal laws that govern that energy.

The entire creation is within the experience of man and the entire creation is the expression of Christ. Based on such

an understanding, it is obvious that man has seen the Christ, but alas, despite having seen, he has not recognized Him. Approximately two-thousand years ago, man has had the opportunity and the privilege of seeing and knowing Jesus, Who had revealed Christ within Himself. Man has the ability to do the same as well and reveal Christ within himself. But unfortunately regarding this, he is extremely indifferent. The Trinity is inseparable; hence, Christ says: **“where there are two or one, I am with him”**.

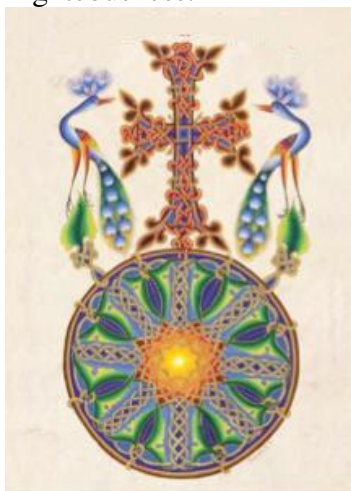
Is it possible that this verse should also have a superlative meaning and is a metaphor? Man’s understanding, regarding God, over time, has constantly changed. According to the Old Testament, God was vengeful. According to the literal understanding of the New Testament, God is a Being outside of man but in the image of man, with superhuman qualities and abilities and He is a source of love and mercy. But for those who see the hidden truths within both the Old and the New Testaments, the understanding of God is completely different. He understands God as being his true Being, his Life and his Consciousness. It is based on this trinity that man has comprehended God as being a Trinity. And, this is the meaning of the statement: **“Where there are three gods, they are gods”**. The last words of Jesus: **“where there are two or one, I am with him”** proves the correctness of the two differing philosophies, understandings that were presented in their time within the Old and the New Testaments. The **“one”** represents the religion of the Jews, the Old Testament; on the other hand the **“two”** represents the religion of Christianity. Both the followers of the Old Testament and the followers of the New Testament worship the same God. Hence, Christ says: **“I am with him”**.



Verse 31

**“Jesus said: No prophet is acceptable in his village;
a physician does not heal those who know him.”**

This verse does not require interpretation. Its meaning is self-evident. It was exactly because of this that the Jews did not accept Jesus’ teachings; therefore they were preached to the pagan population. In the same way, even within the field of medicine, it is forbidden for a doctor to treat his family or very close acquaintances. The reason is that, as a result of emotional attachment, one loses the capacity for logical thinking. It is exactly because of this that Jesus often emphasized the importance of having full control over our emotions, so that we can progress within the path of perfection and of righteousness.



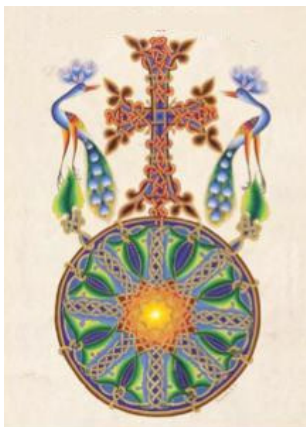
**Better a patient man than a warrior,
a man who controls his temper
than one who takes a city.**

(Proverbs 16:32)

Verse 32

“Jesus said: A city that is built on a high mountain and fortified cannot fall, nor can it remain hidden.”

From the point of military strategy, what Jesus says makes sense and is absolutely true. But without a doubt, this was not what Jesus was referring to, but rather He had used this to make an analogy. It is highly possible that the “city” represents man and his proper understanding of his own religion. The statement “**that is built on a high mountain and fortified**” may represent the high frequency of his “energy body” that the individual has reached. He receives this energy from Christ within as part of the graces of the Holy Spirit. Such an individual will have the ability to resist all attacks that come to him from his “Ego”. Such a man would be “**fortified**” and “**cannot fall**” prey to his “Ego”. Such a person also shines his inner Light to all around him; hence, the statement “**nor can it remain hidden**”.



**He who sows wickedness
reaps trouble,
and the rod of his fury will be destroyed.**

(Proverbs 22:8)

Verse 33

“Jesus said : What thou shall hear in thine ear, proclaim to the other ear on your roof-tops. For no man lights a lamp and sets it under a bushel, nor does he put it in a hidden place; but he sets it upon the lamp-stand, that all who go in and come out may see its light.”

These words of Jesus are also written within the canonical Gospels. The first statement of Jesus within this verse is the following: **“What thou shall hear in thine ear, proclaim to the other ear on your roof-tops”**. The meaning is that whatever you hear and learn, assimilate it, and make use of it.

The second part of the verse is verbatim repeated in the Gospel of Matthew (Chapter 5:14-16). In that chapter it is also written **“You are the light of the world”**. Therefore the lamp that is lit within the individual is the Light of Christ shining forth. He is the Spirit of man. But man, preoccupied with the alluring worldly desires and pursuits, ignores the Light within him and does not allow it to shine through him. And, this is the meaning of **“sets it under a bushel, nor does he put it in a hidden place”**. On the other hand, the lamp that is set on a lamp-stand represents the revelation of Christ within the person. The Light of Christ reveals to all through the thoughts, words and deeds of such a person. It was exactly this that Jesus showed us through His example, through His life and taught us how to be. If we wish to put the Light of Christ that is within us on a lamp-stand, we need to change the direction of our mind from the external to the internal. And, this is the true meaning of being **“born again”**.



Verse 34

“Jesus said: If a blind man lead a blind man, both fall into a pit.”

It is relatively easy to understand the meaning of this verse. Undoubtedly the word “**blind**” refers to spiritual blindness and not the physical. Unfortunately, in the world, all the religions are presented to the masses in a distorted, perverted way. The purpose obviously is not their salvation but rather their exploitation. As a result, most preachings have no relation to the truth at all. Man, enslaved by his selfishness, has made religion to conform to his undesirable ways rather than to change his ways and conform to the teachings and dictates of his religion. But this last conformity is very difficult and it is not compatible with selfishness. Many unfortunate people, thinking these perverted preachings to be true, with absolute sincerity but in an ignorant way, also continue disseminating the same preachings. They become complicit with the blind and lead the poor followers towards the “**pit**”.

To pervert the teachings of the Gospels is very easy, because very few things are written for their literal meanings. In general, the great majority of the writings and especially the sayings of Jesus have superlative meanings and are a metaphor. One should not take them at their literal meanings. Therefore the “blindness” Jesus is talking about is the ignorance of man. “**Falling into the pit**” represents not to understand the hidden meanings within the words and taking them at their literal meaning. And, this in itself becomes their downfall.



Verse 35

“Jesus said: It is not possible for anyone to go into the strong man’s house and take it (or him) by force, unless he bind his hands; then he will plunder his house.”

The literal meaning of this is obvious and logical. Undoubtedly with this example and its metaphorical meaning, Jesus wanted to teach us a lesson and He did not just say this for its obvious literal meaning. The “**strong man**” likely represents someone who has amassed a high level of energy as a result of following the path of perfection and of righteousness. What are the things that are to be plundered in his house? His house is his body and the things to be stolen are his mind, his thoughts and his emotions. His hands represent his consciousness. When his consciousness is preoccupied with his various thoughts and emotions, the individual becomes attached to them and hence, bound by them. And, this is the meaning of “bound hands”. When the consciousness is not free, the individual can not have communion with the Christ within and therefore can not receive more energy of the Holy Spirit. The thief represents the individual’s “Ego” that wants to always have dominion over the mind and emotions of the individual to keep him constantly busy. The “Ego” is selfish. The revelation of Christ means the end of the “Ego”. The “Ego” does not want to lose the control it has over the individual and thus ensures its existence. Therefore the “Ego”, for its selfish reason of “survival”, ties the hands, the consciousness of the individual with useless and unnecessary thoughts and emotions and within the “house”, it plunders the individuality of the person.



Verse 36

“Jesus said: Be not anxious from morning to evening and from evening to morning about what you shall put on.”

This is also presented in the Gospel of Matthew. No further interpretation will be given here. See Volume III the section on “God’s Care” pages 68-75.

Verse 37

“His disciples said: On what day wilt thou be revealed to us, and on what day shall we see thee? Jesus said: When you unclothe yourself and are not ashamed, take your garments and lay them beneath your feet like little children, and tread upon them, then [shall ye see] the Son of the living One, and ye shall not fear.”

This verse appears to be a summary of Jesus’ teachings. The question of the disciples is very interesting. Undoubtedly, when they asked this question to Jesus, He was there present with them and the disciples were able to see Him. Therefore the question must have a totally different meaning. Let us consider the following possibility. It was during the transfiguration of Jesus that Christ appeared to the three disciples that were there at the time. It is not clear if this question was asked before the transfiguration and the transfiguration in fact was an answer to the question, or it was in fact asked after the transfiguration, by the disciples, that were not present at the time of the transfiguration. There is a huge lesson to be learned from this question as well as from the answer that is given. The disciples asked Jesus, the man, and asked to see the Christ, God. One should not forget that Jesus, having revealed Christ within Himself, had both a human nature as well as a divine nature.

At this juncture, let us consider the real meaning and the purpose of the disciples’ question. Undoubtedly Jesus

was with them and they could see Him. Three of them had been present at the transfiguration of Jesus and had seen the revelation of Christ within Jesus. From the answer Jesus gives, it becomes clear that the purpose of the question actually was about the disciples' own experience, namely, the time of the revelation of Christ within themselves and when they would be worthy of the experience. Jesus' answer is very characteristic. One should not forget that if one considers himself to be a student, a disciple of Jesus Christ, then one should understand that the answer Jesus gave was not just to the twelve, rather it is to all.

Let us consider Jesus' answer. The first part of the first statement is the following **“When you unclothe yourself”**. What are our clothes? Undoubtedly Jesus was not referring to the physical clothing that they were wearing. As the purpose of clothing is to cover the nakedness of the physical body, in the same way one's thoughts and emotions also cover one's consciousness. This prevents the individual from seeing the reality as it should be understood. Therefore taking off the clothes means stopping the constant flow of thoughts and emotions that prevent a higher level of consciousness from functioning within the individual. It also means emancipation from the wrong beliefs that they have amassed regarding their own religion. As one is not born clothed, but later starts wearing clothing to cover the body, in the same way one also is not born with memories and beliefs. It is only afterwards that one slowly amasses these into his subconscious mind. The main reason for one's thoughts and emotions are these memories, desires and emotions that are present in one's subconscious mind along with all types of beliefs that may actually have no connection with reality. Therefore, the meaning of **“unclothe yourself”** is the emancipation of the individual from all wrong beliefs that are stored within the subconscious mind; the individual

thinks of them as being absolute truth and reality. At the same time, it also means emancipation from all worldly desires. The second part of Jesus' first statement is the following **"and are not ashamed"**. This is a reference to the full control of emotions. Jesus emphasizes what He had said in the first statement in His second statement. He says **"take your garments and lay them beneath your feet like little children, and tread upon them"**. Here once again Jesus makes the point of being like infants. Similar sayings of Jesus Christ are written in many places within the Gospels, such as "unless you are like these children you shall not enter the kingdom of God" and also those in this book pages 65-66 and 102-103. When the disciples succeed in accomplishing all this, it is only then **"[shall ye see] the Son of the living One"**. The "Son of the living One is Christ, Who is the Spirit of every individual, the true Being of the person, the real Self. What Jesus is talking about is the revelation of Christ within the individual and this is the true purpose of the human life. As Jesus had said in verse 2 above, "first you will be troubled and than amazed"; here also He says: **"and ye shall not fear"**.



**Do not move an ancient boundary stone
set up by your forefathers.**

(Proverbs 22:28)

Verse 38

“Jesus said: Many times have you desired to hear these words which I speak unto you, and you have none other from whom to hear them. Days will come when you will seek after me, and you will not find me.”

Jesus, as a result of having revealed Christ within himself, was able to teach the path of perfection and of righteousness and how to be like Him. The meaning of **“Many times have you desired to hear these words which I speak unto you”** is that man tries to understand the hidden meanings of Jesus’ teachings, but not having reached an appropriate level of understanding, is unable to grasp the truths hidden in them. From the following verse it becomes obvious that the Pharisees and the scribes were given “the keys” of understanding, but they hid that knowledge from the people and did not teach them. It is also highly possible that in time they also forgot it. The following statement of Jesus: **“Days will come when you will seek after me, and you will not find me”** is also presented within the canonical Gospels. The interpretation of this is given in Volume III of this series of books in pages 230 & 231.

Verse 39

“Jesus said: The Pharisees and the scribes have received the keys of knowledge; they have hidden them. They did not go in, and those who wanted to go in they did not allow. But you be ye wise as serpents and innocent as doves.”

It would be appropriate to consider this verse along with verse 38. The second part of this verse: **“But you be ye wise as serpents and innocent as doves”** as well as the first part are presented within the canonical Gospels. For the interpretation of this statement see Volume III pages 94-96 & 155-160.

Verse 40

“Jesus said: A vine was planted apart from the Father, and since it is not established it will be pulled up by its roots and destroyed.”

The planted vine is man himself. Elsewhere Christ has also said: “I am the vine”. Is it not true that the Spirit of every individual is the presence of Christ within him? The individual that does not tend towards realizing the revelation of the Christ within him also does not live accordingly. This makes him **“apart from the Father”**. Without receiving the high level of energy of the Holy Spirit from the Christ within, he stays spiritually poor, and this is the meaning of **“is not established”**. Is not Christ the gate (the door)? **“It will be pulled up by its roots and destroyed”** represents death. Is it not written in the Gospels?

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

As it is frequently repeated in this as well as in the previous volumes, the Spirit of the person is immortal, but not his individuality and along with the death of the body, the individuality of the person also dies and is **“destroyed”**. If the individual, during his life, has succeeded revealing Christ within himself, then Christ, on the day of the death of the individual’s body, will resurrect the individuality and give him eternal life. This will not happen centuries after the death of the body as some think. Based on this, these words of Jesus are a caution for all those who wish to have eternal life.

It is possible to interpret this verse in a totally different way as well. It is possible that the vine represents a certain religious understanding and the followers of this understanding are far from the truth, thus **“apart from the Father”**. With such beliefs, one is not able to develop a strong faith. And, this is the meaning of **“is not established”**, the lack of faith. The end of all those who believe in things that are far from the truth, unfortunately, is death and this is the meaning of to be **“pulled up by its roots and destroyed”**.

Verse 41

“Jesus said: He who has in his hand, to him shall be given; and he who has not, from him shall be taken even the little that he has.”

The content of this verse is presented also within the Gospel of Matthew.

“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.” (Matthew 13: 11-12)

What is that which one has and will receive even more of and if he has little, that also will be taken from him? Undoubtedly Jesus is not talking about the individual's worldly riches, nor is it his family members. What Jesus is talking about is the level of consciousness of the individual, the brightness of the shine of the “Light” of Christ within the person, The level of life-giving energy of the Holy Spirit within the person, and in addition, the level of understanding and knowledge that these bestow to the individual, thus contribute to his conduct in life as well. Without a doubt the “Light” of Christ is present in each and every individual, otherwise the individual would not have life, would not be alive. But, when he does not serve to reveal that “Light”, with the death of his body his individuality also dies without any life or consciousness. And, this is the meaning of **“even what he has will be taken from him”**.



Verse 42

“Jesus said: Become passers-by.”

Within these two words there is a huge philosophy that is hidden. Jesus is making a reference to human life that is temporary. Man, despite intellectually knowing that he is mortal, lives in such a way with such an attachment to the world, as if he will never die and will have everlasting existence on earth. What Jesus is saying is that we should live the earthly life as a passer-by, as a visitor without forming any attachments. No further explanation will be given here. For further explanation, please see the book titled “From Light to Light III – Universal Laws” in the VIIIth chapter the section “The Wise Man” page 194, where the meaning of this is well explained by an anecdote. Also see verse 27 above.

Verse 43

“His disciples said to him: Who art thou, that you shouldst say these things to us? Jesus said to them: From what I say unto you, you do not understand who I am, but you have become as the Jews; for they love the tree and hate its fruit, and they love the fruit and hate the tree.”

The question the disciples ask is astonishing. Without a doubt the disciples knew quiet well who Jesus was. But we should understand that Jesus Christ had two natures because Christ had revealed within Jesus. Therefore at times Jesus spoke as a man, and other times Christ spoke through the mouth of Jesus. It was exactly this that confused the disciples. The answer that Jesus gave was actually very appropriate. If the disciples had a little higher level of consciousness, they would have easily understood Who was the One speaking, Jesus the man or Christ, the Son of God. Jesus likens them to the Jews whose minds were fixed with

the perverted teachings of their religion and they roamed within the obscurity of ignorance. Ignorance is the result of a low level of consciousness. When one is ignorant, one can not see the truth, the reality. Exactly because of this Jesus Christ says: **“for they love the tree and hate its fruit, and they love the fruit and hate the tree”**. The one who **“loves the tree”** should also love the fruit, and also the one who **“loves the fruit”** should also love the tree. The one who loves the teacher should also love His teachings. In the same way, the one who loves what he has learned should also love the one who taught it to him. The one who loves the words and teachings of Jesus should make the teachings part of his life, should also love the Christ who is speaking through Jesus. And, if the individual truly loves Christ, he will never rest until he succeeds in revealing Him within himself. Even within the Christian community, they say that they love all the teachings of Jesus, but alas, they never make it part of their lives. Those same people also say that they love Christ, but do not reflect that love by revealing Him within themselves. Some love the **“fruit”** and not the **“tree”**, and some love the **“tree”** but not the **“fruit”**.



**If you falter in times of trouble,
how small is your strength!**

(Proverbs 24:10)

Verse 44

“Jesus said: He who blasphemes against the Father will be forgiven, and he who blasphemes against the Son will be forgiven but he who blasphemes against the Holy Spirit will not be forgiven, either on earth or in heaven”

These words of Jesus are also repeated within the Gospel of Mark. The interpretation of this verse can be found in volume III of these books in the section titled “The Unforgiveable Sin”, (pages 108-109). As written within those pages, the blasphemy against the Holy Spirit is to act against the universal laws of the energy of God. Whenever one acts against any of the laws governing any type of energy usually is subjected to its negative reaction. For every action there is an equal and opposite reaction. We thus consider these reactions to be the punishment we receive for the sin we have committed. The sin, of course, is the act against the law. Based on this, any act against the laws governing the energy of God, the Holy Spirit, becomes a sin that is not forgiveable. These reactions may come to the individual within his present life and the meaning of the following represents exactly this. Thus, Jesus says: **“will not be forgiven on earth”**. But if the individual is not subjected to the reaction of his action within his present lifetime, the information of that “sin” remains within his “energy body” and at the time of reincarnation of his soul, during a future life, it reveals itself. And, this is the meaning of **“not be forgiven in heaven”**. Heaven is the field of the energy and the presence of the Holy Spirit.



Verse 45

“Jesus said: They do not gather grapes from thorns, nor pluck figs from camel-thistles; they do not yield fruit. A good man brings forth a good thing from his treasure; a bad man brings forth evil things from his evil treasure which is in his heart, and he says evil things; for out of the abundance of his heart he brings forth evil things.”

The meaning of these words of Jesus appears to be self-evident. Jesus uses different plants to represent man and his actions. Thorns and camel-thistles are not desirable plants, because they do not give fruits and are not of any use to man. They represent those men who are selfish and are not ready to help others; hence, **“they do not yield fruit”**. Without a doubt, both grapes and figs are desirable fruits. The actions of man are also his fruits that must be desirable to others and to society in general. To have love towards all, to be merciful, to be compassionate, to be gentle and a well-wisher, to be forgiving and always ready to help others ... represent the **“good fruits”** of humanity. The good ones, as well as the bad ones, all come forth from one’s **“heart”**, meaning from the mind. When a person’s individuality tends towards his **“Ego”** then the individual becomes selfish. A selfish person can never be altruistic; therefore can never show **“good fruits”**. Some of these good fruits are listed above. On the other hand, when the individuality of the person completely ignores his **“Ego”** and tends towards the Christ within, all his **“fruits”** become altruistic and good.

What are the means of giving **“good fruits”** in the life of a human? They are: proper understanding, good intention, positive and helpful words, positive and helpful actions, fairness in life, good effort, a mind set on goodness and respect towards all.



Verse 46

“Jesus said: From Adam to John the Baptist there is none born of woman who is higher than John the Baptist, so that his eyes will not be broken (?) But I have said, He who shall be among you as a little one shall know the kingdom, and shall be higher than John.”

What Jesus says about John the Baptist in this verse is also written within the canonical Gospels, in the Gospel of Matthew (Chapter 12:11). When Jesus says “**born of woman**”, He is referring only to those who reveal only their human nature. A person may be a very good individual, perhaps even a saint. According to Jesus, John the Baptist had reached the highest level of humanity. Jesus once again in this verse repeats to be “**as a little one**”. With regards to this, there is no need to repeat what is written in the comments of verses 22 and 37 above. When the individual succeeds emancipating himself from the “world” and succeeds in getting a “pure heart”, meaning clearing his mind of all thoughts and emotions, it is only then that he succeeds in seeing the Christ and revealing Him also within himself. At this juncture, the divine nature also reveals within him. And, it is the revelation of Christ that will be “**higher**” than the highest human level that John has achieved. The one who gets to experience Christ also experiences the Kingdom of God.



Verse 47

“Jesus said: It is not possible for a man to ride two horses or draw two bows, and it is not possible for a servant to serve two masters; or he will honour the one and insult the other. A man does not drink old wine and immediately desire to drink new wine; and they do not pour new wine into old skins, lest they burst, nor do they pour old wine into new skins, lest it spoil. They do not sew an old patch on a new garment, for a rent will come.”

These words of Jesus are also presented within the canonical Gospels. The explanation of the first part of this verse may be found in Volume III of these series of books, in the section titled “Serving Two Masters”, page 67.

The interpretation of the second part is once again given in volume III, page 62-63.



**Eat honey, my son, for it is good;
honey from the comb is sweet to your taste.
Know also that wisdom
is sweet to your soul;
if you find it, there is a future hope for you,
and your hope will not be cut off.**

(Proverbs 24:13-14)

Verse 48

“Jesus said: If two make peace with one another in this our house, they shall say to the mountain: Be moved and it shall be moved.”

These words of Jesus are very interesting. At first glance, it appears to correspond to the universal law of “Collaboration”. (Also see one of my books titled “From Light to Light-III-Universal Laws” in Chapter II titled “Universal Laws” the section titled “The Law of Collaboration” Pages 77-78). But, without a doubt what Jesus has said must have a different meaning, because it does not matter how they make peace with one another and reflect that peace, for they can not tell a mountain to move and have it obey. Thus let us try to see what Jesus is trying to say.

Let us first consider the phrase “**in this our house**”. Where is that house? Is it possible that Jesus, by these words, is referring to the human body and man’s physical existence? Elsewhere, He also has said for the human body to be the “Temple of God”. Jesus has also said: “There are many mansions in my Father’s house”. God the Father’s house is the entire creation and each one of the mansions represents each individual (also see in Volume III of these books the section titled “The Many Mansions of God”, pages 258-262). If we accept the fact that “**this house**” is man himself, who are “**the two**” that have to “**make peace with one another**”? Each person has three natures within himself. Undoubtedly one is his human nature and the second is his animalistic nature and the third is his divine nature. Unfortunately, in general, man’s divine nature stays only as “seed”, because man does not tend to the “seed”, does not care for it and does not allow for it to sprout and grow and reveal. Man’s animalistic nature which is the nature of his “Ego”, often leads the individual astray. But when the individual is able to neutralize the efforts and influence of the “Ego”, he also neutralizes the influence of his animalistic nature. Only then, can he become capable in

tending to and caring for the “seed” of the divine nature within him. The success of this corresponds to Christ revelation within the person. It is then that he “**makes peace**” with the Christ within. Christ is the gate, the door for the flow of energy of the Holy Spirit into the person. With an increased level of energy and the increased level of consciousness it bestows, one becomes aware of the hidden universal laws that govern the energy of the Holy Spirit and thus is able to perform deeds, which we consider to be miracles. This corresponds to the “moving of the mountain”. Is it also not written in Verse 19b above “**If you become my disciples and hear my words, these stones shall minister unto you**”? According to the teachings of Jesus, should not the disciple be like his teacher and as perfect as his heavenly Father is perfect?

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

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

It is also highly possible that the “**mountain**”, rather than its literal meaning, figuratively represents all the wrong understandings about the proper governance, proper religion and proper societal interactions. When the individual can truly have communion with the Christ within himself, then he can say to “**the mountain be moved**” and it will move, meaning that the individual puts aside all his previous and wrong understandings.



Verse 49

**“Jesus said: Blessed are the solitary and the elect,
for you shall find the kingdom; for you came forth
thence, and shall go there again.”**

With these words, Jesus calls the “**solitary and the elect**” as being “**blessed**”. Many people with similar ideas become hermits on top of a mountain and live in solitude. The word “**solitary**” that Jesus uses it not for the physical solitude, but rather for the mental solitude. Man is able to live on top of a mountain in physical solitude, but subject to an unconceivable “crowd” of mental thoughts and emotions. On the other hand, some other person, in the hustle and bustle of a busy marketplace, despite carrying out all his daily duties, can be mentally in solitude. His mind, centered on Christ, sees Him everywhere, within every person, and thus interacts with them. A second meaning of “**solitary**” is that the individual, regarding his religion, does not follow the superficial understanding that the majority appears to follow; therefore he stands alone from the rest, thus in “solitude”. When Jesus says “**the elect**”, who is it that elects the individual to be blessed? Without a doubt, the one that elects is the Christ within the person, but He elects him only and only if the individual, as a result of his conduct in life, becomes worthy to be elected. The words “**Blessed are**” represents the state of bliss, the elect experience. This bliss can only be experienced within God’s Kingdom. Therefore, with this verse Jesus once again is teaching us the means to become worthy for the Kingdom of God. The means is the path of perfection and of righteousness; in other words, living an impeccable life with mental concentration, which is the mean of developing a “pure heart”. If the true Being of the individual is the Christ within him, then we should understand that man has come to this world from the Kingdom of God. The truth is that we are all within the Kingdom of God, but totally ignorant of this

fact. Therefore, as a result of our ignorance, we suffer. To find the Kingdom of God, there is no place to go, it is only a realization. That realization is dependent on our level of consciousness. The Spirit of every individual is Christ, therefore sooner or later everyone's Spirit will also return there.

Verse 50

“Jesus said: If they say to you: Whence have you come? Tell them: We have come from the light, the place where the light came into being through itself alone. It stood, and it revealed itself in their image. If they say to you: Who are you? Say: We are his sons, and we are the elect of the living Father. If they ask you: What is the sign of your Father in you? Tell them: It is movement and a rest.”

With these words, Jesus presents and explains the creation and, within the creation, the evolution and the purpose of the presence of man. God's "Light" is the expression of God's energy and its material form as well. Therefore the "Light" is Christ. Is it not true that we also read within the canonical Gospels the following words of Jesus Christ: "I am the Light of the world"?

“I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life.” (John 8: 12)

“You are the light of the world...” (Matthew 5: 14)

In the Old Testament book of Proverbs it is also written:

“The lamp of the Lord searches the spirit of a man;...” (Proverbs 20: 27)

Therefore each and every individual is the "Light" of Christ, because his true Being, his Spirit is Christ. "Light" represents energy, namely the Holy Spirit and the material form of that energy, the Christ. Every individual that we see is the expression of that "Light", but unfortunately not

expressed fully, because the individual himself prevents that full expression. But in Jesus, one was able to see the full expression, the revelation of that “Light”.

Jesus also clearly states that we are all the children of the heavenly Father.

“I said, 'You are "gods"; you are all sons of the Most High.'” (Psalm 82: 6)

“The Spirit himself testifies with our spirit that we are God's children. Now if we are children, then we are heirs--heirs of God and co-heirs with Christ, ...” (Romans 8: 16-17)

Our heavenly father has secured our incarnation on this earth. According to Paul’s letter to the Romans, we are all co-heirs with Christ. But one should not forget that it is not enough to be an heir, but one should also be worthy of the inheritance. This is possible only when we become God’s “elect”. This of course depends fully on us.

The last part of this verse is interesting and proves the presence of Christ in each and every person. The “sign” of this truth **“is movement and a rest”**. With this Jesus makes clear that the presence of life within the individual is the proof of the presence of God within him. Life is the ability to have motion without external force being applied. Therefore the words **“is movement”** is a reference to life. Did not Christ also say?

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



Verse 51

“His disciples said to him: On what day will the rest of the dead come into being? And on what day will the new world come? He said to them: That which ye await has come, but ye know it not.”

It is possible to interpret this verse on two different levels.

First, what Jesus says in this verse is extremely interesting and it opposes the belief of most Christians that at the end of the world the physical bodies will resurrect. Obviously such belief is based on an incorrect understanding. First of all, we should understand that the **“dead”** are not those whose physical bodies have died, because the soul is immortal. In Armenian they are not called **“dead”**, but **“sleepers”**, because they are in a spiritual sleep, slumber. In this verse when the disciples say **“the dead”** the reference is for those who spiritually are in a deep sleep. It is only through the spiritual awakening of humanity, that it is possible to establish paradise on earth. And, this is the meaning of **“the new world come”**. The answer Jesus gives shows that paradise is already here, but man, as a result of his ignorance, is unable to see it; therefore he can not live in it. What man yearns to have, namely the eternal life, is already in his hand, but once again as a result of his ignorance, he is unaware of this truth. The present life of man is a dream; therefore his Being, the one dreaming the dream, must be sleeping. If this had not been true, the dream would not exist. When we go to sleep at night, our level of consciousness goes down. The ignorance of man is the result of a low level of consciousness.

If we want to see the Truth, the reality, we should wake our true Being from Its sleep so that we can increase our level of consciousness. It is only when man wakes up from his spiritual sleep that he will see **“the new world”**.

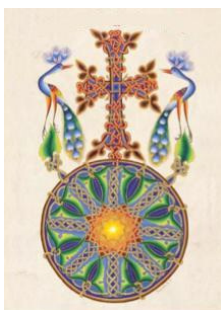
If we consider the possibility of metaphorical meanings

to the words within this verse, we may also be able to give it a totally different interpretation.

Let us first consider the first sentence: **“On what day will the rest of the dead come into being?”** Here, the dead represent those who have not understood what is written within the Gospels. It may be more correct to say that they have not understood the hidden meanings within the writings of the Gospels and thus have a wrong understanding and incorrect beliefs. As a result, they are dead to the truth, the reality. This “dead” corresponds to a low level of consciousness. Based on this, the true question would be: “when will a higher level of consciousness be given to humanity”?

The second sentence is **“And on what day will the new world come?”** The meaning of this is when will humanity understand the hidden meanings in the writings within the Gospels and have a higher level of consciousness. As a result of the higher level of consciousness, he will be able to see the truth, the unity, the “singularity” of the entire creation.

The following statement makes it clear that that knowledge is already given, but humanity does not see it; therefore Jesus says: **“That which ye await has come, but ye know it not”**, meaning that the knowledge that you seek is already given to you.



**I love those who love me,
and those who seek me find me.**

(Proverbs 8:17)

Verse 52

“His disciples said to him: Twenty-four prophets spoke in Israel, and they all spoke concerning (lit. in) thee. He said to them: You have neglected him who is alive before you, and have spoken about the dead.”

This verse, also as the previous one, may be interpreted on two different levels.

At first, the disciples appear to reference the Old Testament prophesy made by the prophets regarding the arrival of the messiah. But, the answer Jesus gives is very interesting. The disciples worshipped the prophesied messiah, Jesus, but they neglected all His teachings. This is the meaning of **“You have neglected him who is alive before you”**. Jesus preached to all those who were “spiritually dead” and required to be “resurrected” by Christ. These words of Jesus remind us of the following words from the canonical Gospels:

“Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven.” (Matthew 7: 21)

Without a doubt, we should worship Jesus Christ, but the true worship is to implement in our lives all His teachings and reveal Christ within us. Otherwise our worship becomes exactly what Jesus has said, just saying **“Lord, Lord”**. This kind of worship is superficial and only an apparent worship and not a real worship and does not give rise to implementing His teachings in our lives. As a result, we can not enter into the Kingdom of God.

It is possible to interpret this verse as well with a metaphorical meaning. The **“twenty-four prophets”** represent the teachings of Christ and this is the meaning of the full sentence: **“Twenty-four prophets spoke in Israel, and they all spoke concerning (lit. in) thee”**. The answer of Jesus is the following: **“You have neglected him who is alive before you”**.

Jesus the man taught them about the Christ, but they were following the old laws of the Jewish religion and acted according to their wrong understanding. They neglected the true teachings of Jesus, because what He was teaching was not harmonious with their beliefs. The meaning of **“and have spoken about the dead”** is that Jesus talked to them who were “spiritually dead”, as a result of their wrong beliefs and understandings. He was teaching us to correct all those wrong understandings and wrong beliefs.

Verse 53

“His disciples said to him: Is circumcision profitable or not? He said to them: Were it profitable, their father would beget them from their mother circumcised. But the true circumcision in spirit has proved entirely profitable (lit.: has found usefulness altogether).”

The idea of circumcision was first given to Abraham by God. The physical circumcision became law at the time of Moses.

Without a doubt, at the time of Moses, when the Jews were wandering in the desert, circumcision became very important in regards to health issues. Grains of sand lodging under the prepuce would cause irritation and sores. Moses included the law of circumcision as part of the religion, to make it compulsory. At the time of Jesus, when most lived within cities and villages, the physical circumcision had become superfluous. It is exactly this that Jesus confirms with His answer: **“Were it profitable, their father would beget them from their mother circumcised”**.

Then, what was the circumcision God had told Abraham? Jesus explains this very appropriately. The last statement of Jesus is extremely interesting. It is the **“circumcision in spirit”** that is important and of benefit. The useless thoughts of man keep his mind busy, thus they need

to be circumcised. This is the meaning of **“circumcision in spirit”**. This in fact resonates with what Jesus has said in the Sermon on the Mount:

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

When people succeed in “circumcising” their thoughts and emotions, they also succeed in developing a “pure heart” and thus see God, which is experiencing Christ revelation within themselves. Within the Bible the word “heart” is commonly used as a metaphor to represent the “mind”. Within the Aramaic language, a word for “mind” does not exist and the word “heart” is used with two different meanings, namely “heart” and “mind”. Based on this, within the translations, what was meant to be “mind” is often translated as “heart”.

Verse 54

“Jesus said: Blessed are the poor, for yours is the kingdom of heaven.”

These words of Jesus are part of the Sermon on the Mount. The interpretation of this verse can be found in Volume III of these series of books in the section titled “Sermon on the Mount & True Blessings”, pages 37-38. Also see in my book titled “From Light to Light (I)” in Chapter VI, second section titled “Sermon on the Mount - Beatitudes” page 103. No further interpretation will be given here.



Verse 55

“Jesus said: He who shall not hate his father and his mother cannot be my disciple, and (he who does not) hate his brethren and his sisters and take up his cross like me shall not be worthy of me.”

These words of Jesus are repeated in the canonical Gospels as well. For the literal interpretation of this verse, see Volume III of these series of books in the section titled “Peace or Sword & Division and The Price of Being a Disciple”, pages 175-179.

It is possible to interpret these words of Jesus with a totally different metaphorical understanding as well. There is no question that one should not hate his loved ones, his family members. Therefore, when we are faced with such expressions, we should understand that they should not be taken literally. With this in mind let us consider the first statement: **“He who shall not hate his father and his mother”**. One’s spiritual birth depends on his understanding of the teachings of his religion. Therefore that understanding that is to give birth to his spiritual life represents his **“father and mother”**. There are many different understandings that have come forth from the same source, “the same mother and father” and have been the cause of the birth of many denominations. All these denominations represent **“his brethren and his sisters”**. The point Jesus is making is that all those various understandings are ones we should do away with and ignore, and this is the meaning of the “hating”. The individual should not base his understanding on the say-so of others, but rather he should put in the effort to experientially get to know for himself. And, this is the meaning of the statement **“take up his cross like me”**. Did not Jesus become worthy for resurrection by carrying His cross and sacrificing His “Ego” on the cross? We should also crucify our “Ego”, otherwise we can not be worthy for the revelation of Christ within us.

Verse 56

“Jesus said: He who has known the world has found a corpse, the world is not worthy of him.”

As always, all the teachings of Jesus Christ are very interesting and give exceptional lessons. This verse as well, in the same way, teaches man the direction of the attention of his mind. Let us first consider Jesus' first statement: **“He who has known the world has found a corpse”**. When one's mind and consciousness is constantly busy with the alluring multiplicity of the world, we may say that that person has found and has gotten **“to know the world”**. But man knows very well that nothing in the world is permanent and sooner or later it will become annihilated and dead. Is it not true that the dead are corpses? Therefore, man, by finding and knowing the world, has **“found and known a corpse”**. The multiplicity is not the life on earth; it is only the dream, the illusion brought forth by the life. Thus the reality of the world is not the multiplicity, but rather, it is the One dreaming the multiplicity. The entire creation is the dream of God the Father. All the multiplicity within the creation is the various expressions of His Son, the Christ. Therefore the true world is the Christ. Based on this, the second statement of Jesus **“He who has ... found a corpse, the world is not worthy of him”** gives a very important understanding. In this part, the word **“world”** represents the Truth of the world, the Christ. Therefore, when the individual is attached to the multiplicity, he is not worthy to find and reveal Christ within himself. In other words, he is not worthy of having eternal life.



Verse 57

“Jesus said: The kingdom of the Father is like a man who had [good] seed. His enemy came by night, he sowed a weed among the good seed. The man did not allow them to pull up the weed. He said to them: Lest perhaps you go to pull up the weed, and pull up the wheat with it. For on the day of harvest the weeds will be manifest; they will be pulled up and burned.”

These words of Jesus are repeated in the canonical Gospels as well. See Volume II of this series of books, in Chapter III titled “Parables of Jesus – The Holy Spirit”, the parable of “The Weeds” page 87-91. As you will see in Volume II, both the weed and the wheat (good seed) are used as a metaphor. Is it possible that they should have a similar but another somewhat different metaphorical meaning as well? It is possible to consider the wheat as the truths taught by Jesus. First, humanity heard the teachings of Jesus; therefore the “wheat”, the **“good seed”**, the truth was sown first by Jesus. The weeds are the altered, perverted and false preachings, teachings given to us which obviously were sown later by men. God allows all the various denominations that come forth from these false teachings to co-exist along with the true teachings, until the day of harvest. The harvest is the day of death of the individual and whoever has not found the Truth and therefore has not born fruit, meaning has not reveal Christ within him, will be **“burned”**, indicating the death of the person’s individuality.



Verse 58

**“Jesus said: Blessed is the man who has suffered;
he has found the life.”**

How can suffering be a blessing? In general, every person tries to avoid suffering. Did not Jesus also suffer on the cross? Was not Jesus blessed? He became worthy of resurrection.

Let us first understand what suffering actually is. Suffering has many forms. These are: sickness, hopelessness, sadness, depression, restlessness, torment, disappointment, mental derangements, pain, grief, anguish, tribulations, fear ... Without a doubt every person, some time or other in his life, has experienced at least a few of these sufferings. Even if there is a person who may have avoided all those sufferings, there are three basic sufferings that everyone will be subjected to and these are: sickness (even if only childhood illnesses), old age and death.

Man has the ability to learn huge lessons from experiencing the above indicated sufferings. Instead of trying to avoid the suffering, if he carefully analyses the cause of the suffering and the effect that the suffering has on himself, the individual not only intellectually have an insight but may also experientially understand certain truths about life. In general the basic truths about life are three in number:

- a- Human life is fleeting and temporary.
- b- Human life is a dream, an illusion.
- c- Human life is suffering.

When the individual does not accept his suffering and wastes all his energy to avoid it, recurrent sufferings sooner or later find him. But, when the individual is able to redirect those energies towards understanding and developing insight about the truths of human life, he becomes blessed. Why should he be considered as being blessed? Because, when an individual understands any part of the Truth, his outlook, his

thoughts, his emotions, his words and his deeds also change.

a- When the individual not just intellectually but truly understands the fleeting and temporary nature of the human life and lives his life with this full understanding, would he ever waste his life with unnecessary pursuits? Would he not direct his efforts towards finding and solving the mystery of eternal life? Would he not find out how to make himself worthy of it?

b- If an individual truly understands the illusory nature of this life on earth, would he waste his life accumulating illusory property, wealth and goods, instead of trying to find the Truth and the way to reach it?

c- If man truly realizes the opportunity suffering bestows on him to reach an understanding of the Truth, would he waste any effort to avoid it? Would he not make use of the suffering to improve himself, so that he becomes worthy of eternal life; thus by “dissolving into the Truth he becomes part of the singularity?”

Therefore, if we consider the content of this verse with this type of understanding, we will see that through these simple but somewhat appearing to be “controversial words”, Jesus teaches a gigantic truth. Therefore, suffering appears to be essential for an increased level of consciousness to occur. All those who succeed in having a higher level of consciousness are blessed.

The cause of suffering is the wrong understanding of Jesus’ teachings. Suffering is a wake-up call. It is the means of “awakening” (spiritually), so that we try to understand the proper meanings of His teachings and also to implement in our lives all that we learn.



Verse 59a

“Jesus said: Look upon the living One so long as you live, that you may not die and seek to see him, and be unable to see.”

In this verse Jesus is repeating what he had taught us with verse 56, He is just using different words. Hence, as long as one is alive, he should concentrate his mind and consciousness on **“the living One”**. The living One is the Christ. Christ is the life of each and every individual. Has not Christ said: “I am the life”? But, if man’s mind and consciousness is not centered on Christ, he will not be able to **“see”**, experience Christ. If he is unable to see Christ, he will look for Him everywhere, ignorant of the fact that He is within himself. At the same time, if he can not and does not experience Christ, one day he will die and disappear.

Verse 59b

“They saw a Samaritan carrying a lamb going into Judaea. He said to his disciples: Why does he carry the lamb? They said to him: That he may kill it and eat it. He said to them: So long as it is alive he will not eat it, but if he kills it and it becomes a corpse. They said: Otherwise he will not be able to do it. He said to them: You also, seek for yourselves a place within for rest, lest you become a corpse and be eaten.”

The literal meaning of these words appears to be the continuation of the previous verse (Verse 59a) and teaches the same lesson. This time Jesus uses the lamb as an example. The lamb will be killed, will become a corpse and will be eaten; in other words, it will disappear. The same will happen to man as well, if he does not find a place of peace, **“a place of rest”** within himself. Just like the lamb, man also will die, will become a corpse and will disappear into oblivion and along with the body, so also will the

individuality also disappear. But, where and what is that “**place of rest within**” that will give him peace, “**rest**” so that the individuality does not die? Has not Christ said: “Come to me, I will give you peace, not as the world gives”. Therefore the source of that place of peace or “**rest**” is Christ Himself. Therefore what Jesus says is for the individual to find the Christ within, so that he will have eternal life and will not experience death.

But, why did Jesus choose a Samaritan to give such a lesson? He could have easily given the same lesson just by saying “a man” instead of “a Samaritan”. Therefore we should consider the fact that this verse also highly likely has a metaphorical meaning as well. Let us first consider the “Samaritan”. The Samaritans were of a different race that somehow had adopted the Jewish religion of Moses. But they had also mixed in their previous religion into the new one, thus perverting it. Therefore, the Samaritan who is carrying the lamb, represents that person who accepts the teachings of Jesus and considers himself to be a Christian. The lamb represents Christianity. For Jesus Christ, has it not been said to be “the lamb of God”? When Jesus says “**That he may kill it and eat it**”, he actually is making a reference to the perversion of the truth within all of His teachings. And, this is the meaning of the “**killing**”. This is killing the spirit of His teachings. The “**eating**” represents the acceptance of the perverted preachings and understanding them to be the absolute truth. We should understand that the Samaritan represents all of humanity and not only the Samaritan race of that day. The meaning of “**So long as it is alive he will not eat it**” is that man will not accept the true teachings of Jesus, and the true meanings of His teachings is represented by the words “**So long as it is alive**”. The meaning of “**but if he kills it and it becomes a corpse**” is that when he perverts Jesus’ teachings, the preachings will no longer have Truth, “**life**” in

them and will **“become a corpse”**. The following words of the disciples show the present condition of humanity in general regarding spiritual life. Man at his present level of evolution is still incapable of accepting the true teachings of Jesus, because he so far has not succeeded in emancipating himself from his “Ego” and from the worldly pursuits. The disciples say: **“Otherwise he will not be able to do it”**, meaning he will not be able to eat the lamb. Today man accepts the teachings of Jesus as religion after **“killing them”**, after perverting them. Jesus’ advice to his disciples is the following: **“You also, seek for yourselves a place within for rest, lest you become a corpse and be eaten”**. The **“place within for rest”** is the presence of Christ within the person. Jesus recommends revealing Christ within ourselves, so that we also do not forget the Truth. If we believe in perverted teachings and understandings, then our beliefs also become **“corpses”**, without any life, and a religion that is a collection of useless beliefs.



**This only have I found:
God made mankind upright,
but men have gone in search of many schemes.**

(Ecclesiastes 7:29)

Verse 60a

“Jesus said: Two shall rest upon a bed; one shall die, the other live.”

According to the following interpretation, it is possible to consider the literal meaning of this verse. Jesus may be trying to indicate that some of the people will get salvation and some will not, indicated by **“shall die”**. But it may be more appropriate to consider the metaphorical meaning of this verse. The **“bed”** represents the human body. The **“two”** who **“shall rest upon a bed”** represent the Spirit of man, the Christ within and his **“Ego”**. Man’s individuality, also having been created, is subject to duality and has two poles. One is the negative pole in communion with his **“Ego”** and the other, the positive pole in communion with the Christ within. When the body dies, the **“Ego”** also dies, but the Spirit, the Christ within Who is immortal, will live on. And this is the meaning of **“one shall die, the other live”**. Jesus likes to teach, in a mystical way, that if the person wants to have eternal life, he has to choose and tend to the positive pole of his individuality and towards the Christ within, ignoring the negative pole and the **“Ego”** completely. Is that not what Jesus also did in the wilderness? He told to His **“Ego”** **“away from me Satan”**. Only with the death of the **“Ego”** and the individuality tending to, and in communion with the Christ within, can he resurrect and live on as one with Christ.



Do you see a man wise in his own eyes?
There is more hope for a fool than for him.
(Proverbs 26:12)

Verse 60b

“Salome said: Who art thou; O man? And whose son? Thou hast mounted my bed, and eaten from my table. Jesus said to her: I am he who is from that which is equal; to me was given of the things of my Father. Salome said: I am thy disciple. Jesus said to her: Therefore I say, when it is equal it will be filled with light, but when it is divided it will be filled with darkness.”

This verse represents a conversation that had taken place between Salome the mother of the children of Zebedee and Jesus. The content has a superlative meaning. If we try to understand it with this in mind, the “bed” and the “table” represent the human body. Man eats and sleeps within the “house”. Is it not written “your bodies are the Temple of God”? Therefore Christ is within the temple, in each and every individual. The question Salome asks **“Who art thou; O man? And whose son?”** is the same question everyone else should also be asking. This represents the first step in searching, in understanding and in finding one’s true Self. The answer to this searching comes from Christ, Who is revealed within Jesus, and through Jesus Christ says: **“I am he who is from that which is equal; to me was given of the things of my Father”** (*once again the translation is weak. The word “equal” should probably be “totality” or “completeness” or “singularity”*). With this sentence, Christ reveals Himself as being an expression of the Father. Within the creation, what we take as being multiplicity is nothing but various expressions of one Christ. Therefore, Christ is the “totality”, with him all is “equal”. He represents “singularity”. When Salome says: **“I am thy disciple”**, she is referring to the fact that each and every individual has the obligation and the duty of becoming the disciple of the Christ within himself. To become the disciple of Christ, one’s individuality has to tend towards the positive pole, towards the Christ within and thus, live

according to God's will. He should increase his level of consciousness, so that he can "see" and understand the Truth, the reality. He must follow the path of perfection and of righteousness that Jesus had taught us. The answer Christ gives is brilliant and summarizes all the teachings of Jesus. When an individual becomes a true disciple of Christ, he becomes like Christ, one with Christ and perfect as the heavenly Father is perfect. When the individual becomes like his teacher, like Christ, he reveals Him within himself. He becomes one with Christ and "dissolves" into Him. And this is the meaning of "**is equal** ["completeness", "totality" and "singularity"] **it will be filled with light**". That Light is the presence of Christ within the person; it is Christ's consciousness and wisdom. But if the individual sees only the multiplicity within the world and thinks of them as being reality, than he can never be one with Christ. And, this is the meaning of "**but when it is divided**". He would then be "**filled with darkness**". The meaning of this "darkness" is man's ignorance, the lack of wisdom and his inability to comprehend correctly, and all these become the cause of his sufferings and eventual death of his individuality.



**Do not boast about tomorrow,
for you do not know what a day may bring forth.
Let another praise you, and not your own mouth;
someone else, and not your own lips.**

(Proverbs 27:1-2)

Verse 61

“Jesus said: I tell my mysteries to those [who are worthy of my] mysteries. What thy right hand shall do, let not thy left hand know what it does.”

Jesus has expressed this same idea with different words indicated within the canonical Gospels. The following is one example:

“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)

With regards to the first statement of Jesus within this verse, see Chapter II titled “Exceptional Verses” within this book. Undoubtedly these mysteries are given by the Christ within, only to those who deserve them. Regarding the second statement of Jesus, see Volume III of these series of books, the section on “About Being Merciful” page 56. Regarding this second statement, it also has a metaphorical meaning as well. The meaning of **“What thy right hand shall do”** is that the ideas and understandings, the mysteries that are given to you, you should not give to those who do not deserve knowing them, and this is the meaning of **“let not thy left hand know what it does”**.



Verse 62

“Jesus said: There was a rich man who had many possessions. He said: I will use my possessions that I may sow and reap and plant, and fill my barns with fruit, that I may have need of nothing. These were his thoughts in his heart. And in that night he died. He that hath ears, let him hear.”

These words of Jesus are verbatim presented also within the canonical Gospels. See Volume II of these series of books in chapter III titled “Parables of Jesus – The Holy Spirit”, the parable of “The Rich Fool” pages 114-115.

If we consider this verse as being a continuation of the previous verse, we may also interpret this verse in a different way as well. The “riches”, as a metaphor, may represent all the mystical teachings of Jesus and the rich man represents the individual that knows the teachings and the mysteries. The disciples of Jesus truly understood the mystery of the teachings of Jesus and their true meanings on the day of the Pentecost when they received the blessings and graces of the added energy of the Holy Spirit. According to the advice given by Jesus, they only told it to those whom they felt were worthy to receive them and did not announce them to the general public. Is it possible that one of the “worthy” ones used the information for personal “monetary” gain, thus to have control over the rest of the population? And the meaning of **“And in that night he died”** is that he also “died” to the understanding of those mysteries while still alive in his present life. (You misuse them you lose them).



Verse 63

“Jesus said: A man had guests, and when he had prepared the dinner he sent his servant to summon the guests. He came to the first; he said to him: My master summons thee. He said: I have money with some merchants. They are coming to me in the evening. I will go and give them orders. I pray to be excused from the dinner. He went to another; he said to him: My master has summoned thee. He said to him: I have bought a house, and they ask me for a day. I shall not have time. He came to another; he said to him: My master summons thee. He said to him: My friend is about to be married, and I am to hold a dinner. I shall not be able to come. I pray to be excused from the dinner. He went to another; he said to him: My master summons thee. He said to him: I have bought a village; I go to collect the rent. I shall not be able to come. I pray to be excused. The servant came, he said to his master: Those whom thou didst summon to the dinner have excused themselves. The master said to the servant: Go out to the roads. Bring those whom you shall find, that they may dine. The buyers and the merchants shall not enter the places of my father.”

These words of Jesus are also verbatim presented within the canonical Gospels. See Volume II of these series of books in chapter III titled “Parables of Jesus – The Holy Spirit”, the parable of “The wedding Banquet” pages 104-106.



Verse 64

“He said: A good man had a vineyard. He gave it to husbandmen that they might work it, and he received its fruit from their hand. He sent his servant, that the husbandmen might give him the fruit of the vineyard. They seized his servant, they beat him, and all but killed him. The servant came and told his master. His master said: Perhaps they did not know him. He sent another servant; the husbandmen beat the other also. Then the master sent his son. He said: Perhaps they will reverence my son. Those husbandmen, since they knew that he was the heir of the vineyard, they seized him and killed him. He that hath ears, let him hear.”

These words of Jesus are also verbatim presented within the canonical Gospels. See Volume II of these series of books in chapter III titled “Parables of Jesus – The Holy Spirit”, the parable of “The Tenants” pages 102-103.

Verse 65

“Jesus said: Teach me concerning this stone which the builders rejected; it is the corner-stone.”

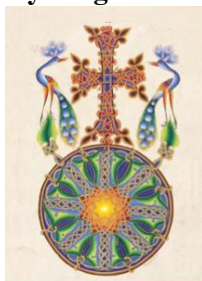
Without a doubt, this verse needs to be interpreted as a metaphor. The “**builders**” represent the leaders of the religion. The “**stone**” represents the mystical teachings of Jesus, the way to be worthy of eternal life. The “**building**” represents religion, but the religion, that we are being presented with, does not contain the mystical teachings of Jesus, because the “**builders**” “**rejected**” it. In fact, the reality is that those mystical teachings are the “**corner-stone**” of the religion.



Verse 66

“Jesus said: He who knows the All but fails to know himself lacks everything.”

The importance of this verse is that the intellectual understanding and knowledge, here indicated by **“He who knows the All”**, as important as it may be, within the path of perfection and of righteousness, it is only the first step and is not the final destination of man. With only intellectual understanding and knowledge, the individual still **“lacks everything”**. What is important is that one should really get to know himself. An old Greek philosopher has said: “know thyself”. What does it mean for a man to know himself? Man is not his body, nor is he his mind, nor his emotions and neither is he his intellect. He is the user of all these. His true self is his Life and his consciousness; he is his Spirit, the Christ within. He is also the son of God as it is indicated within the Bible. Unfortunately he is ignorant of this truth, and if the individual does not experientially get to know this truth, then he **“lacks everything”**.



**He who is full loathes honey, but
to the hungry even what is bitter tastes sweet.
Like a bird that strays from its nest
is a man who strays from his home.**

(Proverbs 27:7-8)

Verse 67

“Jesus said: Blessed are you when they hate you, and persecute you, and do not find a place in the spot where they persecuted you.”

These words of Jesus correspond to the following beatitude He spoke during the Sermon on the Mount.

“Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven.

“Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. Rejoice and be glad, because great is your reward in heaven. ...” (Matthew 5: 10-12)

Therefore, see volume III of this series of books, the section titled “Sermon on the Mount & True Blessings” pages 41-42.

In addition, we should also consider the second and the last sentence within this verse which is not included within the Gospel of Matthew. It appears that the cause of the persecution is the faith of the individual. Those who persecute such a faith, they will never understand the mysteries present within that faith, thus they will **“not find a place in the spot where they persecuted you”**.



**The wages of the righteous bring them life,
but the income of the wicked
brings them punishment.**

(Proverbs 10:16)

Verse 68

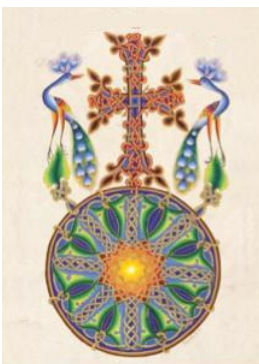
“Jesus said: Blessed are they who have been persecuted in their heart; these are they who have known the Father in truth. Blessed are they that hunger, that they may fill their belly, those who desire.”

These words of Jesus correspond to the following beatitude He spoke during the Sermon on the Mount.

“Blessed are those who hunger and thirst for righteousness, for they will be filled.” (Matthew 5: 6)

Therefore, see volume III of these series of books, the section titled “Sermon on the Mount & True Blessings” pages 38-39.

It would be appropriate to give an explanation regarding **“who have been persecuted in their heart”**. Jesus gives the answer Himself by the following words **“they who have known the Father in truth”**. All those who have understood all of Jesus’ teachings and thus know the means of becoming worthy of eternal life, but have not personally reached that level yet, they persecute themselves for the weakness they display. That self-persecution will continue until they come out of their spiritual slumber and emancipate themselves from the alluring worldly and material pursuits. Should they succeed, would they not be blessed and in bliss?



Verse 69

“Jesus said: When you bring forth that in yourselves, that which you have will save you. If you do not have that in yourselves, that which you do not have in you will kill you.”

The content of this verse appears to be self-explanatory. What is it that man has within himself? It is his Spirit, the Christ within. When man succeeds in revealing Christ within himself during his present life, that revelation of the Christ will save him. From this we should understand that the purpose of human life is not salvation and should not be salvation, but rather it should be the revelation of Christ within himself. Salvation is a gift given to the man by the Christ who is revealed in him. The meaning of **“If you do not have that in yourselves”** is just that, if you have not revealed Christ within yourself, that will be the cause of your death. One should not forget that with the death of the body, the individuality of the person also dies and disappears. But, if Christ is revealed within him, according to the teachings of Jesus Christ, Christ will give resurrection to the individuality of the person and will give him eternal life.



**He who heeds discipline shows the way to life,
but whoever ignores correction
leads others astray.**

(Proverbs 10:17)

Verse 70

“Jesus said: I will destroy this house, and none shall be able to build it again.”

With this verse, Christ makes it clear that with His revelation within the individual, He will change him completely. Man usually creates his own nature; unfortunately because of his ignorance, he does this with incorrect beliefs and incorrect understandings. This “nature” of man is represented with the word “**house**”, as a metaphor. Without a doubt, the revelation of Christ within the person will destroy his old “nature”. And, this is the true meaning of “being born again”. Once the individual who has experienced the revelation of Christ within himself, it is impossible for him to choose a nature similar to the one that he had before. The “old” man, the old nature, was the architecture of Satan, the “Ego” of the person. When the individual is in communion with Christ, his “Ego” can no longer construct such a nature again.



**He who conceals his hatred
has lying lips,
and whoever spreads slander
is a fool.**

(Proverbs 10:18)

Verse 71

“A man said to him: Speak to my brethren, that they may divide my father’s possessions with me. He said to him: O man, who made me a divider? He turned to his disciples and said to them: I am not a divider, am I?”

This same event is also presented within the Gospel of Luke, where Jesus with an added sentence makes it clear the meaning of the event.

“Someone in the crowd said to him, "Teacher, tell my brother to divide the inheritance with me." Jesus replied, "Man, who appointed me a judge or an arbiter between you?" Then he said to them, "Watch out! Be on your guard against all kinds of greed; a man's life does not consist in the abundance of his possessions.” (Luke 12: 13-14)

Jesus never missed an opportunity to give a lesson, or to reveal a truth. With this verse as well, he makes use of the situation created to reveal another truth.

Let us first consider the literal meaning. Man’s true life is not the temporary worldly life, but the eternal life, which is the presence of Christ within him. Has not Jesus Christ said: “I am the Life”? Eternal life for the person is the result of the revelation of Christ within him. Neither the revelation of Christ nor the eternal life are dependent on the individual’s **“abundance of his possessions”** and material richness. Jesus never gave importance to material wealth.

The following phrase within this verse: **“O man, who made me a divider?”** may be taken as a metaphor and comes to a completely different conclusion. Thus with this superlative meaning, Jesus Christ reveals another truth. Therefore, what is that truth? The truth hinges on the word **“divider”**. Within the creation, everything appears to be based on duality. This duality is the cause and the reason why we tend to see the multiplicity of things to be separate from each

other. This represents the “division”. Based on this, man says: “I and he or it” and does not see the singularity of everything. The cause of such a comprehension is man’s ignorance. Within the creation, everything is nothing but a different expression of the same Christ; everything has life and everything is one in and with Christ. Christ is not a “divider” but rather a “unifier. It is the “Ego” that through selfishness divides everything, I and you, mine and yours...

Verse 72

“Jesus said: The harvest indeed is great, but the labourers are few; but pray the Lord, that he send forth labourers into the harvest.”

The “**harvest**” is the eternal life and eternal life is possible only through the revelation of Christ. Christ is the true Being of each and every individual. Therefore “**The harvest indeed is great**” represents the presence of Christ in each and every individual. The “labourers”, the men, but not the ones attached to their “Egos”, they do not labour, meaning they do not reveal Christ within themselves. One should pray incessantly, and that only the supreme form of prayer which is meditation so that he can emancipate himself from his “Ego” and tend towards the Christ within. It is only then that he also becomes a “**labourer**”. The result of the prayer is to “**send forth labourers into the harvest**”.

Undoubtedly, when people get to know the truth, the “harvest”, perhaps they will become “labourers”. But there does not appear to be anyone teaching about the “**harvest**”.



Verse 73

“He said: Lord, there are many about the well, but no one in the well.” (*Should be “but the well is dry”*)

What does the well contain? It contains water. What is the metaphorical meaning of water? It is the life-giving energy of the Holy Spirit; namely, it represents life. The meaning of **“there are many about the well”** is that many would like to drink from the well and benefit from it. These people represent the so-called “lip service” believers, the Christians who do not change their usual life style and do not implement the teachings of Jesus in their lives. The purpose of religion is to give the individual a higher level of consciousness and the experiential knowledge of the Truth. When the individual experientially has communion with the Christ within, he receives from and through Christ added life-giving energy of the Holy Spirit, the “water of life”. But if the individual is only a Christian by name and does not make any effort in finding Christ within himself, he then can not be worthy to receive the “living water”. The religion they follow is “empty”. And, this is the meaning of **“but the well is dry”**.



**Do not wear yourself out to get rich;
have the wisdom to show restraint.**

(Proverbs 23:4)

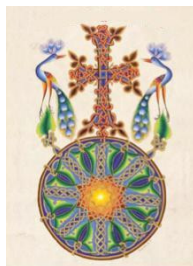
Verse 74

“Jesus said: There are many standing at the door, but the solitary are they who shall enter the bridal chamber.”

The interpretation of this verse is also similar to the previous verse. This time Jesus uses a different metaphor. Those who attend the wedding are many, but only the groom can enter the bridal chamber. The bridal chamber thus represents the union between the bride and the groom, which is a metaphor for the revelation of Christ within the person. The statement **“the solitary are they who shall enter the bridal chamber”** represents the person who has become worthy of the revelation of Christ within himself. He becomes one with Christ and lives in bliss in eternal life. This verse also gives another hidden understanding as well which is presented in the following quotation, despite the fact that superficially, there does not appear to be any connection between the two.

“Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven.” (Matthew 7: 21)

“There are many standing at the door” are the ones who worship God just by saying **“Lord, Lord”**, but do not carry out the teachings of Jesus and do not carry out God’s will. The tragedy is that the majority does not even know the teachings of Jesus, so that they can implement them in their lives. They do not know, because they are presented to them in a perverted way.



Verse 75

“Jesus said: The kingdom of the Father is like a merchant was who had a load of goods and found a pearl. That merchant was wise. He sold the load, and bought for himself the pearl alone. You also, seek after his treasure which does not perish but endures, where moth does not enter to devour, nor does worm destroy.”

These words of Jesus are presented also within the canonical Gospels. See Volume II of these series of books in chapter II titled “Parables of Jesus – The Son of God” the section titled “The Precious Pearl” pages 70-71.

As it is indicated in volume II, the “precious pearl” represents the presence of Christ within the individual. He is a **“treasure which does not perish but endures, where moth does not enter to devour, nor does worm destroy”**. All the riches and wealth that a man amasses in his life are all transient and not permanent. Unfortunately man, attached to them, does not seek the great treasure, the **“precious pearl”**.

It is possible to interpret this verse with a different metaphorical meaning as well. Without a doubt, the **“merchant”** represents man in general. **“Who had a load of goods”** may represent his traditions and the various beliefs given to him by his traditional religion and **“found a pearl”** could represent the knowledge of the true and mystical meanings of the teachings of Jesus. Based on this understanding, **“He sold the load, and bought for himself the pearl alone”** may indicate that he puts aside all those traditions and traditional beliefs and makes the true, mystical knowledge a part of him. The rest of the verse is advice to us all, so that we all also search for that treasure until we find It. That treasure is the Truth and the Truth will never **“perish”**.



Verse 76

“Jesus said: I am the light that is over them all. I am the All; the All has come forth from me, and the All has attained unto me. Cleave a piece of wood; I am there. Raise up the stone, and ye shall find me there.”

This verse is definitely a very exceptional verse. With these few words, Christ has summarized the entire teachings of the religion. First, we need to understand that Christ, Who had revealed within Jesus, has spoken through Jesus, meaning that Jesus is speaking through his divine nature and not as a result of His human nature. The first statement **“I am the light that is over them all”** is fully and extensively explained in the IVth chapter within this book. Light makes everything else visible. When He says **“over them all”** He means, I light up everything. When one enters a totally dark room, one sees nothing and therefore can not be aware of what is in the room. But when he turns on the light, everything becomes visible and hence, known to him. He becomes conscious of the existence of all that is in the room; hence, **“light”** gives consciousness. Therefore, when Christ says **“I am the Light”**, in a metaphorical way He is saying **“I am your consciousness”**. When a person is in a coma, he is not aware of anything, because he is unable to express the consciousness of the Christ within.

The second sentence of Christ truly gives a clear understanding of the nature of Christ. Christ is **“the Son of God”** and God’s expression. Exactly because of this, Christ says **“I am the All”**. Therefore, the entire creation is the Son of God; it is the expression of Christ. Most people think that only Jesus is the Christ. At a certain level, this last statement is true because everything and every person, despite being the various expressions of Christ, still have not succeeded in revealing Him within themselves. But Jesus succeeded and also taught us to be like Him and to do as He has done. And

what do we do? We worship Jesus and we do not implement in our lives all His teachings. We do not emulate Him. For those who still have difficulty in accepting this understanding of the last two statements in this verse, Christ appears to have solidified this idea, this truth. Christ says: **“Cleave a piece of wood; I am there. Raise up the stone, and ye shall find me there”**. If everything is nothing but an expression of Christ and, according to the Gospels, Christ is “Life”, He is “Light” then everything should have life and should also have consciousness. People in general think that insentient matter exists but has no life or consciousness. It is very much possible that the insentient matter may not have feelings or thoughts because it does not have a “mental body”, but only a physical body. The level of revelation of Christ in His various expressions also varies and differs from one-another. Within the insentient matter, the revelation of Christ is at a very low level; hence, also the expression of life and consciousness. The definition or the proof of life is in the ability to move without any external force being applied. A piece of stone on the ground remains in the same spot, motionless, until some external force moves it. This external force moving the stone may be a man, an animal, the wind or flowing water ... Based on this observation, man thinks that the stone has no life. The expression of life within the stone is so low, and man’s level of consciousness is not high enough to see such a low expression of life, that he, thus, can not see it. Is it not true that the stone is formed of molecules and the molecules are formed of atoms? Every atom is formed of protons, neutrons and electrons. These particles that form each and every atom, are they not all in motion without any external force being applied to them? Without a doubt, the level of life expressed in them is extremely low, but life is also there, just because they are also expressions of Christ. As it was expressed above, Christ is also consciousness. The

electron, which is part of an atom, is aware of the presence of the nucleus that contains the protons and neutrons and consciously rotates around it rather than go off in some other direction. Within the entire creation, the degree or the level of Christ revelation is the highest within man. Every individual has the ability to increase the level of that revelation up to an infinite level and that is what is known as Christ revelation within the person. But alas, man has not yet learned how to properly use the mind and the brain that he is blessed with. The reason for this is his ignorance and as a result of that ignorance, he accepts the illusion to be a reality. If the entire creation is a revelation of Christ with multiple expressions and at different level and we say we love and worship Christ, then should we not behave in the same way (with love and worship) with all matter, all plants, all animals and all human beings? The next statement of Christ within this verse is **“All has come forth from me, and the All has attained unto me”**. This statement makes it clear that all is nothing but an expression of Christ. And if we also have Christ within us and are nothing but an expression of Him, one day each and every person’s Spirit will return to whence it has come, will return to Christ. Despite being “Him”, as a result of our ignorance, we are unaware of this truth and as a result of the lack of this experiential knowledge, we unnecessarily suffer. The individual that struggles and puts the effort in and succeeds in revealing Christ within himself, as Jesus had done, also gets to know his own true Self.

It was exactly this that the old Greek philosopher was trying to indicate when he said the dictum “Know thyself”.



Verse 77

“Jesus said: Why came ye forth into the field? To see reed shaken by the wind? And to see a man clothed in soft raiment? Behold, your kings and your great men are they who are clothed in soft raiment, and they shall not be able to know the truth.”

The teachings of Jesus Christ are extremely simple. All the teachings within the entire Bible may be summerized within only one page. But, because the human mind is preoccupied with worldly pursuits and thus has become dull, he is unable to see the truth in these teachings. It is exactly because of this that Jesus, by using a thousand and one examples and situations, has repeated the same teachings in different ways. If we try to understand the above verse, we will see that the **“field”**, as a metaphor, represents this world and the **“reed shaken by the wind”** represents the various preoccupations and worries of man. Based on this, Jesus is really asking the following question: “Do you think you have come to this world for your everyday activities and concerns”? **“Man clothed in soft raiment”** represents man’s attachment to his worldly possessions and wealth. By saying **“they shall not be able to know the truth”**, Jesus is making it clear that humanity, with the way it is leading life at the present, will not be able to see, will not be able to understand the Truth, the reality of things and thus will not be worthy to receive the gift of eternal life.



Verse 78

“A woman in the crowd said to him: Blessed is the womb which bore thee, and the breasts which nourished thee. He said to her: Blessed are they who have heard the word of the Father and have kept it in truth. For there shall be days when you will say: Blessed is the womb which has not conceived, and those breasts which have not given suck.”

Without a doubt, blessed is Mary, the mother of Jesus. It was the Holy Spirit, through Elizabeth, that told Mary that she was blessed among women. The angel also said to Mary not to be afraid, for she had found favour with God. Mary was worthy of all these blessings because she was full of grace and used to live according to the will of her heavenly Father. In the above verse, it is true that the woman was talking about Mary, but the understood indirect reference was for Jesus. The answer Jesus gave contained absolutely no pride for the hidden accolades He was receiving. This was the result of His meekness and humility. Jesus’ answer was as follows: **“Blessed are they who have heard the word of the Father and have kept it in truth”**. If we also want to be blessed, then we should try to understand and keep all the teachings of Jesus. All the teachings of Jesus are **“the words of the Father”**. To **“keep”** these **“words”** means to implement them all, in our lives at all times. Because in general, humanity does not **“keep”** the teachings of Jesus and does not make them part of his life, it fails to be blessed. And, if he is not blessed, he becomes subject to suffering.

The last sentence of this verse **“Blessed is the womb which has not conceived, and those breasts which have not given suck”** corresponds to the following words of Paul:

“An unmarried woman or virgin is concerned about the Lord’s affairs: Her aim is to be devoted to the Lord in both body and spirit. But a married woman is concerned about the affairs of this world - how she can please her husband.” (1st Corinthians 7: 34)

Verse 79

“Jesus said: He who has known the world has found the body, and he who has found the body, the world is not worthy of him.”

It is interesting how Jesus repeats the same teachings in different ways.

The entire creation is God’s “body”. The incarnation of God is His Son, the Christ and His various expressions. Thus, the one that truly knows the world also knows the Truth about the world. Within the illusory multiplicity, that person has experientially known the divine Truth, the singularity of all.

“The world is not worthy of him” indicates that such an individual no longer needs to be reincarnated. The purpose of human life is to realize the God-revelation within himself while he is still alive in this world. And, this is the true purpose of each and every individual that is born into this world. When the individual becomes attached only to the physical and does not reveal Christ within himself, he becomes worthy of the world, thus meaning he reincarnates into a future life.

It is possible to interpret this verse in a different metaphorical way as well. If we consider the individual’s ability to understand the teachings of the Gospels, it is possible to say that **“He who has known the world”** represents one’s literal and superficial (worldly) understanding of his own religion. **“Has found the body”** may indicate understandings that are fleeting, temporary and non-eternal, and thus subject to “dying” and disappearing. Is not the “body” also mortal? Jesus has made use of the word “body” having in mind two different meanings. When Jesus says the second time **“he who has found the body”**, the reference this time is for the hidden, mystical meanings of His teachings that are killed and destroyed within the various traditions that were later created. Those who find these lost “Truths”, and if they

make them part of their lives, they join with and become one with Christ and willingly leave the world for their eternal life. And this is the meaning of the statement of “**the world is not worthy of him**”.

Verse 80

“Jesus said: He who has become rich, let him become king, and he who has power let him deny.”

Once again, Jesus makes a comparison between material wealth and spiritual wealth. Those who have material wealth will rein over the others. This is the meaning of “**let him become king**”. But those who have spiritual wealth, they should “deny” the material wealth (worldly kingdom). The one with spiritual wealth has added energy (power) of the Holy Spirit within himself. And this is the meaning of “**he who has power**”.

This verse may also have a superlative meaning as well. The above interpretation pertained to the physical and the following pertains to the mental. The individual, whose mind is rich with multiple thoughts and emotions, has a mind that is going to control the individual. But on the other hand, the individual, through the Christ within him, receives added energy (power) of the Holy Spirit and will deny all thoughts and emotions and will develop a “pure heart”. According to Jesus’ teachings, the person who is able to have a “pure heart” will see God.



Verse 81

**“Jesus said: He who is near to me is near the fire,
and who is far from me is far from the kingdom.”**

With these words, Christ one more time emphasizes the revelation of Christ within the person, for the individual to be worthy of eternal life. Man is different from all other creations because God has given individuality only to man. (Also see my book titled *“From Light To Light III – Universal Laws”* in chapter VI titled *“Individuality”*, pages 139-145). As it is written in the book indicated, the individuality, having been created and within the creation everything being subject to duality, is also subject to duality. Based on this duality, man’s individuality has two poles; one is the positive pole and the other is the negative. The negative pole serves his “Ego”, the Satan; on the other hand the positive pole serves the Christ within. When Christ says: **“He who is near to me is near the fire”**, He is indicating that the person who has ignored the negative pole of his individuality, thus ignored his “Ego”, is close to the **“fire”** of Christ. The **“fire”** of Christ burns all negative characteristics of the individual and thus makes him saintly. The one who is **“far”** away from Christ and tends towards the negative pole of his individuality, only serves his “Ego”. Such a person is also very **“far”** from the Kingdom of God.



**Cast your bread upon the waters,
for after many days you will find it again.**

(Ecclesiastes 11:1)

Verse 82

“Jesus said: The images are revealed to the man, and the light which is in them is hidden in the image of the light of the Father. He shall be revealed, and his image is hidden by his light.”

Once again Jesus provides information about the creation and about “the Son of God, the Christ”. The word “**images**” represents the multiplicity within the creation. Are we not aware of this multiplicity within the world? The entire creation is “**the image of the light of the Father**”. The “**Light**” of God the Father, is the presence of consciousness within the universe. The entire creation is the dream of the Father. That “**Light**”, which is also within the multiplicity of the creation, is also within everything and within each and every one of us. And, this is the meaning of “**is hidden in the image**”. That hidden “**Light**” is the Son of God, the Christ. And the purpose of the “**images**”, the purpose of the creation, is God revelation. It is exactly because of this that Jesus has said: “**He shall be revealed**”. It is exactly this that Jesus had taught us, to realize the revelation of Christ within ourselves. When Jesus says: “**and his image is hidden by his light**”, He is referring to the consciousness of man, which is the “**Light**” of God, but in general man does not allow so that It can be fully revealed within him. It is with that limited level of consciousness that man becomes aware of the multiplicity and gets attached to them, thinking that the “**images**”, the “dream”, the illusion are reality. And, it is exactly this, where the reality of the “**images**”, which is Christ, is “**hidden**” from us.

Without a doubt, every word within this verse may also have a totally different metaphorical meaning as well. Is it possible that the “**images**” represent the various beliefs that our religion gives us, and the “**Light**” is the true teaching of the religion, which is “**hidden in the image of the light of the**

Father"; in other words it is hidden in the teachings of Christ and are not obvious when the teachings are taken literally? Is not Christ the "Light" of the Father? All the truths will be revealed to all those who become worthy of that revelation. And, this is the meaning of "**He shall be revealed**". And all those who do not become worthy of the revelation, to know the Truth, the reality, it will remain hidden from their consciousness. The level of one's consciousness is dependent from the Christ within and Christ is the "Light" of God on earth. It is the Christ within that will make sure the Truth remains hidden from all those who do not make themselves worthy of receiving that knowledge.



Many curry favor with a ruler,
And everyone is the friend of a man
who gives gifts.
A poor man is shunned by all his relatives-
how much more do his friends avoid him!
Though he pursues them with pleading,
they are nowhere to be found.

(Proverbs 19:6-7)

Verse 83

“Jesus said: When you see your likeness, you rejoice; but when you see your images which came into being before you – they neither die nor are made manifest – how much will you bear?”

Once again, this is a very interesting verse. The first sentence **“When you see your likeness, you rejoice”** tends to indicate that man is fully satisfied with his present conduct, his way of life, his behaviour and the type of nature he has chosen for himself. These are the results of all his judgements and choices that he has made and represent the nature of his individuality and his character. They also represent all the various beliefs he has amassed, and he thinks them all to be the absolute truth. If the individual was not satisfied with all these, he would put in the effort to change himself. Within the individuality that he has shaped for himself, undoubtedly are contained some good and some bad characteristics. They are all part of his subconscious mind and control his decisions and behaviour without him being aware of it. The various aspects of his characteristics represent his various **“images”**. (*Interestingly within the Armenian language the word for “characteristic” is “ngarakir” which within itself contains the word “ngar”, which means “image”*). The following words of Jesus **“When you see your likeness, you rejoice”** is a reference to the fact that one understands the events in his life or understands what he reads according to his own character and beliefs and that satisfies him. They have their effects on the **“energy body”** of the person and change its frequency of vibration. Various frequencies contain information within them. Such information neither **“dies”** nor disappears nor does it reveal itself to the individual and remains hidden within the soul. As indicated in my other books, man attracts to himself situations, events and happenings of his life that have harmonious frequencies to the frequency of his **“energy body”**. And, this is the meaning

of: “you reap what you sow”. When the individual builds a bad character and lives accordingly, it is inevitable that he will also some day be subjected to the undesirable situation in his life commensurate to his character. All the life situations that one is subjected to are all his creations. He is the architect of them all. And, this is the meaning of: **“your images which came into being before you”**. When the individual develops a deep understanding of the teachings of Jesus rather than just a superficial one, then in this situation, the **“images which came into being before you”** may actually represent all the bad characteristics, the bad **“images”** of his nature that he had chosen for himself, and which he previously had considered to be desirable, and they suddenly become revealed to him as to what they really are. At such a time, **“how much will he bear”** the undesirable characteristics and the life events they have created for him? Will he be able to accept the undesirable happenings in life and learn his lesson and put the effort in, to change his nature, his characteristics, the **“images”**, or will he sit down and cry for his bad fate and blame others?



**Leave your simple ways and you will live;
walk in the way of understanding.**

(Proverbs 9:6)

Verse 84

“Jesus said: Adam came into being out of great power and a great wealth, and yet he was not worthy of you. For if he had been worthy, he would not have tasted of death.”

The interpretation of this verse appears to be very difficult. The first part of the verse appears to be self-evident. The entire creation was created out of an infinite energy, “**power**”. The infinite energy was the energy of God, the Holy Spirit. The “**great wealth**” represents the millennia of evolutionary “knowledge” which eventually lead to the creation of man. One should not forget that man (Adam) is the pinnacle of the creation and last evolution. Therefore man, within his genes, contains the knowledge of the entire creation. If one could see a growing foetus within the womb of its mother, in its various stages, one would notice that it first looks like a fish, then it looks like a lizard and then it looks like a bird. It is only after the first three months of pregnancy that the foetus starts to slowly resemble a human being. Therefore the entire wealth of the creation, of the evolution, is present compressed within man.

To understand the second part of this verse appears to be a bit more difficult. Jesus’ words: “**yet he was not worthy of you**” at first glance does not appear to make sense because his disciples were not present at the time of Adam. But it is possible to take it and thus to interpret it in the following way: “**yet he was not worthy to be like you**”. In this case, the entire meaning of the verse becomes clear. Jesus Christ considered his disciples to be worthy to receive the secrets of the eternal life. Adam, having been disobedient, and having fulfilled the will of his “Ego”, the Satan, was therefore not worthy of receiving the secret of the eternal life. “**For if he had been worthy**” God would have given him the secret of the eternal life, and if he had known the secret, “**he would not have tasted of death**”.

Verse 85

“Jesus said: The foxes have their holes and the birds have their nests, but the son of man has no place to lay his head and rest.”

To understand the meaning of this verse, it is important to know to whom Jesus had said these words and under what circumstances. Fortunately, the same words of Jesus are also presented within the Gospels of Matthew and Luke.

“As they were walking along the road, a man said to him, "I will follow you wherever you go." Jesus replied, "Foxes have holes and birds of the air have nests, but the Son of Man has no place to lay his head." He said to another man, "Follow me." But the man replied, "Lord, first let me go and bury my father." Jesus said to him, "Let the dead bury their own dead, but you go and proclaim the kingdom of God." Still another said, "I will follow you, Lord; but first let me go back and say good-by to my family." Jesus replied, "No one who puts his hand to the plow and looks back is fit for service in the kingdom of God.” (Luke 9: 57-62)

(Also see Matthew 8: 19-22)

According to the Gospel of Luke, Jesus is talking with three different people who wish to follow Him. Jesus gives a different answer to each one of the three. The content of the 85th verse of the Gospel of Thomas is the same as one of these three answers. The important point for Jesus was not that they wanted to follow him but rather the individual's readiness to become worthy of the Kingdom of God. According to the Gospel of Matthew, the first of these three was a rich Jewish teacher of the law. Jesus knew very well that this man was not ready to give up his wealth and his possessions and his comfort. Therefore to this man he gave the answer that is presented in this 85th verse. The implication of these words is the detachment from all worldly possessions. The second person was invited by Jesus

to follow Him. The man consented, but first wanted to bury the body of his father who had died. Is it not our duty to bury the bodies of our loved ones? Even such a flimsy attachment to the worldly requirements is an obstacle to becoming worthy of the Kingdom of God. (Also see volume III of this series of books, the section on “The Dead Burying the Dead”, page 88). The third individual was ready to leave behind all and follow Jesus; he only wanted to take leave of his loved ones. His wish appeared to be very logical and appropriate. The answer that Jesus gives shows that no degree of compromise can be allowed when it comes to the Kingdom of God. This reminds one the story of the destruction of Sodom and Gomorrah and the flight of the family of Lot. The wife of Lot looked back and turned into a statue. She did not become worthy of salvation. Based on such an understanding, if we want to be worthy of the Kingdom of God, it is important that we emancipate ourselves from all worldly attachments, namely family, work, profession, house, wealth, all belongings ... Are they not all part of the illusion?

Within this verse Jesus makes use of the fox and the birds. These also have their metaphorical meanings. The fox is considered to be the most cunning and clever among the animals; therefore these words are directed to the intellectual people who rely on their intellect in all aspects of their lives, rather than relying on the Christ within. These people have their “holes” of intellect and that “hole” is the world and the worldly life. Birds make their nests in high places. They fly; hence, they see everything from above. All those who, as a result of their knowledge, consider themselves above everyone else and are privy to high level, controlling positions, consider themselves fully satisfied by this “nest” they have built. But those who yearn for and tend towards the Christ within, they are “**the sons of man**” because the true purpose of man is the realization of the revelation of Christ

within himself. They neither rely on their intellect or their cleverness or their knowledge, nor are they attached to this life on earth. They do not aspire to have high office nor do they aspire to control others. Therefore such a man **“has no place to lay his head and rest”**.

Verse 86

“Jesus said: Wretched is the body which depends upon the body, and wretched is the soul which depends on these two.”

The content of this verse appears to be the continuation of the previous one. In the previous verse, Jesus had made it clear that to be worthy of the Kingdom of God, we needed to be fully emancipated from all worldly attachments. In this verse, Jesus is implying to not even be attached to our physical bodies. The one who is attached to his body can not be worthy of the Kingdom of God. And, this is the meaning of the following statement: **“Wretched is the body which depends upon the body”**. Man thinks that he is his body. The truth is that he is not the body, but rather, he is the user of the body. His body belongs to him, but he is not his body. Although man makes use of his body, he should not become attached to it. Without a doubt, he should take good care of it but he should not “worship” it. The true Being of the individual is his Spirit. The Spirit is immortal. Those who entrust their souls, their Self to their bodies, they wait for the resurrection of their bodies to attain eternal life. In fact, both the resurrection and the eternal life have nothing to do with the physical body. They are only spiritual and not physical. And, it is exactly this, the meaning of: **“wretched is the soul which depends on these two”**. The **“two”** refers to the physical body and the individuality of the person.

The above interpretation of this verse is mostly based on its literal meaning. Is it possible that it could have a

completely different and a metaphorical meaning as well? What could the “**body**” be representing? The expression, “body of knowledge”, represents the totality of all knowledge regarding a certain subject.

The knowledge that Jesus was trying to give or to teach was the knowledge of becoming worthy to receive eternal life and to enter the Kingdom of God. Therefore, the collection of all the teachings of Jesus are represented by one of the “bodies” mentioned in this verse. The second “body” then represents all the beliefs that man has accumulated regarding his spiritual life.

These beliefs have nothing to do with the Truth, because they are the result of only superficial understandings and not the superlative or metaphorical meanings of the teachings. When the individual relies on these beliefs and superficial understandings for his spiritual growth, in vain does he hope to be worthy of eternal life. Hence, that person is “**wretched**”. The deep meanings of what is written in the Gospels can be understood only through the grace of wisdom of the Holy Spirit and only experientially and not intellectually: When the “soul”, the Being, intellectually “**depends on these two**”, namely his beliefs and the apparent truth, the physical, then he is “**wretched**”.



**The fear of the Lord
is the beginning of wisdom,**

(Proverbs 9:10)

Verse 87

“Jesus said: The angels come to you, and the prophets, and they shall give you what belongs to you; and you also, give what is in your hands, and say to yourselves: On what day do they come and take what is theirs?”

The “angels” and “the prophets” represent the energy, the power of the Holy Spirit. They will give us understanding. When an individual develops a correct and deep understanding about the Truth and the eternal life, rather than to be content with some superficial understanding of the teachings of Jesus presented within the Gospels, he also becomes ready to emancipate himself from all worldly pursuits and wealth. This represents the meaning of the above statement: **“and you also, give what is in your hands”**. At this point, one’s life becomes completely humanitarian, compassionate and self-sacrificing. The meaning of the last phrase **“On what day do they come and take what is theirs?”** is that the individual has only one longing and that is the revelation of Christ within himself. Only then does he become one with Christ and “dissolves” in Him. Is it not true that all matter has come from energy? Therefore the whole world is nothing but the expression of Christ; hence, it **“is theirs”**.



**If you are wise, your wisdom will reward you;
if you are a mocker, you alone will suffer.**

(Proverbs 9:12)

Verse 88

“Jesus said: Why do you wash the outside of the cup? Do you not understand that he who made the inside is also he who made the outside?”

At first glance, this verse appears to be a repetition of what is within the canonical Gospels. (See Matthew 23:25) (*Also see in Volume III of these series of books, the section titled “Condemnation of Hypocrisy”, pages 155-162, especially pages 159-160*). As much as Jesus makes use of the “**outside**” and the “**inside**” of the “**cup**” as an example, despite the second statement appearing to give a totally different meaning, it corresponds to the understanding described within the above indicated verse of the canonical Gospel.

The “**outside of the cup**” is the superficial meaning or understanding and the “**inside**” represents the mystical, the deep understanding. The meaning of “**Why do you wash the outside of the cup?**” is “why do you give importance to and value only the superficial understandings of what is said and you do not try or make an effort to understand their deeper, mystical meanings? He, who has given the mystical meaning, also has given it a superficial meaning that does not reflect the truth and is simply a veil. In all religions, the Truth is given in the same way; one is a superficial understanding and the other a metaphorical, superlative and deeper understanding. Those who do not make themselves ready to understand the hidden meanings should not understand them until they make themselves worthy. Despite the fact that all religions teach the same Truth, because of their superficial understandings we have multiple religions that appear to be completely different from one another. As a result of ignorance, they become the cause of religious wars. Today, it is exactly this kind of understanding, a superficial understanding of one’s religion that dominates the great majority of humanity, regardless of which religion it is.

Verse 89

“Jesus said: Come unto me, for easy is my yoke and my lordship is gentle, and you shall find rest for yourselves.”

These words of Jesus are also presented within the canonical Gospels. For the explanation of this verse see Volume III of these series of books, in the section titled “Duty and Stewardship”, pages 200-203, especially pages 202-203.

Verse 90

“They said to him: Tell us who thou art, that we may believe in thee. He said to them: You test the face of the heaven and the earth, and him who is before you you do not know, and you know not to test this moment.”

This is a very interesting verse that summerizes almost all of humanity’s understanding about spiritual life. People, as a result of their superficial understanding, comprehend both heaven and earth incorrectly. This is expressed as: **“You test the face of the heaven and the earth”**. At one time, was not Newtonian physics thought of as being the irrefutable truth? But when quantum physics became a reality, the dictum of Newtonian physics that “matter can neither be created nor destroyed but only can be changed” was thrown out. The interesting fact is that quantum physics now has perplexed scientists and has put them into confusion. This is an example of the **“testing”** of the **“earthly”**. In the same way man also has faltered in his **“test”** of the **“heavenly”**, but he thinks that he knows all that needs to be known. Jesus Christ has also said: **“him who is before you you do not know”**. If humanity had truly understood the **“heaven”** and the **“earth”**, then they would have known that Jesus represented the presence of Christ, in other words He was the earthly appearance of the heavenly; the revelation of God, the Christ

within the human, in human form. They did not understand the significance of the presence of Jesus Christ, nor did they understand the significance of the present moment indicated by **“you know not to test this moment”**. The present is eternal.

Verse 91

“Jesus said: Seek, and ye shall find; but those things concerning which ye asked me in those days, I did not tell you then. Now I wish to tell them, and ye seek not after them.”

A similar idea is presented in the Gospel of John in Chapter 16 and verse 16. (*See also Volume III of these series of books, the section titled “The Work of the Holy Spirit and Sadness and Happiness”, pages 277-282*). **“Seek, and ye shall find”** is a mission given to us. What is that mission? The mission is to seek. What is it that we are to seek? We should be seeking the Truth and until we actually get to know the Truth experientially, we should not stop seeking. Instead, what does man do in general? Preoccupied with all sorts of various worldly pursuits, he does not even have time to devote to seek. He lives very “comfortably” with the umpteen beliefs he has stashed away into his subconscious mind. He believes that Jesus Christ died for his sins; hence, he considers himself saved and worthy of eternal life. Therefore he feels that there is no need to seek for the Truth. To be worthy of eternal life, during his present earthly life one should not waste a second and stop seeking for the Truth. One becomes worthy of eternal life during this earthly life, in the present, and not sometimes in the future centuries after death.

The meaning of **“those things concerning which ye asked me in those days, I did not tell you then”** is that what needs to be said is above the level of consciousness of the individual, and is above his level of understanding; therefore the individual is not ready to understand the true meanings,

the intended meanings, of what may be said. If that is the case, then that individual should not be told about it, and if it is given, it should be given as a metaphor, in a hidden way. When the individual advances spiritually and comes to a level of consciousness that would understand it, he will see the hidden meanings within the metaphor. The last sentence of Jesus **“Now I wish to tell them, and ye seek not after them”** represents the present condition of humanity. Even if the individual has followed the path of perfection and of righteousness, instead of being selfish, he is humanitarian ..., and has reached a certain spiritual level to understand the true meanings of the teachings, his mind, captivated by various superficial beliefs, is closed and unable to accept any other views. Thus, he believes that he is already saved; therefore he does not see the need to seek and understand the true meanings of the teachings.

Verse 92

“Jesus said: Give not that which is holy to the dogs, lest they cast them on the dung-heap; cast not the pearls to the swine lest they grind it to bits.”

These words of Jesus are also presented within the canonical Gospels. See Volume III of these series of books the section titled “Hidden and Holy Knowledge”, page 78.

This verse requires no additional explanation over and above what is presented in Volume III. But, it may be appropriate to present a short comment on the two words Jesus had chosen to use. These words are “dogs” and “swine”. The “dogs” represent those who do not care or give importance to the teachings and ignore them. The “swine” represent those who pervert the teachings; they shred them into “incomprehensible” pieces and make them harmonious to their selfish ways.

Verse 93

“Jesus said: He who seeks shall find, and he who knock to him it shall be opened.”

The first part of this verse is a repetition of what was in the earlier verse (Verse 91), therefore no further explanation is required. The second portion of this verse appears to be the same as the below quoted verse from the canonical Gospels.

“I am the gate; whoever enters through me will be saved. He will come in and go out, and find pasture.” (John 10: 9)

Christ is the true Being of every individual. Within each individual, the Christ within is the “**gate**”, the doorway to eternal life. Undoubtedly, anyone who finds eternal life also is “**saved**”. It is interesting to note that within the classical Armenian translation, instead of the word “**saved**”, the word “**live**” is employed. Of course “**will live**” represents life and the eternal life. Elsewhere Jesus has said “**whoever wants to be saved will not be saved**”. Salvation is a gift given to those who succeed in finding the eternal life. To find the eternal life is possible only by getting a higher level of consciousness and revealing Christ within ourselves. It is exactly because of this that Christ says “**I am the gate**”, the doorway, and also “**and he who knock to him it shall be opened**”. “**He will come in and go out**” is a reference to the fact that despite living in this world, one has the ability to know and to experience the eternal life. The eternal life and the bliss it bestows on the individual is represented with, and summarized in the words, “**find pasture**”. The Christ within is the “**gate**” for the flow of life giving energy of the Holy Spirit.

Verse 94

“Jesus said: if you have money, do not lend at interest, but give it to him from whom you will not receive them back.”

The superficial teaching of this verse appears to suggest not taking advantage of others who are needy or destitute, for personal or selfish gains. The words **“have money”** tend to indicate the purpose of the verse and that it is about material gains. Is it possible that the word **“money”** may also be a metaphor? Money gives the ability to do a lot of various things in life. The hidden teachings of Jesus also give the individual a lot of abilities which may even be considered super-human. If the individual uses these abilities for selfish gains, he may be considered to have **“lend at interest”**. The purpose of those abilities is only to serve God-revelation and not for personal selfish gains. And, this is exactly the meaning of **“give it to him from whom you will not receive them back”**.

Verse 95

“Jesus said: The kingdom of the father is like a woman who took a little leaven and hid it in meal; she made large loaves of it. He that hath ears, let him hear.”

These words of Jesus are verbatim repeated within the canonical Gospels. See Volume II the parable of “The Leaven”, page 79 in Chapter II titled “Parables of Jesus – The Son of God”.



Verse 96

“Jesus said: The kingdom of the Father is like a woman; carrying a jar full of meal and walking a long way. The handle the jar broke; the meal poured out behind her on the road. She was unaware, she knew not her loss. When she came into her house, she put down the jar and found it empty.”

To properly understand the meaning of this verse, one has to consider the content as a metaphor. In fact it may be analyzed as a metaphor at two different levels.

At the first level, one may consider the **“woman”** carrying the **“jar”** as representing all of humanity and the **“meal”** within the **“jar”** as the life on earth of the individual. That **“meal”**, the individual’s life on earth, represents the means to attain eternal life. The journey, the **“long way”** that the woman walks, represents the lifetime of the individual and **“coming to the house”** represents the end of the journey, the moment of death of the individual. Because the **“handle of the jar breaks”**, meaning the life the person leads is **“broken”**, not right, he has deviated from the path of perfection and of righteousness. Slowly, the opportunity given to him is wasted and he does not realize this. But when death comes, he **“comes into the house”**, only then does he realize that his life was wasted and the opportunity given to him was wasted.

At a second level, Jesus has given humanity a hidden teaching. The **“jar full of meal”** may represent that teaching. The **“woman”** represents all those who have the obligation to keep that knowledge and to give it to those who are worthy to receive it, as the apostles of Jesus did during the first century. The **“breaking of the handle”** represents the basic wrong understanding of Jesus’ teachings. In other words, the understanding is **“broken”**. The journey, **“the long way”** represents time. In time, the slow perversion of his teachings

is represented by **“the meal pouring out behind on the road”**. That knowledge was lost slowly-slowly, so that those, who had the obligation to keep and transfer the knowledge, did not realize the loss. **“Coming into the house”** represents the present time and we see that all preachings lack the true teachings of Jesus and are empty words and they teach a perverted Christianity that has no relation to the teachings of Jesus.

Verse 97

“Jesus said: The kingdom of the father is like a man who wanted to kill a great man. He drew the sword in his house and drove it into the wall, that he might know that his hand would be strong. Then he slew the great man.”

The interpretation of this verse also is possible only through its metaphorical meaning. Without a doubt for a murderer it would be logical to test his courage and strength before attempting to kill another man, but this has nothing to do with the Kingdom of God. With this verse, Jesus is giving the purpose of human life and one's mission in life. The **“man”** represents each and every individual and the **“great man”** that he wants to kill represents man's **“Ego”**, Satan. Is it not true that the great majority of humanity serves his **“Ego”**? Was it not exactly this that Jesus, on numerous occasions, tried to impress upon us to completely ignore the **“Ego”**, so that we could keep our individuality for eternal life in the Kingdom of God? The meaning of **“in his house”** is that Satan is not an entity outside of us, as some people want to believe, but rather Satan is within us, It is our **“Ego”**. Is not the human body God's temple, house? If we read in the Book of Revelation Chapter II, verse 16, we will see that **“the sword”** represents man's **“tongue”**, in other words what he says, what he preaches. Within the wilderness it was with words that Jesus silenced Satan, His own **“Ego”**. Jesus

proved that he had the power, the strength to kill the “Ego”. And His final act on the cross was to kill His “Ego”. With His life, he showed us what to do in our lives. It is now up to us to emulate Him and to be like Him. Just like Him, we should also show strength, mental concentration and determination.

Verse 98

“The disciples said to him: Thy brethren and thy mother are standing outside. He said to them: Those here who do the will of my Father, these are my brethren and my mother; these are they who shall enter the kingdom of my Father.”

These words of Jesus are verbatim repeated within the canonical Gospels. See Volume III the section titled “Peace or Sword & Division and The Price of Being a Disciple”, pages 175-179, and especially page 179.



**I saw that wisdom is better than folly,
just as light is better than darkness.**

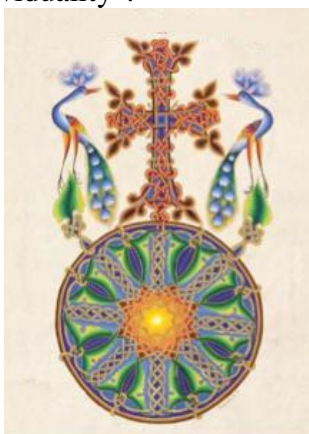
(Ecclesiastes 2:13)

Verse 99

“They showed Jesus a gold piece and said to him: They who belong to Caesar demand tribute from us. He said to them: What belongs to Caesar give to Caesar, what belongs to God give to God, and what is mine give unto me.”

These words of Jesus are verbatim repeated within the canonical Gospels. See Volume III the section titled “The Issue of Taxes”, pages 146-147.

There is an additional section within this verse. This is “**what is mine give unto me**”. This is a recommendation given by Christ to man, so that man’s individuality tends towards the Christ within instead of tending towards his “Ego”. The true Being of a person is neither his body, nor his mind and nor is it his intellect, but It is his Spirit, the Christ within. Based on this understanding, the individual, despite using his body, mind and intellect, should not get attached to them. He should also ignore the “Ego”, because the individuality of a person belongs to the Christ. According to the Book of Genesis (Chapter 2, verse 7) the individuality of the person is the breath of God. (In the original Hebrew language, the word is “nefs”, that has two meanings. It means both “breath” and “individuality”).



Verse 100

“Jesus said: He who shall not hate his father and mother like me cannot be my disciple, and he who shall not love his father and his mother like me cannot be my disciple; for my mother [?gave me death?] but my true mother gave me life.”

The first part of this verse is repeated in the Gospel of Luke: (See Volume III, page 140).

“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.” (Luke 14: 26)

Within this “verse 100”, the first two statements of Jesus appear to contradict each other. If we want to be the true disciples of Jesus Christ, we should both love and hate our parents. The section in brackets [] and question marks is a missing section and the above is the supposition of the translator. If we consider this supposition to be correct, once again, what Jesus says appears contradictory, in that the mother has given both death and life. But Jesus calls the first one “**mother**” and the second one “**true mother**”. The above verse from the Gospel of Luke appears to be clearer, in that in his life, the individual should not have any attachments. This detachment appears to pertain to all the family members as well. Of course it should not be taken literally and this does not mean hating them. On the contrary, one should love all family members and do the best for their well-being and comfort, just because their true Beings are Christ. Whatever one does, he does it for Christ and to the Christ. One should not just have that loving relationship with his loved ones but with the entire creation. That love should not be born of selfishness: i.e. I love because they are mine.

“I tell you the truth, whatever you did not do for one of the least of these, you did not do for me.”
(Matthew 25: 45)

The above “verse 100”, in fact, has a totally different meaning. It has to have a different meaning because literally it is very confusing and not logical. The words “**mother**” and “**father**” must have a totally different meaning than their literal meanings and are used as a metaphor. Without a doubt, one should never hate his mother or father; instead one should love them, even “worship” them. To understand the metaphorical meanings, let us consider what “**mother**” and “**father**” represent. The general understanding is that our parents are the ones giving birth to our physical bodies, they care for us and they teach us. Is it possible that the first “**mother and father**” that Jesus mentions are metaphors for the reasons and the causes that have given birth and sustained the spiritual life we have chosen for ourselves? If the spiritual life chosen by the individual is based on perverted teachings, preachings and therefore incorrect understandings, those incorrect teachings become the individual’s spiritual “**mother and father**”, which he should hate; in other words, he should distance himself from those teachings if he truly wants to be a disciple of Jesus Christ. But if the individual “**shall love his father and his mother like me,**” indicating the metaphor for “mother and father” representing the proper and true meanings of Jesus’ teachings, their unperverted understandings, then the individual “**can be my disciple**”. The interesting words are “**like me**” which represent the proper understanding of Jesus’ teachings, what He had meant to convey.

The last part of this verse (including the supposition as being correct) appears to represent the result of the choice the individual makes in his life. When the individual is content with the erroneous beliefs he has accumulated, he no longer makes any effort to find the Truth. In such a situation, his “**mother**”, who has given birth to his wrong beliefs regarding his spiritual life, leads him to or “gives him” his

spiritual death. But when Jesus says “**my true mother gave me life**”, the reference is for the proper understandings of His teachings, and based on this understanding, the individual is lead towards “**life**”, “**given**” eternal life.

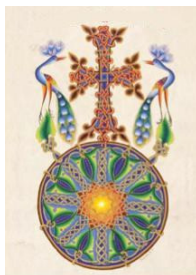
Is it possible that the above verse quoted from the Gospel of Luke has a similar metaphorical meaning and the various family members indicated there actually represent different beliefs that were present during the early years of Christianity? In the same way, the “Ego” of the individual has a very great influence on the beliefs of an individual. The egotistical person only thinks of his personal benefit and self-gratification. He can never care about God-revelation, being merciful or compassionate. He tends towards and believes in such a spiritual life that he should become worthy of eternal life without experiencing any discomfort, without giving up any pleasant worldly pleasures. Without a doubt, the realization of such an expectation is an impossibility. When the person’s individuality tends towards his “Ego”, the “Ego” then becomes the “**mother and father**” of the individual’s beliefs and of his nature. When the individuality tends towards the Christ within, then the parents of his beliefs and his nature become the Christ, “**the true mother**”. Therefore the first statement in this verse “**He who shall hate his father and mother**” represents the individual hating his “Ego”. The second statement “**shall love his father and his mother**” represents loving Christ, loving God. Is it not written?

“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) *(It is unfortunate that in the English translation the word “life” is used instead of “individuality” indicating also the “Ego”. the word “Life” makes the verse meaningless. One should love his life, because the life within the person is the presence of Christ in him.)*

Verse 101

“And Jesus said: Woe to them, the Pharisees! For they are like a dog sleeping in the manger of the cattle; for he neither eats, nor does he let the cattle eat.”

Within the canonical Gospels, Jesus had said a few “woes” to the Pharisees. But the content of this verse, as much as it expresses similar sentiments, uses a totally different metaphor. It is possible that the “manger” metaphorically could represent the religion. Especially in the Middle East, to call someone a dog is a demeaning expression. The “**sleeping dog**” is a reference to the Pharisees, who have the keys of the religion in their hands, but despite this they are in a spiritual slumber. The metaphorical meaning of the “**cattle**” is the general public that is unaware of the true spiritual path and for their spiritual advancement, they look up to their leaders and expect them to guide them. Unfortunately those leaders are asleep for neither do they “eat”, receive spiritual knowledge, nor do they allow the public to “eat”, get spiritual “food”.



**To the man who pleases him,
God gives wisdom, knowledge and happiness,
but to the sinner he gives the task of gathering
and storing up wealth to hand it over
to the one who pleases God.**

(Ecclesiastes 2:26)

Verse 102

“Jesus said: Blessed is the man who knows in what part the robbers are coming, that he may rise and gather his domain and gird up his loins before they come in.”

The “robber” is the one who steals the riches of an individual. But the “riches” Jesus is talking about are “spiritual riches”. The first and the greatest robber is the person’s own “Ego”. The “Ego” steals the individuality of the person and thus also steals the “spiritual riches” of the person. Man does not know as to when the “robbers” will come and take his all; therefore one needs to be alert at all times regarding his faith and spiritual life. Without any hesitation and unwavering resolution, he should tend towards the Christ within. The meaning of “**gird up his loins**” is to be fully armed with the proper understanding of all the teachings of Jesus.



**I have seen the burden God has laid on men.
He has made everything beautiful in its time.
He has also set eternity in the hearts of men;
yet they cannot fathom what God has done
from beginning to end.**

(Ecclesiastes 3:10-11)

Verse 103

“They said to him: Come, let us pray today and fast. Jesus said: What then is the sin that I have done, or wherein have I been vanquished? But when the bridegroom comes forth from the bridal chamber, then let them fast and pray.”

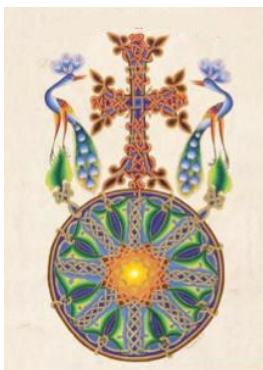
This is another extremely interesting verse. The content of this verse shows that prayer and fasting appear to be for the sinners, so that they receive forgiveness. Jesus being sinless felt no obligation to pray or to fast. When Jesus says: **“wherein have I been vanquished”** is referring to the triumph He had against His “Ego”. But the individual who is vanquished by his “Ego” needs to constantly pray and also needs to fast. Christ is the **“groom”** and we are all the **“brides”** of Christ. When the **“groom”** is within the bridal chamber, He is with the **“bride”**. The **“bride”** does not have to look for the **“groom”**. But when the **“groom”** leaves the **“bridal chamber”**, the **“bride”** is left alone and starts looking for and searching for the **“groom”**. When Christ is revealed within the individual, he is with Christ and no longer needs to pray, nor fast. But when Christ is not in communion with the individuality of the person, because the individuality has chosen his “Ego” instead, then the person needs to pray and fast so that he can become worthy of the revelation of Christ within himself.



Verse 104

**“Jesus said: He who shall know father and mother
shall be called the son of a harlot.”**

In this verse as well, Jesus makes use of the words “**mother**” and “**father**” with their metaphorical meanings. Once again Jesus presents those who have given rise to the perverted form of His teachings as “**mother**” and “**father**”. When the individual gets to “**know his mother and father**”, meaning the perverted preachings and teachings, he will come to understand that which has given birth to his spiritual life is a “**harlot**”. At this juncture, it may be appropriate to read within the Chapter 18 of the Book of Revelation, verses 2-4. Those two verses make the meaning of this verse absolutely clear.



**I know that there is nothing better for men
than to be happy and do good while they live.**

**Whatever is has already been,
and what will be has been before;
and God will call the past to account.**

(Ecclesiastes 3:12&15)

Verse 105

“Jesus said: When you make the two one, you shall become sons of man, and when you say: Mountain, be moved, it shall be moved.”

As it is well indicated within the “Credo” of Christianity, Jesus Christ had two natures, both human and also divine. Christ had fully revealed within Jesus. Jesus Christ represented the union of those two natures within one individual. Despite the fact that the seed of divine nature is present within us, we have not succeeded in revealing it within ourselves. Hence, man lives at best only according to his human nature. In this verse, what Jesus is trying to say is that if man succeeds in revealing Christ within himself and both natures, the human and the divine natures function as one within the individual; man will also have “super-human” abilities, as Jesus had.

The last sentence of this verse “**Mountain, be moved, it shall be moved**” may represent the result of the above mentioned “super-human” ability. But, is it possible that it could also have a totally different metaphorical meaning? Is it possible that the “**mountain**” could represent the huge collection of all our beliefs? When Christ reveals within the individual, his conduct in life, his outlook, his understanding all change. Is it possible that “**the mountain moved**” represents this change?



Verse 106

“Jesus said: The kingdom is like a shepherd who had hundred sheep. One of them, the brightest, went astray. He left the ninety-nine and sought after the one till he found it. When he had laboured, he said to the sheep: I love thee more than the ninety-nine.”

These words of Jesus are verbatim repeated within the canonical Gospels. See Volume II the parable of “The Lost Sheep”, pages 49-51 in Chapter I titled “Parables of Jesus – God the Father”.

The parable of Jesus presented within this verse is verbatim the same as it is also presented within the Gospels of Luke and Matthew, except for the last part. In the Gospel of Luke, the shepherd calls all his friends and rejoices for having found the lost sheep. To have a banquet or to partake in celebrations, as it is pointed out in the interpretation of this parable presented in Volume II, means to partake in the eternal life. The Gospel of Matthew ends the parable with an interpretation indicating that salvation of each and every individual is the wish of the heavenly Father. This last idea is also presented in the interpretation within Volume II. The ending within this verse (106) makes one seriously think about the general meaning of the parable. That sentence is the following: **“I love thee more than the ninety-nine”**. If the sheep, lost or not, represent humanity, is it possible that God should love the lost one more, irrelevant of the fact that it is found, meaning the person has repented more than all the ones that were not lost? It is possible that God should rejoice for the lost one that is found, but not love it more. God does not discriminate.

Is it possible that this parable, or at least the way it is presented in this verse, could have a totally different meaning? Let us consider this view to be correct and thus interpret the parable.

Today there are numerous religions all over the world. Even within Christianity, there are numerous denominations. They all have their individual belief systems. One also should not forget the fact that at the onset of Christianity, during the first and second centuries, there were multiple varying beliefs regarding Jesus' teachings. If we study the New Testament, we will also see how the beliefs changed in time. During the ecumenical meeting, under the auspices of and the pressure of the Emperor, the "majority" has proclaimed those with varying views as being heretical. In the early days, Christianity was disseminated through the oral tradition. The oldest writings are the letters of Paul, written approximately between A.D.40-50. Paul, within all his letters, has emphasized only the crucifixion and the resurrection of Jesus. At that juncture, the Christians believed that Jesus the man became divine through His resurrection. Without a doubt, today such an idea for us appears to be heretical. Exactly because of this Paul has not given any importance to the birth or the baptism of Jesus. The first Gospel written was that of Mark, approximately during the years A.D.60-70. If we pay attention, we will notice that the author of the Gospel of Mark starts his writing with the Baptism of Jesus. He writes nothing about the birth of Jesus, mainly because by that time the belief among the Christians was that Jesus the man had become divine at the time of His Baptism, when He received the Holy Spirit. Undoubtedly such a belief today would also be considered heretical. Much later, approximately A.D.80-90, both the Gospels of Luke and Matthew were written. Surprisingly both Gospels start with Jesus' birth. At that juncture in time, the belief had changed again and Christians believed that Jesus was born divine as a result of the Immaculate Conception and did not exist before His birth. Today this view is also considered to be heretical. On the other hand, by approximately A.D.100-110, the

Gospel of John was written. This Gospel starts in the following way:

“In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. In him was life, and that life was the light of men. The light shines in the darkness, but the darkness has not understood it. There came a man who was sent from God; his name was John. He came as a witness to testify concerning that light, so that through him all men might believe. He himself was not the light; he came only as a witness to the light. The true light that gives light to every man was coming into the world. He was in the world, and though the world was made through him, the world did not recognize him. He came to that which was his own, but his own did not receive him. Yet to all who received him, to those who believed in his name, he gave the right to become children of God - children born not of natural descent, nor of human decision or a husband's will, but born of God. The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.” (John 1: 1-14)

Around the time when the Gospel of John was written, the belief among the Christians was such that Christ was with God from the beginning, even before the creation. Therefore it was Christ that incarnated as Jesus.

As we can see, in the early periods of Christianity the beliefs of the followers were subjected to several changes. The interesting thing is that at that time there were many more denominations than there are now and we complain about the present day's multiplicity of varying beliefs.

If we try to interpret the above verse in this light and in the light of its last sentence, it is possible to achieve a totally

different understanding. One may consider the **“lost sheep”** to be the true and proper understanding of the teachings of Jesus presenting the path of perfection and of righteousness. Unfortunately people preoccupied with multiple variable beliefs have lost the true teachings. The **“ninety-nine”** sheep that are left in the wilderness represent all those perverted beliefs. The wise man, the true shepherd will not spare any effort until he finds the **“lost sheep”**, until he finds the true teachings of Jesus. And when he finally finds what he is seeking, he will rejoice, but also will love it more than all the other beliefs. And, to love means to have faith in them and to implement them in his life.

With this above idea as a base, one may also say that the **“ninety-nine”** sheep represent various preoccupations of an individual during his life and the **“lost sheep”** represents the Christ within the person that escapes his awareness. But it behooves man not to miss any opportunity or effort until he finds the **“lost sheep”**, the Christ within. Should he find Him, he will love Him the most and ignoring all the other useless preoccupations of his life will rejoice, in other words, have eternal life.



**Naked a man comes from his mother's womb,
and as he comes, so he departs.
He takes nothing from his labor
that he can carry in his hand.**

(Ecclesiastes 5:15)

Verse 107

“Jesus said: He who shall drink from my mouth shall become like me; I myself will become he, and the hidden thing shall be revealed to him.”

Once again this is a very interesting and enlightening verse. With the words **“He who shall drink from my mouth”**, Jesus refers to all those who accept His teachings and implement them in their lives. And, if they succeed in carrying out all His teachings successfully, they **“shall become like Him”**. How can one become like Jesus? To become like Jesus is to reveal Christ within us; it is to develop a much higher level of consciousness; it is to receive much higher levels of the energy of the Holy Spirit and it is to have a much higher level of wisdom. The meaning of **“I myself will become he”** is the revelation of Christ within the person, Christ becoming one with the individual. Jesus Christ has said:

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

All the hidden meanings contained within the Bible become apparent to the individual who succeeds in having a high level of consciousness.



**A good name is better than fine perfume,
and the day of death better than the day of birth.**

(Ecclesiastes 7:1)

Verse 108

“Jesus said: The kingdom is like a man who had in his field a hidden treasure about which he did not know; and after he died he left it to his son. The son also did not know; he took possession of that field and sold it. The man who bought it came to plough, and found the treasure. He began to lend money at interest to whomsoever he chose.”

These words of Jesus are almost verbatim repeated within the canonical Gospels. See Volume II the parable of “The Hidden Treasure”, pages 67-69 in Chapter I titled “Parables of Jesus – The Son of God”.

The changes that are present in the different accounts of the same parable, which at first glance appear to be inconsequential, sometimes give a totally different understanding of the entire parable. In the Gospel of Matthew, the individual finds the treasure himself and covers it up until he buys the field. In the above version, the individual is not aware of the presence of a treasure and leaves the field to his son, along with the hidden treasure. The son, also unaware of the treasure, sells the field and the purchaser finds the treasure.

Because of this variation the interpretation of the parable also changes completely.

Undoubtedly, the treasure is the Christ within the individual and at the same time it also represents all the teachings of Jesus that will make the revelation of Christ possible within the individual. People belong to various religions and they usually follow only the superficial understandings of their own religions, because those superficial understandings are easy on them and do not require of them to change themselves and their lives. The owner of the field represents those who are not aware of the hidden meanings within the teachings. The son represents those who follow other religions but they also are not aware

of the hidden teachings within their own religions. On the other hand, the person who purchases the field, without a doubt, pays for the field. That “payment” represents the effort put forth in trying to find the hidden meanings within any of the religions or denominations. When he finds the hidden meanings, he becomes spiritually rich and also helpful to all others.

Verse 109

“Jesus said: He who has found the world and becomes rich, let him deny the world.”

The individual that is preoccupied with various worldly pursuits also may become materially rich. But there are also others who are preoccupied with worldly pursuits that may be suffering in material poverty. Therefore this verse should have a metaphorical meaning. Those who are preoccupied with various worldly pursuits make it clear that their understanding of the teachings is only superficial. Hence, despite being materially rich they are spiritually very poor. But when they become spiritually **“rich”**, in other words, they find the hidden teachings within their religions, they then need to emancipate themselves from all worldly pursuits. And this is the meaning of **“let him deny the world”**.



**It is better to heed a wise man's rebuke
than to listen to the song of fools.**

(Ecclesiastes 7:5)

Verse 110

“Jesus said: The heavens shall be rolled up and the earth before your face, and he who lives in the living One shall neither see death nor fear; because Jesus says: He who shall find himself, of him the world is not worthy.”

To best understand the meaning of this verse, let's analyze the meaning of a commonly repeated dictum: “The only Truth is God”. If this statement is presented to Christians or to members of any other religion, they all tend to agree with it and say that they believe the statement to be true. But unfortunately, man, despite saying “I believe”, lives in such a way as if he does not believe in what he says. The meaning of the dictum is that the multiplicity that we see within the creation, or on this earth, and that we consider to be real and true, can not be the truth, the reality, because only God is the Truth. Therefore all that multiplicity must be an illusion, just like a dream; therefore it can not be the truth, the reality. As a result of his ignorance, man can not see the unity, the singularity of that multiplicity and thus know the Truth; therefore he thinks the illusion to be real. Based on this incorrect understanding, for the individual, the creation becomes based on a duality: good and bad, large and small, happy and sad, selfish and humanitarian, peace and strife ...

The above verse should be interpreted with this understanding of the Truth. When the individual understands the true meanings of Jesus' teachings and accepts them all and lives his life accordingly and successfully, reaches the end of the path of perfection and of righteousness. It is only then that he can succeed in increasing his level of consciousness and thus be able to reveal the Christ within himself. The high level of consciousness he attains allows him to see the Truth. The Truth reveals to him the unity, the singularity of the so-called multiplicity. And, this is the meaning of Jesus' following words: **“The heavens shall be rolled up and**

the earth before your face". When man, as a result of his ignorance, sees the illusion as reality, he becomes subject to duality. Therefore he also sees both heaven and earth to be a duality, separate from each other. But when he achieves a higher level of consciousness, he understands that both the heaven and the earth are the same, are one. For that person, both "**heaven**" and "**earth**" become "**rolled up**". The meaning of "**and he who lives in the living One**" is that the individual, as a result of the revelation of Christ, "**lives**" within the "unity", the "singularity", which is the only Truth, the only reality. If the only truth is God, then the individual ends up in God, with God, which is the true eternal life. Did not Christ say: "I am the life"? When an individual ends up with God, becomes aware of the Truth, could he ever have any fear at all? All causes of fear belong to the illusion. When the illusion disappears, could it be possible to have fear without any cause? The individual who has tasted eternal life, could he ever experience death?

The last sentence of this verse makes it clear that the true Being of each and every individual is Christ Himself. The one who finds the Christ within and reveals Him has actually found his own true Being, his own Self. And this is the meaning of: "**He who shall find himself**". The individual, who has had the experience of the "singularity" by revealing, Christ within himself, he no longer functions within "duality"; he no longer is subject to duality. Because the world is based on duality and is illusional, "**of him the world is not worthy**". The world is only for those who are not yet worthy to have Christ revelation within themselves. The one, "**of him the world is not worthy**", is the one that has become worthy to have the revelation of Christ within him.



Verse 111

“Jesus said: Woe to the flesh which depends upon the soul; woe to the soul which depends upon the flesh.”

The physical body represents man's activities on earth and the life he leads. On the other hand, the soul is the individual's Spirit that contains information put there by the individual himself. The man's soul is his “energy body” that has its own specific vibrational frequency, dependent on the life lived by the individual. It is through the changes in frequencies that information is added and/or contained within the soul. Based on this information, the individual's nature is determined.

The “**woe**” that Jesus gives in this verse is for all those whose actions and behaviours are according to their natures. In general, they tend to be selfish.

Jesus also says “**woe**” to the soul that depends on the body, “**depends upon the flesh**”. The meaning of this is that the individual considers only his physical experiences as being reality, the truth, and thus puts only that type of information into his soul.

This understanding is presented very succinctly and in a very simple way within the letter of James:

“Who is wise and understanding among you? Let him show it by his good life, by deeds done in the humility that comes from wisdom. But if you harbor bitter envy and selfish ambition in your hearts, do not boast about it or deny the truth. Such “wisdom” does not come down from heaven but is earthly, unspiritual, of the devil. For where you have envy and selfish ambition, there you find disorder and every evil practice. But the wisdom that comes from heaven is first of all pure; then peaceloving, considerate, submissive, full of mercy and good fruit, impartial and sincere. Peacemakers who sow in peace raise a harvest of righteousness.”(James 3: 13-18)

It is absolutely essential that man should surpass and excel his understanding of the world and also his nature. He should not rely solely on his intellect, but instead should strive to get “God given” “heavenly wisdom” and thus act accordingly in the world. According to James, intellect, “such wisdom” is earthly and not from heaven. The way one conducts oneself in life is the reflection of the frequency of his “energy body”, his soul.

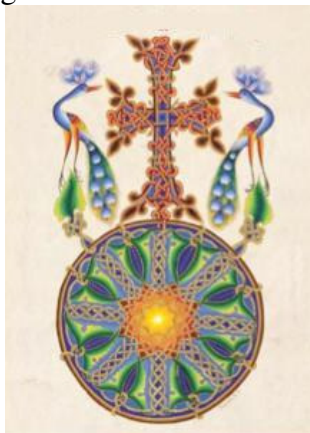
Verse 112

“His disciples said to him: On what day will the kingdom come? Jesus said: It cometh not with observation. They will not say: Lo, here! Or: Lo, there! But the kingdom of the Father is spread out upon the earth, and men do not see it.”

These words of Jesus are presented almost verbatim within the canonical Gospels. See in Volume III of these series of books the section titled “Destruction and Revelation of Christ”, pages 166-168.

In addition to the interpretation given in Volume III, at this juncture, it may be appropriate to add more information. The content of this verse, as much as being almost the same as the one presented in Luke’s Gospel (Chapter 17, verses 20-21) the minor variations tend to give an additional understanding. Let us first consider the following words of Jesus: **“It cometh not with observation”** (also has been translated as “waiting” rather than “observation”). People usually wait for the end of the world, for the arrival of the kingdom of God. Even the “apostle” Paul thought that it was going to be during his life-time; therefore, in one of his letters, he recommends that women should not get married and wait for the coming of the Kingdom of God. If the Kingdom of God will not come by “observation” or by “waiting” for it, then how is It going to come? It will come only by the changes that the individual will succeed in

making within himself. Therefore, while the individual is still living in this world, he should not spare any effort in revealing It, in experiencing It. The following words of Jesus: **“But the kingdom of the Father is spread out upon the earth, and men do not see it”** make it absolutely clear that the Kingdom of God is already here, It has already come. The entire creation is a singularity and is the Kingdom of God. As a result of his ignorance, man blocks the realization of this truth from his awareness. He can not see the singularity, but sees only the multiplicity. Instead of following a religion full of perverted beliefs based on superficial understandings that have no relationship to the Truth and the hidden teachings of Jesus, if humanity truly could understand the Truth within those teachings, and if each and every individual implements them in his life, makes them all part of his way of life, we could turn this world into paradise and thus enjoy the Kingdom of God.



**Wisdom is a shelter as money is a shelter,
but the advantage of knowledge is this:
that wisdom preserves the life of its possessor.**

(Ecclesiastes 7:12)

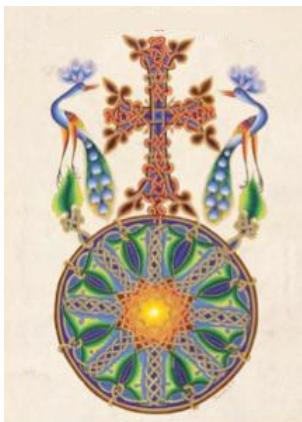
Verse 113

“Simon Peter said to them: Let Mary go forth from among us, for women are not worthy of the life. Jesus said: Behold, I shall lead her, that I may make her male, in order that she also may become a living spirit like you males. For every woman who makes herself male shall enter into the kingdom of heaven.”

At first glance, the content of this verse and specifically Simon Peter’s expression represents severe discrimination against women. The answer that Jesus gives appears to support Peter’s view. Do we think that it is ever possible for Jesus Christ to discriminate between males and females?

To understand the hidden meaning of this verse let us first understand that who and what **“Mary”** represents. Had we not previously indicated that Christ was the “groom” and every individual, male or female, represents the “bride”? Therefore all of humanity, with both its male and female members, is represented as a woman, namely Mary. None of us as potential “brides” (women) is worthy of eternal life. And this is the meaning of **“for women are not worthy of the life”**. Then, is it not logical that Peter should want this unworthiness **“to go forth”**, away from humanity. The answer Jesus gives is a beautiful revelation. Jesus Christ says: **“Behold, I shall lead her”**. Based on this understanding, it appears that Christ, the true Being of every individual, slowly will lead humanity, until they all become **“man”**. If everyone is a “woman”, the “bride” of Christ, it is only by joining Christ and by being one with Him, that he changes and becomes “man”. The following word of Jesus: **“in order that she also may become a living spirit like you males”** makes it clear as to what “female” represents and also what “male” represents. The “female” is the one identified by the physical body and is attached to the world. On the other hand, the “male” is the one who ignores the physical and is attached to

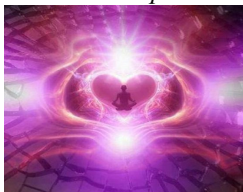
the spiritual, to the Christ within. Is it not true that it is the woman who gives birth to the physical body? Therefore the words “male” and “female” are used very appropriately as a result of their metaphorical representations. The last statement of this verse: **“For every woman who makes herself male shall enter into the kingdom of heaven”** indicates that all those who are “female”, in other words attached to the physical, if they can emancipate themselves and become “male”, meaning the attaining of spiritual awakening and succeeding in revealing Christ within themselves, they will become worthy of the eternal life.



**When times are good, be happy;
But when times are bad, consider:
God has made the one as well as the other.**

**So I turned my mind to understand,
to investigate and to search out wisdom
and the scheme of things
and to understand the stupidity of wickedness
and the madness of folly.**

(Ecclesiaste 7:14 & 25)



INTELLECT & WISDOM



1. Intelligence leads to arguments.
Wisdom leads to settlements.
2. Intelligence is power of will.
Wisdom is power OVER will.
3. Intelligence is heat, it burns.
Wisdom is warmth, it comforts.
4. Intelligence is pursuit of knowledge, it tires the seeker.
Wisdom is pursuit of truth, it inspires the seeker.
5. Intelligence is holding on.
Wisdom is letting go.
6. Intelligence leads you.
Wisdom guides you.
7. An intelligent man thinks he knows everything.
A wise man knows that there is still something to learn.
8. An intelligent man always tries to prove his point.
A wise man knows there really is no point.
9. An intelligent man freely gives unsolicited advice.
A wise man keeps his counsel until all options are considered.
10. An intelligent man understands what is being said.
A wise man understands what is left unsaid.
11. An intelligent man speaks when he has to say something.
A wise man speaks when he has something to say.
12. An intelligent man sees everything as relative.
A wise man sees everything as related.
13. An intelligent man tries to control the mass flow.
A wise man navigates the mass flow.
14. An intelligent man preaches.
A wise man reaches.
15. Intelligence is good,
but wisdom achieves better results.



- IV -

SUMMARY of the GOSPELS



SUMMARY of the GOSPELS

The content of the Gospels represent all that Jesus Christ taught us about the qualities of God. One should understand that human intellect does not have the capacity of understanding the nature of God. Despite this reality, the human intellect that supersedes that of the animals has given man the idea and the belief of the existence of God. This idea is likely based on the fact that every effect must have a cause. Therefore, the universe, including us, does exist, then we must be the effect of a cause. That cause is the reason of our existence. It is not important to know the cause or the nature of the cause, but it is important to know that there must be a cause. Man has called that cause “God”.

As it is indicated above, man with his limited intellect does not have the capacity to understand God or His nature. But Jesus Christ taught us, not through the intellect but through experience, that man has the ability to experience and to get to “know” God. Jesus Christ also taught us many characteristics of God.

At first, He taught us the idea of the Trinity. God the Father, The Holy Spirit and His Son, the Christ, form the Trinity. God the father is the source of everything. Man can never understand the nature of God the Father; hence, it is superfluous to even write anything about it. According to the Gospels, the Holy Spirit has come forth from the Father and represents God’s energy. Today even scientists say that the Holy Spirit, which they call “dark energy”, has come from a single point. They have called it “dark energy” because they do not know its nature. That single point is called “singularity”. Therefore the singularity, the unity of everything, must be represented by the Father. The entire universe has come about as the result of the energy of the Holy Spirit. One also should not forget that matter is nothing but energy in a dense form. The appearance of the energy of

the Holy Spirit in the form of matter is what we call the Son of God, the Christ. It is just because of this that the Gospels say: “your bodies are temples of the almighty God”. Christ lives in us. He is our true Being. He is our Spirit. Did not Jesus say: “God is Spirit”?

The Trinity does not represent three different individualities or entities, but rather three different revelations or appearances of the same and one Truth. The following story may help us understand this concept (*also see my book titled “From Light to Light” “B” “Awakening” pages 53-54*). There are three blind men who are trying to describe an elephant just by using their sense of touch. The first that had felt the tail of the elephant says: “the elephant is like a hairy rope”. The second that had felt the trunk of the elephant says: “the elephant is like a thick hose”. The third having felt the body of the elephant says: “the elephant is like a wall”. The elephant is one, but for the blind people, it appears to have different appearances. In the same way God is one, but for ignorant people like us, spiritually blind, unable to see the unity, the singularity, God has different aspects. Because of this truth, Jesus Christ has often said: “I am in my Father and my Father is in me”, and also “I am in you and you are in me”.

Based on the light of this information, as much as we are unable to understand the nature of God, we should be able to understand a few characteristics of God that are taught to us by the Gospels.

Let us first consider what Christ taught us about God. Christ said: “God is love”. He also said: “I am the Truth, I am the life, I am the gate, I am the light of the world”. If we truly understand the meanings of these words of Christ, then we also get to know a few characteristics of God as well.

a- God is love:

According to this teaching of Christ, God would never punish us, because absolute love is forgiving. In the Gospels we also read that the blessings of the Holy Spirit flow freely

for everyone without discrimination, on the good as well as on the bad. Therefore, we should never think that we are subjected to God's wrath and punishment. Nonetheless, within the Gospels, we commonly read about sin and the suffering it brings upon us, which we thus consider to be punishments. This belief is incorrect. To better understand this point, it is appropriate to present the following story. The father of three boys decides to spend the Saturday afternoon with his sons and to take them out to have some fun. He calls his three sons. Two of them, all excited, come running and start putting on their shoes and accompany their father. The third son, busy playing with his toys, ignores his father's several calls and continues playing. After the outing, the other two boys come home and tell their brother that they had seen a very exciting movie and had ice cream as well. When they were trying to account the content of the movie, the brother starts crying, saying that his father does not love him. Who is the guilty one? Did the father punish him at all, or it was him that completely ignored the several calls of his father? In the same way, in our lives as well, we constantly ignore the calls and cautions of our heavenly Father and we say that He punishes us. It is completely up to us as to what degree of energy of the Holy Spirit we allow into our beings. We block the flow of the energy into us and we wonder as to why we are subjected to unpleasanties in our lives. As we consider the next characteristic of God, we will see that this worldly life which we consider to be real is nothing but a dream, an illusion. When one experiences a nightmare during sleep, who is responsible for this night-mare? Only the dreamer is responsible as a result of all the useless, unnecessary, nonsensical and wrong beliefs that he has accumulated in his subconscious mind.

b- I am the Truth:

We often hear people saying: "The only Truth is God". People say this without truly understanding its full meaning

and its implications. If the only Truth is God, then it implies that all that multiplicity that we see and thus consider to be real, is not true, nor real. And, if they are not real, they must be illusory, just as a dream is an illusion. Based on this, our attachments to all our possessions, to our family members, to our friends, to our nation, to our religion ... is wrong. We appear to be attached to an illusion, to a dream. As indicated above, we think that the illusion is real. Without a doubt, everything within the dream is real, as long as we continue dreaming. It is only upon awakening that we realize that it was all nothing but a dream and not real and we ignore all the good pleasant and the bad sufferings. If the only Truth is God, then what is the entire creation and what is the life of each and every individual? They are nothing but part of a dream. In the Bible it is written: "You are all gods" and also "You are children of God". The first statement indicates that everything is nothing but an expression of God. And the second statement indicates that the true being of every individual is the Son of God, the Christ. The fault of man is that, preoccupied with the dream, he has forgotten his true Self. The life of each and every individual is the dream of the Christ within him. Christ is not responsible for the content of the dream, in the same way that a person sleeping in his bed does not want to see a nightmare as a dream. The content of the subconscious mind determines the content of the dream. The information in our subconscious mind is put there by the beliefs we believe in. These are usually given to us by others and accepted by us as being true, without scrutinizing them. The Christ within us that is dreaming our life does not want to dream unpleasant events in His dream. But, He dreams according to the information contained in our "energy body" that have been put there by us as a result of our thoughts, words and deeds. Therefore whatever we are subjected to in this illusory life of ours, we are fully responsible for. Based

on this we can easily say that God is just.

Jesus also taught us the means of waking up from this dream. He did not teach only by words, but also in a practical way, illustrating this by the way He lived. First He succeeded, then he told us to follow His example.

c- I am the Life:

We all know that when one dies, the body becomes a corpse that decomposes in time and disappears. We should also understand that even in a corpse, life still exists at a very low level. This life is the life of the cells and even that of the molecules and atoms, but not that of the individual. Life is defined as the ability to move without any external force being applied. The human body, as well as all other animals and plants, have this ability; therefore they are all alive. The movement of the plant is slow and one may not see it readily, but when photographed with time-lapse photography, it becomes very apparent that plants are also capable of moving. Even what we consider to be an insentient matter, such as a piece of stone, has the movement of its molecules and of its atoms; hence; it also has life, all be it expressed only at a very low level. Considering our low level of consciousness, that expression of life is not visible to us or perceived by us. As indicated above, if everything is nothing but an expression of God, then everything must be alive. Without a doubt, that life is expressed at various levels and some we are able to perceive and some we do not. Because we are alive and living, it indicates that God, Christ, is within us. When one succeeds in revealing the infinite consciousness of Christ within himself, then and only then does he see the truth and life everywhere. He sees that everything within the universe and the universe itself are all alive and vibrant. At this juncture, he forgets or ignores the multiplicity he was used to taking as being reality and he becomes one with Life. This is what Christ was teaching as being the "Eternal life".

d- I am the gate:

When Christ says I am the gate (*some translations may say I am the door*) he is referring to the flow of the life-giving energy of the Holy Spirit into the individual. This flow into the individual is dependent on the Christ within. The more the individual is in communication, communion with the Christ within, the more worthy he becomes to receiving the energy of the Holy Spirit.

e- I am the Light of the world:

What does it mean to be the Light of the world? This simple sentence gives us infinite knowledge and immense understanding. Let us first consider the light we are all familiar with, the electromagnetic radiation that has certain frequencies that are visible to humans. The characteristics of this light, as we understand through physics, also correspond to some of the characteristics of God. Therefore one should not be surprised at Christ saying “I am the Light of the world”. These characteristics are:

i- Light is both matter (photon) and also wave (energy). In the same way, God has an expression of energy, the Holy Spirit, and also that of matter, the Christ. Based on this, we should understand that the universe is the “body” of God, His Son. Hence, God is omnipotent. Despite the general belief, light itself is not visible, but its reflection makes everything else visible. In the same way God is not visible but His reflection, His presence makes everything else exist, visible (*also see below section iii the metaphorical meaning of light*).

ii- Light travels at the speed of light. It has been proven that when travelling at the speed of light time does not pass. Therefore for God time does not exist. As the light photon travels at the speed of light, time does not pass for the photon, therefore it can be everywhere in the universe at the same time. Therefore God is omnipresent.

iii- The Light that Jesus has indicated also has a

metaphorical meaning. As the “visible light” makes everything else visible, in the same way the Light of God, which is the presence of Christ within us, makes everything “visible” to us. The metaphor represents our consciousness. A person in a coma has no awareness of the world, nor does he have any awareness of himself. As light is not visible but makes everything else visible, our consciousness, which is the result of the presence of Christ within us, that is not known, makes everything else known to us and makes us aware of all. Within the entire universe there is only one consciousness and that is the consciousness of God. Each individual is only able to express a tiny portion of it and he thinks that everything he experiences is the truth and real. He “sees” the truth in such a limited way that he misconstrues. The consciousness of each and every individual is a limited part and parcel of God’s infinite consciousness. Therefore all the thoughts, words and deeds that one is conscious of, God also is conscious of. Hence; God is all knowing.

To better understand the difference between the level of consciousness of God and that of man, let us consider the following comparison. Let us consider that the bright sunlight of high noon represents the consciousness of God and the mind of the man represents the window through which the light of the sun comes in and makes everything within the room visible. If the glass of the window is tinted and the drapes are drawn closed, the degree of sunlight that enters the room would be extremely weak and the items within the room would be barely visible. As a result of such poor lighting, one may easily mistake a piece of rope on the floor for a snake and be scared. The opposite may also be true and the snake may be mistaken for a rope. The cause of all these errors is the inability to see clearly. In the same way, the mind of an individual is also “tinted”, usually with a myriad of unnecessary thoughts. The individual’s “Ego”

also constantly closes the “drapes” of his mind with emotions, feelings and desires as well as whatever it takes, such as various beliefs that may have no basis in reality and specially the belief of already knowing the Truth and reality. Thus man, despite having the bright “sunlight”, the infinite consciousness of Christ within himself, cannot benefit from it, and as a result of the low level of consciousness that he is able to reveal, sees the Truth in a limited fashion and misunderstands it and as a result of this misunderstanding, he misbehaves. According to the teachings of Jesus, to be able to “see” God, one has to have a “pure heart”. This indicates cleaning the glass of the mind’s “window”, using untinted glass and opening the drapes. This is the purpose of the supreme prayer, the purpose of meditation, to clean the “window” and to ignore the “Ego”. When the individual tends towards the Christ within with a clean (pure) mind, he receives from Christ an added high amount of high frequency energy of the Holy Spirit. After all, Christ is the “door” (gate) that allows the energy flow. This is receiving the graces of the Holy Spirit that gives the individual a much higher level of consciousness. As a result of this high level of consciousness, he experiences, “sees”, understands the Truth. When we indicate the level of energy received, the implication is mostly for the high frequency of the energy. At this juncture, it would be appropriate to present the following study.

One day after I had written this above paragraph, I received a scientific lecture via the internet. The lecture was about the various frequencies of the brain waves of individuals and their relationship with the level of consciousness of the individual. The conclusion of the lecturer was such that as the level of consciousness changed, the frequency of the brain waves also changed. Is it not possible that the change in the frequency of the waves causes

the change in the level of consciousness? What came first, the chicken or the egg? Below is presented the content of Dr. Joe Dispenza's lecture paraphrased.

It is interesting that he starts his lecture with the following question: "What does supernatural mean"? and he also gives the answer to the question with the following points:

a- The ability to change the physical, the body, just by the use of the power of the mind.

b- The ability to go beyond the physical body

c- The ability to rise above the conditions and difficulties created within our external environment. Most people miserably fail in this endeavour.

d- Ability to predict a future event or condition. This is an indication of surpassing the limitations of time.

He also says that each and every individual has the ability to do all these, indicated in the above four points, if he succeeds in "rewiring" the connection (the relationship) between his mind, his heart and his body.

At this point the lecture changes direction and he describes the brain and says that the brain gives the individual three abilities. These are: the ability to think, the ability to act and the ability to become. Thus he gives the impression of having three different brains. The frontal lobes comprise 40% of the human brain. In the monkey it comprises only 17% of its brain and in the cat only 3%. Thanks to this part of the brain, man has free will; he is able to have intensions and thus act, he has the ability to learn, he can be creative, he can be attentive and has the ability to concentrate, he has the ability to contemplate, he has power over his action and the ability to control them as well as controlling his emotions and feelings and he is able to judge and make decisions. This part of the brain also appears to be the seat of conscience and morality.

The other parts of the brain give an individual the ability to remember, ability to move and self-knowledge and the ability to differentiate the self from others.

The lecturer then talks about the functioning of the brain and emphasizes the ability to have new experiences. He indicates that just by concentration on a single topic for one hour induces new synaptic growth between the brain cells; in fact it doubles the number of synapses. He indicates that experiences are based on knowledge:

- a- When the behaviour corresponds to the intensions,
- b- When the actions correspond to the thoughts and
- c- When the mind and body function in harmony, then the individual is able to have new experiences.

Subsequently the lecturer talks about the mammalian- limbic brain. The information received through the five senses stimulates this part of the brain and cause it to produce chemicals (hormones) that cause the individual to have emotions and feelings. These chemicals can also give the individual the feelings of being infinite, complete and free. This part of the brain also gives the body (the physical) the experience of what the mind has intellectually understood. Knowledge is for the mind, but the experience is for the body. Such experiences have the ability to change, mutate the genes in our cells and thus change the individual's genetic destiny. The mammalian brain is also the centre for the autonomic nervous system. This nervous system gives life to the entire body without the individual's knowledge.

Then the lecturer talks about the conditioning of the brain. He says that experiences give rise to the formation of chemicals that cause emotions and feelings but also end up causing changes in the physical body as well. If one is constantly exposed to the same experiences, both his mind and body under the influence of those chemicals become

conditioned and start functioning in harmony with each other. This is called “second nature” when the mind thinks on its own without the conscious intervention of the individual and the body also acts on its own in the same way. Man conditions his brain in such a way as to see the external world in a specific way. Man, as a result of his concentration, he has the ability to change the way his brain functions. This change in brain function also gives the individual the ability to see the world in a completely different way and to have a different understanding of reality. This comes from consciously controlling the frequency of the brain waves. All the brain’s functions give rise to electromagnetic currents of various frequencies. Doctors are able to record these brain wave frequencies with electroencephalograms (EEG).

The lecturer discusses the various frequencies of the brain waves and their corresponding levels of consciousness. Each one of these frequencies is named after the letters of the Greek alphabet.

a- Beta (β) waves (12-32Hz) represent waves with high frequencies. These are present when the individual is fully awake and “fully conscious”. At this point the attention of the individual is on the external world. As well as using the ability of logical thinking, he may also be acting in the world, forming relationships and interacting with others. At this juncture, the brain tries to make sense and directs the events of the outside world and relates them to the internal condition of the individual. The attention of a wakeful man is usually directed outwards. The information received through the five senses is fully analyzed by the brain.

b- Alpha (α) waves (8-12Hz) are present when the brain is quiet and not functioning. It may be that the individual is sitting quietly and listening to calming music. At this point, his inner world is more important to the individual than the external world. He starts becoming

conscious of various thoughts rising internally in his mind and ignores the external world. Slowly his consciousness dips down into his subconscious mind where is found all that makes his nature. At this point the thoughts appear to cease but “pictures” appear in their place. Man is able to reach this level without actually going to sleep. A good example of this is driving a car in an absolutely safe way but not be conscious of it. This is called day-dreaming. This is considered to be a change for the level of consciousness. In this state the individual experiences no input from any of his five senses. He does not hear, taste, smell, see, nor does he feel. All these do take place but they do not register into his consciousness. The individual’s consciousness is preoccupied with his imaginations.

c- Theta (θ) waves (4-8Hz) are present when the brain is asleep as well as when it is in a hypnotic state. At this stage, it is very easy to instill information into the subconscious of the individual. Psychiatrists at times utilize hypnosis to cure certain fears and anxieties. At this stage, the individual has no ability to analyze, to judge or to think logically. The body is at rest. Only the subconscious mind is functional at this stage and the person has lost all self consciousness. During this stage one also dreams.

d- Delta (δ) waves (0.5-4Hz) presence tends to indicate deep sleep. At this stage, the brain rejuvenates and the body becomes catatonic.

The following frequency presented by the lecturer is of the utmost importance.

e- Gamma (γ) waves (32-100Hz and more ...) are seen only very rarely. At this level, the ability to comprehend and the levels of cognition reach their pinnacles as a result of infinite levels of consciousness. This awakening is not the result of external influences, but rather internal, the result of certain hormones. At this juncture, the energy level within the body

rise up to the brain and for the individual, it is his internal world that represents reality and not the external world.

The lecture ends at this point. The presence of **Gamma waves** within the brain is the rapture that Jesus Christ had talked about and is written about in the Gospels. When the lecturer said: “the inner world represents the reality rather than the external world” indicates the revelation of Christ within the individual and the union of the two. The individual becomes conscious of the reality and understands the illusory nature of the multiplicity of the external world.

Based on this information, science and religion do not contradict each other, but rather they confirm.

If the teachings of the Gospels are the above indicated characteristics of God and the relationship of God with the creation, then why should man fear anything, including death? It was exactly this that Jesus taught us with His words and His life, to become That which we already are. To say “to become” is also incorrect, because we already are That, but we are ignorant of this reality. It is only a realization and not becoming. We should consciously come to the realization that we are in fact That which we are seeking. Jesus taught us how to come to that realization. The sad part is that the majority of humanity, attached to the “dream”, does not want to wake up from his spiritual slumber, does not want “to clear the glass of the window” or “open the drapes” of his mind. We have the obligation to make ourselves worthy to receive a higher level of consciousness. This higher level of consciousness gives us the ability to experientially know the Reality, the Truth. This is the duty given to man, that he needs to accomplish during his earthly life.

As a result of the present conduct of humanity in general, it is impossible for man to accomplish this realization that Jesus taught us. For the individual, the first step is to change himself in such a way as to become worthy of this

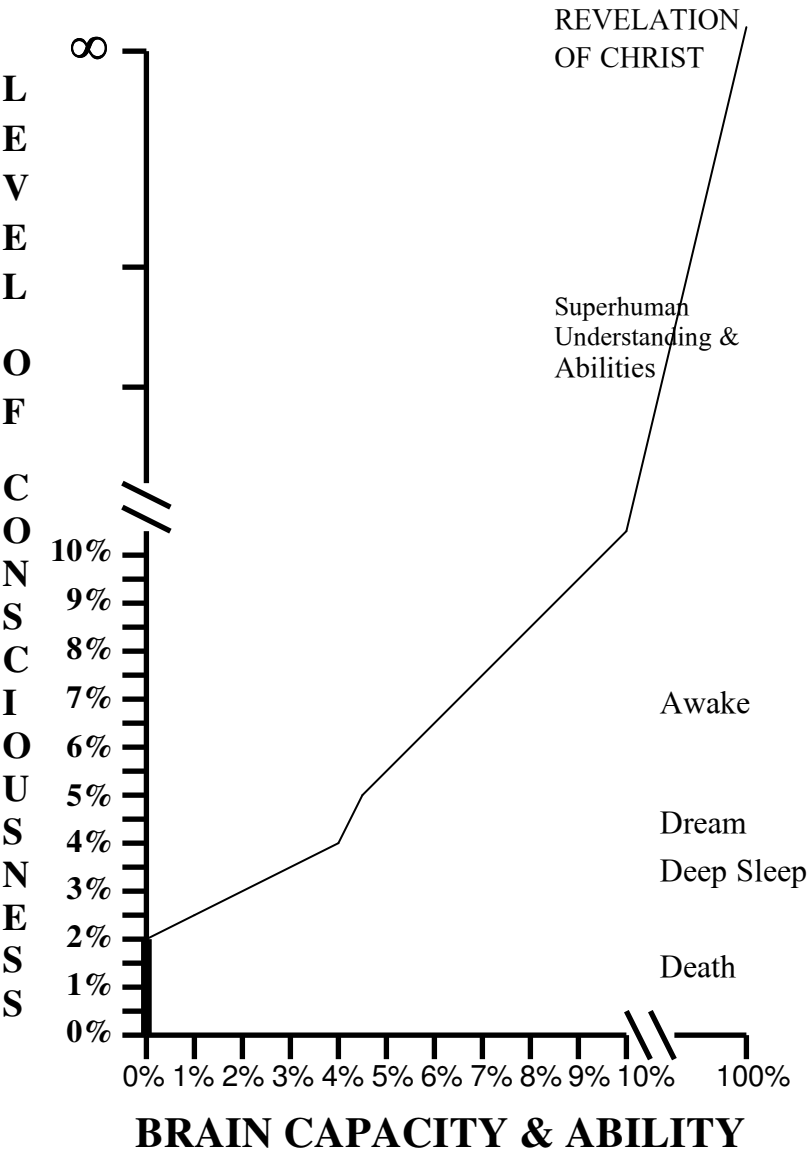
realization. This worthiness is dependent on being “born again”, which represents a total change in mental attitude and more importantly, mental direction. To be “born again” does not mean to get baptized a second time and to go around advertising that one has been born again; rather it is a complete revamping of the functioning of the brain. Jesus, with His words as well as with His life examples, also taught and showed us the path of perfection and of righteousness, so that following this path, we also succeed in making ourselves worthy to be a vessel for God-revelation within ourselves.

And, it is just this that Jesus taught us through the Gospels.

The interesting part is that even His disciples had not understood the hidden meanings of the teachings of Jesus until the day of Pentecost, when they received the Holy Spirit from the Christ within in the form of flaming tongues. The flame, fire, represents energy. Is it not true that before Jesus’ crucifixion, Christ had told them that He would send them the redeemer, the Spirit of the Truth (Holy Spirit), and He also had said “I am the gate” (the door). They experienced the understanding and the knowledge given to them by the higher level of consciousness they had acquired as well as some “superhuman” abilities. The Graces of the Holy Spirit is given to all. It bestows various abilities for the benefit of all.

“It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.” (Ephesians 4: 11-13)

The purpose of all this is well described in the last lines of this quotation. That purpose is to become mature (saintly).



This is to serve humanity at large and it is also self-sacrifice and to thus construct the “body of Christ”. The “body of Christ” is the entire creation, it is the “Church”, all of humanity. Therefore the “body of Christ” is the creation of heaven on earth, it is the sanctification of all of humanity, it is seeing the Son of God, the Christ in everything and in every individual. This is to experience the singularity of all we consider to be multiplicity. When each and every person reaches the same level of consciousness, then they together come to realize the Truth and become the “fullness of Christ”, one with Christ, hence, perfect. This is the purpose of human life, for all of humanity to experience God, to experience Christ and the unity of all.

The apostles were obedient to the advice given by Jesus, especially the following: “do not throw your pearls in front of the swine”, they did not preach in an explicit way, but spoke according to the level of consciousness of the public. Undoubtedly they also gave a lot of information hidden in their teachings. Both within the Old Testament as well as in the New Testament, the importance of knowledge is clearly emphasized. Often we hear preachers saying that one can not be saved by knowledge but only through faith. They usually scorn those who search, and want to understand and want to learn, rather than to just believe and to have faith. There may be some truth in what they are saying, but their understanding is faulty. Without knowledge one can do nothing. Even when a baby starts walking, he is learning the knowledge of walking and making it a part of his subconscious. Even to know that God exists is knowledge. Without that knowledge, would anyone ever worship God? Therefore one should not belittle knowledge, but rather, according to the Bible, one should gather true knowledge and also put it to positive use.

The psalmist expresses his wonder regarding the knowledge that a higher level of consciousness has given him.

“Such knowledge is too wonderful for me, too lofty for me to attain.” (Psalm 139: 6)

One should not ignore knowledge nor should one scorn it, because knowledge is a gift given to the individual by God. To scorn what is given by God is a sin. The psalmist says the following:

“Does he who disciplines nations not punish? Does he who teaches man lack knowledge?” (Psalm 94: 10)

Knowledge is the result of wisdom and wisdom is one of the graces of the Holy Spirit. The purpose of knowledge is for the individual to be able to properly accomplish the purpose of his human life. If he does not serve that purpose in his life, he may end up being the cause of suffering and pain. In the Book of Ecclesiastes it is written:

“For with much wisdom comes much sorrow; the more knowledge, the more grief.” (Ecclesiastes 1: 18)

It is interesting to read this translation; it differs from the classical Armenian text. It is highly likely that this is incorrectly translated into English. If wisdom is one of the graces of the Holy Spirit, how can there be so much sorrow in much wisdom? In the Classical Armenian translation, it is written; “For with much wisdom comes much knowledge”. The second part is the same. Then, how is it possible that knowledge can be a source of grief? From this we should understand that knowledge itself does not cause grief or sorrow, but it is knowledge without wisdom that gives grief and sorrow. A present day example of this is atomic energy. This knowledge was given to scientists who concentrated (meditated) on this problem for long periods of time and thus became worthy to receive this knowledge. Wise people used this energy for the benefit of society in generating electricity; it was used in medicine as well. But when people without wisdom received this knowledge, they created the atomic bomb and with one bomb they killed thousands of people. Exactly because of this neither Jesus nor the disciples

explicitly gave the knowledge of the kingdom of God. They gave the knowledge in a hidden way, so that only those who receive the grace of wisdom and develop a higher level of consciousness can see the Truth in the teachings. Is it not written?

“I keep asking that the God of our Lord Jesus Christ, the glorious Father, may give you the Spirit of wisdom and revelation, so that you may know him better.” (Ephesians 1: 17) *(once again there is problem in translation in the English version The last phrase “so that you may know him better” should actually be “along with his consciousness”).*

This type of knowledge can only be given by God, because it is the knowledge of the Truth. Undoubtedly man can gather a lot of knowledge without any wisdom. But man can not understand, experience the Truth, with that knowledge.

“always learning and never able to arrive at a knowledge of the truth” (2 Timothy 3: 7)

Those who gather a lot of knowledge consider themselves to be geniuses and wise. This idea of themselves serves nothing except for developing a huge “Ego” and pride. Is it not true that pride is one of the deadly sins? With this in mind it is also written:

“Live in harmony with one another. Do not be proud, but be willing to associate with people of low position. Do not be conceited. Do not repay anyone evil for evil. Be careful to do what is right in the eyes of everybody.” (Romans 12: 16-17)

Those who learn without wisdom also learn their religion incorrectly and believe in a perverted set of beliefs. Thinking that they know the truth, they also preach to others and pass on their false understandings. This is exactly what Jesus was referring to by saying: “the blind leading the blind”. It is with this in mind that the apostle has written:

“For although they knew God, they neither glorified him as God nor gave thanks to him, but

their thinking became futile and their foolish hearts were darkened. Although they claimed to be wise, they became fools and exchanged the glory of the immortal God for images made to look like mortal man and birds and animals and reptiles.” (Romans 1: 21-23)

For the individual to be able to use the knowledge he has accumulated properly, he first should receive the grace of wisdom from the Holy Spirit. To receive the graces of the Holy Spirit, one should become worthy to receive them. To become worthy, one needs to prepare himself. For this the apostle recommends the following:

“For this very reason, make every effort to add to your faith goodness *(also in other translations instead of “goodness” the word “virtues” is used)*; **and to goodness, knowledge; and to knowledge, self-control; and to self-control, perseverance; and to perseverance, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love.”** (2 Peter 1: 5-7)

What then is the supreme knowledge that will help us find the Truth? It is the knowledge of love. This love is not the same love we generally experience in our lives. Undoubtedly, even that love is part of the superior love. The superior love that is written about in the Gospels is to know the love of Christ. Such love surpasses knowledge as well. In this vein, the apostle has written:

“and to know this love that surpasses knowledge-- that you may be filled to the measure of all the fullness of God.” (Ephesians 3: 19)

Therefore, the knowledge we receive is the grace of God. As to how and for what purposes we make use of that knowledge is the present we give back to God. Even if we end up being the foremost genius of the world, all the knowledge we gather can not teach us the value of love. Then all the knowledge we accumulated becomes useless,

because love is God. Is it not true that at the top of this chapter we had started with “God is love”? All the abilities and knowledge of an individual should always be used within the light of love, otherwise they are worthless. Without love, one can not comprehend the Truth. The only Truth is God. Because of this knowledge the apostle says:

“If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but have not love, I am nothing.” (1st Corinthians 13: 2)

And if we have the love of Christ, we are all.

Within this chapter, up to this point the summary of the teachings of Jesus Christ was presented. These included the concept of the Trinity, certain characteristics of God, The imperative of accumulating knowledge with wisdom and through experience and its benefits, the relationship of the level of consciousness and the physical brain and the importance of properly being “born again” which opens the way to the expression of divine love within the individual.

But, how should we accomplish all these in our lives?

Jesus Christ, with His example within the parables and with His words, taught us not only the purpose of our lives but also how to accomplish this purpose.

Man is created with infinite abilities because he is one of the expressions of God, and Christ, the Son of God, is his true Being and his Spirit. But man, as a result of his free will, disregards his Being, the Christ within and stuck to his “Ego”, becomes ignorant to such a degree that he does not even know all that he is capable of achieving. As a result of this ignorance he can not benefit from his own abilities. He makes use of only 5%-10% of the full ability of his brain. The above presented various frequency brain waves appear to be the cause of the individuals level of consciousness. This conclusion is incorrect. It is the level of consciousness of the individual that determines the occurrence of various frequency

Jesus Christ also advised us to be like Him and said: “the student should be like the teacher”.

According to our faith, as presented in the “Credo” of our Holy Church, Jesus Christ had two natures: one was human and the other divine. How about us? How many natures do we have? Above we had questioned as to how to be “born again”? This is possible when man is able to change his nature. Before trying to change his nature, he should first understand as to how many natures he actually has and which ones he makes use of.

To better understand the various natures that a man can have, it may be beneficial to first read my book titled “From Light to Light” (I) in the Chapter XV titled “Addendum” the two essays: the first titled “What are the chakras” (pages 341-350) and the other “What is ‘Kundalini’” (pages 353-360), as well as in the book titled “From Light to Light II – Awakening” in the second chapter titled “Seven” the section on “Centers of Energy” (pages 72-76).

Therefore, the nature that one is able to express is dependent upon the frequency of energy that one allows to flow into his being through these energy centers, the chakras. In the East, these chakras are likened to the lotus flower and each chakra is represented by a lotus flower that corresponds to the frequency of energy that that chakra allows to flow through it. The first chakra at the base is represented by a lotus flower with only four petals. On the other hand, the seventh one, the crown chakra, is represented by a lotus flower with a thousand petals. The purpose of this presentation is to show the receptiveness of the various chakras to the various frequencies of the inflowing energy. The lower chakras allow low frequency energy and the higher ones higher frequency energy.

The Gospels make it clear the graces of the Holy Spirit flow onto every single person without discrimination, onto the good as well as the bad. The energy of the Holy Spirit contains all frequencies, the low frequency energies as well as the high frequencies. Which frequency energy we accept and make use of is fully dependent on us. It is that energy that determines our level of consciousness and hence, our nature.

The entire universe is an expression of God; therefore, it must have life. Even insentient matter has the first chakra, just because it exists. The single-cell life, such as the amoeba, has the second chakra as well because it has the ability to multiply. All animals have the first three chakras; hence, they exist, they procreate and as a result of the third chakra, they are also able to experience emotions and feelings. Some of them may even have rudimentary fourth, perhaps even fifth, chakras as well. Animals, according to the frequency of the energy they are able to obtain, live a normal life according to their nature.

This nature being common to most animals, is called the animalistic nature and allows the animals to live very comfortably. They provide for their continued existence, they eat and drink, they procreate and they express various emotions and usually not much more. Therefore the first three chakras give the ability to have an animalistic nature. Man also has fully developed the next three chakras, the numbers four, five and six. The frequencies of the energy that are allowed to flow into the individual through these three chakras are much higher than that of the previous three chakras. These frequencies give man a higher level of consciousness than the animals, thus man is able to express love, conscience, free will, compassion, and instead of selfishness, altruism, as well as the ability to judge and to choose, the ability to learn, to have an intellect and also the

ability for introspection and intuition And it is these that give rise to a human nature. Man also has a seventh chakra which is the “gate” (door) for very high frequency energy. It is man himself that decides as to what frequency energy he is going to receive. But he usually is satisfied by the energy he receives through his first three chakras and lives as the animals do; he eats and drinks, he sleeps, he procreates and one day he gets old and dies. The majority of humanity, having the ability to be as Jesus was, live as the animals do.

Undoubtedly there are those who express their human natures and thanks to them, today humanity enjoys the comfort provided by technological advancements. Some also do express humanitarian acts.

Jesus had completely ignored His animalistic nature and He made use of His seventh chakra. When one succeeds in receiving such high frequency energy, then it is Christ that acts through him. This is known as revelation of the Christ within the individual. Therefore, for Jesus Christ we say that He had both human and divine natures. He had completely ignored and negated the animalistic nature. He never worked to provide for His survival. He never procreated. He had full control over His emotions and feelings. He cried only twice: once before resurrecting Lazarus and the other over the coming fate of Jerusalem. He showed anger only once when he cleared the temple of the vendors. This anger was a deliberate show to teach us the only anger we are allowed to have, that is against our own “Ego”, so that “the Temple of God”, which is our bodies, we do not defile. As far as we are concerned, how much effort do we put in trying to learn the teachings of Jesus and to be like Him? Preoccupied with the desires of earning our living, eating and drinking and procreation, we tend to forget the real purpose of our lives. With the anxieties and the worries created by those desires and the myriad of thoughts they generate, we keep our minds

constantly preoccupied. We become inept in having a “pure heart”, a pure mind; therefore we can not be privy to a higher level of consciousness. Jesus also taught us as to what our conduct in life should be. He likened the human life to a prayer. Therefore the life of each and every individual should be a perpetual prayer. Jesus also taught us as to what a true prayer should be and how we should be praying, by indicating the result of successful “prayer”. He advised us not to be babbling (talking too much) like the pagans. He also advised us to go into our room, to close the door and pray. Therefore, the true prayer is a period of silence; it is a period for introspection; it is the concentration of the mind on the Christ within. And this is the meaning of “going into our room”; and the meaning of “close the door” is to ignore all input through the five senses that are coming from the world outside. This type of prayer is the highest form of prayer; it is meditation. Meditation is not simply sitting quietly, but rather it is the means of cleansing the mind, it is the means of developing a “pure heart”, pure mind and it also is the means of being able to concentrate the mind. When one lives his life with his mind centered on the present, he also becomes centered on Christ, because God is only in the present and is not subject to time. Such a life becomes a constant, perpetual prayer. Man, physically, every moment of his life, lives only in the present. It is impossible for anyone to physically live in the past or the future. But mentally, man hardly ever lives in the present and usually 99% of his life he lives either in the past with memories of past events, regrets etc. or in the future with the hope of realizing expectations and desires. Man has the ability to mentally also live in the present and still carry out all of his worldly responsibilities. Jesus also taught us what a prayer should be. And what do we do? We repeat His teaching as prayer rather than try to understand the hidden teaching in it and implement it in our lives. That which Jesus

taught and we constantly repeat as the “Lord’s prayer” actually represents the result of a successful prayer, the means of achieving that result and the proper measures to implement in life to be successful in achieving those means. It may even be possible to intellectually understand these teachings of Jesus, but Jesus’ idea and purpose of teaching is for the experiential realization, which is the result of successful prayer, meditation.

“Our father who art in Heaven”: Where is heaven? Many think that Heaven is somewhere up above the clouds where God is. Undoubtedly such a belief is wrong. It is true that God is in Heaven. God is also within His Kingdom. According to the teachings of Jesus, the Kingdom of God is within us. Christ is the true Being of each and every individual. Therefore God must be within the entire creation; therefore the entire creation represents Heaven. Unfortunately, as a result of his ignorance, man is unable to experience this truth and thinks that Heaven must be some other place. Hence; the teaching of Jesus is that as a result of successful prayer, one should have the experience of this truth. One should understand and experience the unity, singularity of the apparent multiplicity; to get to know that the entire creation represents various expressions of the one singularity. Only then would his prayer be successful.

“Hollowed be Thy Name”: This completes the above teaching. If everything within the creation is nothing but various manifestations, expressions of the One God, then as a result of a successful prayer, the individual, having acquired a higher level of consciousness, should see and understand the truth, the unity of all. Based on such understanding, all the various names given to everything within the apparent multiplicity becomes sacred, “hollowed” to him, because he sees God, Christ, in all of them.

“Thy Kingdom come”: As a result of a successful

prayer, one also comes to the realization that his true Being is also Christ and as a result of a higher level of consciousness that he has attained, the consciousness level of Christ, he also succeeds in revealing Christ within himself. And this is the true second coming of Christ. The second coming is at an individual level and not seen collectively by all as things outside, visible to all. The revelation of Christ within the individual is the coming of God's Kingdom for and to him. Was not Jesus the revelation of Christ? Did not Jesus say that the student should be like the teacher and be able to do greater things than He had done?

This first part of the Lord's prayer represents the purpose of human life, which is the experiential knowledge of the unity of all and to see God, Christ in all things, in all animals, in all individuals as well as within ourselves and everywhere and be a vessel for God revelation.

The following section of the "Lord's prayer" represents the appropriate means for successful realization of the results indicated above in the first section.

"Thy will be done on earth as it is in heaven": One may be able to carry out the will of God only if and when he knows what His will is. When we say "the will of God", we think that God makes decisions and wishes for those decisions to be carried out by us. Undoubtedly such an idea or understanding is wrong. Above we discussed that the entire creation represents Heaven and the entire creation progresses according to the will of God. Is it not true that within the Book of Genesis, at the end of each day of creation, it is written: "and God saw that it was good". They were good because they all progressed according to "God's will". This is the meaning of "as it is in heaven". What is the meaning of God's will? The creation came about through the energy of the Holy Spirit that had come forth from the Father. Every type of energy is subject to certain laws that govern it. To

carry out the will of God means to live in harmony with the universal laws that govern the energy of the Holy Spirit. This includes thinking, speaking and acting harmoniously. Man does not even know that the spiritual world has laws that govern it. These laws are put there by God. The teachings of Jesus also show us the path of perfection and of righteousness that represent a life that is in full harmony with the universal laws of the energy of the Holy Spirit. It is based on this that Jesus had said: "the sins committed against the Holy Spirit are unforgiveable". Those sins represent all thoughts, words and deeds that are not harmonious with the "universal laws". Any action done contrary to the law always creates an unpleasant reaction, which we call fate. Therefore whatever we sow, that also we reap. Man, in general, being selfish, often lives disharmoniously with these laws.

To truly succeed in prayer, one has to completely disregard his "Ego" and be privy to a high level of consciousness. It is only then that he understands the true meanings of Jesus' teachings and the path of perfection and of righteousness. He makes them part of his nature and thus thinks, speaks and acts accordingly during his entire life. But when the individual deviates from the path, he then is considered as having sinned against the Holy Spirit. And this is the meaning of "on earth"; the conduct of his life on earth.

"Give us today our daily bread": Many think that by these words, he is pleading to God to provide all the food that is necessary for the survival of his body. This understanding is also wrong. The "bread" that Jesus mentions is the energy of the Holy Spirit. It is the nourishment of our soul. It is the energy that makes the revelation of Christ possible within the individual. It is the energy that gives the individual a much higher level of consciousness. It is the energy of the Holy Spirit that gives wisdom to the person.

The bread, the added energy of the Holy Spirit, is

essential for the individual to be able to experience what was presented above, in the first section of the prayer.

Within us, Christ is the “gate” (the door) for the flow of the energy of the Holy Spirit into us. The true Being of the individual is the Christ. Only He “opens” the energy centers, the chakras, to receive the energy. One should not forget that being the true Self of the individual, Christ knows all thoughts, words and deeds of the person; hence, He opens or does not open the chakras accordingly. Thus the individual receives his “daily bread”.

It appears that the individual has to succeed in his life in realizing these “means” presented in this second portion of the prayer so that he is able to experience what was the purpose of his life presented in the first section above. The realization of this second portion of the prayer is the result of a successful supreme prayer, meditation, which is the silent concentration of a clear mind. The third section of the prayer is the path of perfection and of righteousness, the proper conduct in life; a life lived harmoniously with the universal laws. Such a life turns one’s life into a perpetual prayer. This also requires the human ability of judgement and decision making and of course the free will given to us and the interplay of these three and proper decision making.

“Forgive us our trespasses as we forgive those who trespass against us”: At first glance this statement appears to be a bargaining. Undoubtedly such an understanding is incorrect. The true meaning of this statement indicates acceptance of all circumstances of our lives as God’s will. With such an understanding, could it ever be possible to blame or accuse anyone who has perpetrated what appears to be an injustice against us? That person is only the means to deliver what we already had engineered for ourselves as our fate. If we do not judge and we do not consider the perpetrator as being guilty, then would there remain any

necessity to forgive? When we see the faults in others and we judge them as being wrong, we should also see our own wrongs. If with our understanding we are to reach such a level as to accept all circumstances of our lives good or bad as God's will, then this would be an indication of revealing a higher level of consciousness. And, then and only then do we treat all others as we would want them to treat us. Did not Jesus also make this clear to us by His words presented in the Gospels?

“and lead us not into temptation”: Temptation occurs in man only because he has a free will. By free will, one is able to choose his “Ego” and thus think, speak and act according to the will of the “Ego”, or to choose the Christ within and thus think, speak and act accordingly. Man being very cunning, sometimes acts according to the will of Christ but mostly according to the will of his “Ego”. Jesus taught us that one can not serve two masters. This wrong way of living is undoubtedly the result of man's ignorance. God never takes man into temptation. It is true that at times God tests man, so that the individual finds out his station along the spiritual path. The temptation indicated within the prayer is not that test. The cause for the temptation is also the individual's ignorance. Therefore, the meaning of “lead us not into temptation” is the ability of the individual to turn his life into a perpetual prayer, to be worthy of receiving higher level of consciousness, and thus destroying his ignorance.

“and deliver us from evil”: The meaning of this last statement of the Lord's prayer appears to be very simple. We had alluded to it already above. Jesus on multiple occasions, has advised us to ignore the “Ego”, as He did in the wilderness. Jesus, despite the level of consciousness He had achieved, was subjected to temptation by Satan, His “Ego”. There is no doubt that all of us will also be subjected to such and many more temptations.

Not to be subjected to those temptations would be the result of our ability to properly judge and choose. This requires first the expression of love towards all, but also strong faith, perseverance and patience. In addition, it requires, with absolute conviction and full resolution, trusting God and being fully emancipated from all the worldly pursuits created by the “Ego”. All those worldly pursuits are illusory, but as a result of our ignorance, we think that they are all real.

It is appropriate to end this chapter with the Christ’s gift of eternal life taught to us by Jesus Christ. For all those who succeed in the purpose of their human life and reveal God within themselves, Christ will give them “eternal life”. According to the Gospels, Christ has said: “come to me I will give you resurrection and eternal life”. Many think that the eternal life will occur thousands of years after their death, at the end of the world, with the “second coming of Jesus Christ”. The good will physically resurrect and will be taken “up to heaven”, called rapture and will live there, happily, an everlasting life. Undoubtedly such an understanding is wrong. Let us first understand as to what eternity is.

Within the entire cosmos, what is eternal? Only God appears to be eternal, because He has no beginning and also no end. Therefore God is not subject to time. Everything and every person that is within the realm of time has a beginning and also an end, irrespective of the duration of their existence. Even in the Bible, it is written as God saying: “I am That I am”. The seventh letter of the Armenian alphabet “Է” also represents the present tense, third person of the verb “to be”. Within the Armenian Church, this letter is seen on every altar because it also represents God. Within the entire cosmos, other than God, what else is eternal? Because God is not subject to time and is not in time, therefore time must be in God. Therefore we can not say God was or God will be, because both past and future are part of time, hence; God is

only in the present. If God is only in the present and God is eternal, then the present must also be eternal.

To have eternal life is to be with God. Therefore eternal life must also be in the present and not after death, some centuries or millenia later. If man can not become worthy of eternal life now during his present life, he will never succeed after the death of his body. Needless to say, his Spirit is immortal; it is the presence of Christ within him. But his individuality also dies with the body. It was exactly this that Jesus was trying to teach when He said: "the wages of sin is death". The resurrection that Christ will give is the resurrection of the individuality and not that of the physical body.

PRAYER of a DISCIPLE

**My God all-knowing,
Give me wisdom,
To know your will and to live accordingly only.**

**My God full of mercy,
Give me love,
So I can change my undesirable nature.**

**My God just,
Give me justice,
So I can redeem all my indiscretions of past.**

**My God omnipotent,
Give me the ability,
To emancipate myself from my "Ego".**

**My God omnipresent,
Reveal Thyself to me,
So that experientially I get to know Your glory.**

**My God eternal,
Give me bliss,
So I can live the life eternal.**

AMEN



**To learn without thinking
Is useless.
To think without learning
Is dangerous
Confucius**

IN LIEU OF EPILOGUE

“HOW TO ATTAIN ETERNAL LIFE”

(KNOWLEDGE, GOD’S WILL & PRAYER)

With regards to eternity and eternal life, an extensive presentation was made in my book titled “Spiritual Reflections” (Page 307). In this present essay, undoubtedly one will notice significant repetitions from previous writings, even repetitions from the last chapter of this book. Repetitions are beneficial to assimilate the ideas presented. The main purpose of this essay is to repeat and discuss, with a few new perspectives, the means of being worthy to receive eternal life. Regarding these means, the following points should be taken into consideration:

- a- To understand knowledge and its importance.
- b- To understand God’s will
- c- To understand what a true prayer is and its importance.

Within the Bible, both in the Old Testament as well as in the New Testament, there are many verses regarding knowledge and also regarding wisdom. It is interesting to note that some of these verses appear to contradict each other. At this juncture, it would be appropriate to present two verses that appear to contradict each other. The following two verses from the Old Testament are clearly contradictory.

“And the Lord God commanded the man, “You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die.”

(Genesis 2: 16-17)

“Then the Lord said to Moses, ... and I have filled him with the Spirit of God, with skill, ability and knowledge in all kinds of crafts-“ (Exodus 31: 1-3)

The above quotation from the Book of Genesis clearly cautions man against knowledge, because knowledge will

take him to his death. On the other hand the quotation from Exodus shows that God gives knowledge to man. We find similar contradictory verses within the New Testament as well.

“At that time Jesus said, “I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children.” (Matthew 11: 25)

(Also see Luke 10: 21)

“To one there is given through the Spirit the message of wisdom, to another the message of knowledge by means of the same Spirit,” (1st Corinthians 12: 8)

These two above quotation from the New Testament also appear to contradict each other. In the first one, Jesus praises His Father because God revealed the secrets of eternal life to little children and hid them from the learned, knowledgeable men. Whereas within the second quotation it appears that both wisdom and knowledge are graces given by the Holy Spirit. If knowledge is not beneficial and a good thing and distances man from eternal life, why does God give the graces of knowledge? Before answering this question, we should first understand that there is a strong association between wisdom and knowledge.

Within the Bible, there appear to be present many verses that are contradictory. Nothing in the Bible is contradictory. From this we should deduce that the word “knowledge” that is used must have two different meanings. Perhaps it would be more appropriate to say, there must be two different types of knowledge. If there are two different types of knowledge, then what are their differences? Let us first consider these differences.

How does one receive some knowledge? There is the knowledge that we get in school. This is given to us by our teachers. To assimilate such knowledge, one should have a

certain degree of intellect. Those whose intellect is insufficient to grasp that knowledge do not continue formal education and work physically to earn their living. That also requires getting some knowledge. In either case, the knowledge that the individual receives comes to him through his five senses. He learns the knowledge from what he has seen and heard, and why not also through the other remaining three senses. This knowledge that he gets pertains to the external world, because it is the result of his five senses. We should not forget that all five senses give man only information about the external world. Man also makes use of his mind and intellect to be able to get and keep that knowledge. Even the knowledge of the foremost genius within the whole world is nothing but a miniscule amount of knowledge when compared to the Truth; mainly because that knowledge is acquired only from one tiny perspective. In the same way various animals, such as insects, fish and reptiles see and comprehend the world differently from each other and also differently than man, because all their senses differ from each other; hence, their views also differ. Man, in general, as a result of all the knowledge he amasses, thinks that he knows everything. The meaning of the following verse is just this:

“...Knowledge puffs up, but love builds up.” (1st

Corinthians 8: 1) (“*puffs up*” actually should have been translated as “*causes pride*”)

We also should not forget that pride is one of the deadly sins. Within the Bible, the verses regarding knowledge that give it a negative connotation are for this type of limited knowledge that makes the individual proud. Without a doubt, even this limited knowledge is also the grace of God. But man is incapable of knowing the totality of the Truth with the limited knowledge that he acquires. As a result of this knowledge regarding the external world, he also thinks that he is his body and his mind and does not understand that he is only the user of them.

“For the Lord gives wisdom, and from his mouth come knowledge and understanding ... For wisdom will enter your heart, and knowledge will be pleasant to your soul. Discretion will protect you, and understanding will guard you.” (Proverbs 2: 6, 10-11)

The knowledge that is presented in the Bible as being a positive thing is also the gift of God, but it is not received through the senses, through the mind nor through the intellect, and it does not pertain to the world outside. This knowledge is the knowledge of the internal “world”. It is the knowledge of one’s true Being. It is the knowledge of the one using the mind and the body. No sensory organ, no mind and no intellect can give this knowledge to man. This knowledge is an experiential knowledge. The individual can have this knowledge only through personal experience. Man can not force such knowledge, no matter how strongly he tries. It is the grace of God that becomes revealed to the individual without any effort and only according to God’s will. But this does not mean that one should not make a lot of effort not to diverge from the path of perfection and of righteousness to become worthy to receive such a grace. This knowledge is the result of a higher level of consciousness attained. A higher level of consciousness allows the individual to see the Truth, not just from one point but through “360”. It is only then that one understands the unity, the singularity of all that he previously had considered to be the multiplicity, all apart and different from one another. Does not one love himself? When he experiences the unity, the singularity of all, he sees himself in all things and all people. He forgets his “Ego”, his individuality and becomes one with his true Self, with the Christ within and this knowledge that he acquires presents to him as love towards all. This love is the divine love. The multiplicity that is the experience of all of humanity and taken as being reality, is nothing but an illusion. The fact that

man makes the mistake of believing this illusion to be real, he blocks the expression of true love through him. The unfortunate man thinks that he has love and he falls in love “head over heels” without knowing the bliss that he can experience through the true, divine love. He appears to be satisfied with a miniscule expression of that love. He thinks that minute degree of love that he expresses gives him happiness and feels satisfied, mainly because he does not know, has never experienced the divine bliss.

This divine knowledge and the divine love appear to be the same thing. It is even wrong to say “having the experience”, mainly because man is already That, but he himself blocks the expression of this knowledge of the Truth. Where the word “experience” is used, in fact what we should really be saying is “realization”.

“If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but have not love, I am nothing.” (1st Corinthians 13: 2)

Therefore how should one become worthy to receive this divine knowledge, which also is love. Throughout his life, one should stay on the path of perfection and of righteousness. This entails doing only the will of God and to live in a constant prayer. The purpose of these two is to increase one’s level of consciousness. Some may say: “How can I pray incessantly, I have duties, responsibilities, I have a family, I have to provide for them, I have to go to work”? They may also say “How should I know God’s will”? Both of these are closely related to each other. Let us consider them.

Let us first understand the meaning of God’s will. Man in general thinks that God, in the image of man, “as an old man”, is a being that somewhere up in the “sky”, in “heaven” is sitting and watching the world and wills certain desires that He wants man to carry out. When they succeed, God rewards

them and when they ignore them and carry out their own wills, God punishes them. Undoubtedly, this view is totally incorrect. God is neither sitting “up there” somewhere, nor is He watching the world, nor does he reward or punish anybody. Then, what is the meaning of God’s rewards and punishments that we constantly seem to be talking about and within the Bible, both in the Old as well as the New Testaments that we constantly read about? The answer to this was given by Jesus:

“And everyone who speaks a word against the Son of Man will be forgiven, but anyone who blasphemes against the Holy Spirit will not be forgiven.” (Luke 12: 10)

The Holy Spirit is the “energy of God” that poured forth from the Father. Every type of energy has its laws that govern it. The energy of God also functions according to the laws that God has preordained. These laws then become God’s will, because all the universal laws that govern the universe in its totality, the laws governing the Holy Spirit, were put there by God. When one acts harmoniously with the universal laws of the Holy Spirit all goes well and we say God rewarded him. He has carried out God’s will. When the individual acts disharmoniously to the universal laws of the Holy Spirit, then nothing goes well and we say that God has punished him. He has acted against God’s will. The tragedy is that humanity, as a result of its ignorance, usually is unaware of most of these universal laws. Therefore, he at times acts harmoniously and all goes well and he is happy and other times he acts disharmoniously and suffers the consequences (*See also the book titled “Spiritual Reflections” the section on “God’s will and fate” Pages 319-321*). If living in accordance to God’s will is to live harmoniously with the universal laws, then how should we get to know those laws? These laws are revealed to those who are able to increase their level of consciousness. One should not forget that an

individual's consciousness is the presence of God, the Christ within him. The high level of consciousness is the revelation of Christ within and through him. Did not Jesus say?

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

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

Therefore our duty is to be like our teacher Jesus Christ and be perfect as our heavenly Father is perfect. This is possible only through a much higher level of consciousness. The means to be privy to a high level of consciousness is to perpetually pray and not to deviate from the path of perfection and of righteousness.

These two means that appear to be completely different and separate from each other, in fact are exactly the same thing.

Let us first understand as to what prayer is (*See also my book titled "From Light to Light (I)" seventh chapter titled "What is prayer?" Page 125, and also my book titled "Meditation"*). The true prayer is not sitting or kneeling for a few minutes with our hands together asking God for this or that. It also is not in the attendance of church services. Without a doubt, all of these do have their values to shape us to be better individuals and to put us onto the path. The true prayer is an attitude; it is a way of life; it is a way of thinking; it is to have only positive thoughts; it is to desire the well-being of every person, friend or foe; it is the expression of love given to a friend or stranger; it is the act of cooking a meal with love to feed a family member or a stranger; it is to wish a safe trip to a traveler; it is to give a helping hand to the needy; it is to be compassionate towards all; it is to minimize someone's sorrow or multiply his happiness; it is to be completely, without reservation to being forgiving. Prayer is the frequency of your "energy body". It is a feeling and it is a

thought. It is the voice of love. It is the voice of sincerity. Prayer is the expression of our silent Being. When we see Christ in all beings as their true Selves, including in our enemies, then our conduct with them becomes our prayer.

Was it not just this that Jesus taught us? Is it not true that prayer and the path of perfection and of righteousness are the same? If we live our lives with such an understanding, then our entire life becomes a perpetual prayer. Man is capable of performing miracles; therefore he also is capable of working and carrying out all his worldly responsibilities and is also capable of turning all those into a perpetual prayer. The mind constantly introspective, centered on the Christ within, meditating, succeeds in attaining a higher level of consciousness.



**When the power of love overcomes
the love of power,
the world will know peace.**

Sri Chinmoy Ghose

AN INTERESTING CONSTANT « 6174 »

Various numbers comprising of four digits, with the proviso that all four digits are not the same, and if the four digits are first put into a descending order and then the same digits into an ascending order and subtract it from the one with the descending order and the result of the subtraction is subjected to the same procedure, at the end, eventually the result will always be “6174” regardless what the original number was. When all four numbers are the same, both the ascending and the descending orders will be the same and the subtraction result will be “0”.

Let us consider a few examples (one of the numbers chosen will be the constant itself)

Any 4 digit number.-	<i>1112</i>	<i>5832</i>	<i>1738</i>	<i>1945</i>	<i>6174</i>
Descending order.-	<i>2111</i>	<i>8532</i>	<i>8731</i>	<i>9541</i>	<i>7641</i>
Ascending order.-	<u><i>-1112</i></u>	<u><i>-2358</i></u>	<u><i>-1378</i></u>	<u><i>-1459</i></u>	<u><i>-1467</i></u>
Result of subtraction.-	<i>0999</i>	<u><i>6174</i></u>	<i>7353</i>	<i>8082</i>	<u><i>6174</i></u>
The result of the previous line					
in descending order and.-	<i>9990</i>	<i>7641</i>	<i>7533</i>	<i>8820</i>	
in ascending order.-	<u><i>-0999</i></u>	<u><i>-1467</i></u>	<u><i>-3357</i></u>	<u><i>-0288</i></u>	
Result of subtraction.-	<i>8991</i>	<u><i>6174</i></u>	<i>4176</i>	<i>8532</i>	
The result of the previous line					
in descending order and.-	<i>9981</i>		<i>7641</i>	<i>8532</i>	
in ascending order.-	<u><i>-1899</i></u>		<u><i>-1467</i></u>	<u><i>-2358</i></u>	
Result of subtraction.-	<i>8082</i>		<u><i>6174</i></u>	<u><i>6174</i></u>	
The result of the previous line					
in descending order and.-	<i>8820</i>				
in ascending order.-	<u><i>-0288</i></u>				
Result of subtraction.-	<i>8532</i>				
The result of the previous line					
in descending order and.-	<i>8532</i>				
in ascending order.-	<u><i>-2358</i></u>				
Result of subtraction.-	<u><i>6174</i></u>				

Scientists of today know very well how to express the laws of the cosmos in mathematical formulas. In the field of mathematics, every “constant” is of the utmost importance and has a strong tie with the laws of nature. In this vein also see my book titled “From Light to Light (I)”, the Chapter on “Numerology” (Page 193).

Accordingly, what is the importance of this “constant”?

In numerology the number “6” represents man. It also represents the qualities of God. These are: a- Eternal, b- Omnipresent, c- Omnipotent, d- Most just, e- All knowing, f- Merciful, full of love.

The number “1” represents the singularity, the unity of everything within the creation and all being one in God, as well as there being only One God.

The number “7” represents God’s number. When an individual is able to raise his energy up to the seventh chakra, he experiences God-revelation within himself and just like Jesus, he also transfigures. Also God created the “world” in “seven” days and rested on the seventh day.

The number “4” represents the “body” of God, in other words, all of creation. (Also see my book titled “From Light to Light (I)”, the Chapter on “Numerology” (Page 205-206).

According to the rules of numerology, if we convert this constant to a single digit, we end up with the number $(6+1+7+4=18, 1+8=9)$ “9”. The number “9” represents man’s ability to judge and choose, which in fact is the means of God-revelation, meaning a right understanding, right judgement and right choices in life. (Also see my book titled “From Light to Light (I)”, the Chapter on “Numerology” (Page 208-209)





-V- ADDENDUM

- A - God's Letter**
- B - Biblical Passages of
God's Letter**
- C - 22 Wise Sayings**



**The words you are about to
experience are true. They will
change your life if you let them,
for they come from the very heart
of God... He loves you... and He is
the Father you have been looking
for all your life... This is His love
letter to you...**



My child

You may not know me, but I know everything about you (Psalm 139:1). I know when you sit down and when you rise up (Psalm 139:2). I am familiar with all your ways. (Psalm 139:3) Even the very hairs on your head are numbered (Matthew 10:29-31), for you were made in my image (Genesis 1:27).

In me you live and move and have your being, for you are my offspring (Acts 17:28). I knew you even before you were conceived (Jeremiah 1:4-5).

I chose you when I planned creation (Ephesians 1:11-12). You were not a mistake, for all your days are written in my book (Psalm 139:15-16). I determined the exact time of your birth and where you would live (Acts 17:26). You are fearfully and wonderfully made (Psalm 139:14). I knit you together in your mother's womb (Psalm 139:13), and brought you forth on the day you were born (Psalm 71:6). I have been misrepresented by those who don't know me (John 8:41-44). I am not distant and angry, but am the complete expression of love (1 John 4:16), and it is my desire to lavish my love on you, simply because you are my child and I am your Father (1 John 3:1). I offer you more than your earthly father ever could (Matthew 7:11), for I am the perfect Father (Matthew 5:48). Every good gift that you receive comes from my hand (James 1:17), for I am your provider and I meet all your needs (Matthew 6:31-33). My plan for your future has

always been filled with hope (Jeremiah 29:11), because I love you with an everlasting love (Jeremiah 31:3). My thoughts toward you are countless as the sand on the seashore (Psalm 139:17-18), and I rejoice over you with singing (Zephaniah 3:17). I will never stop doing good to you (Jeremiah 32:40), for you are my treasured possession (Exodus 19:5). I desire to establish you with all My heart and all My soul (Jeremiah 32:41), and I want to show you great and marvelous things (Jeremiah 33:3). If you seek Me with all your heart, you will find Me (Deuteronomy 4:29). Delight in Me and I will give you the desires of your heart (Psalm 37:4), for it is I who gave you those desires (Philippians 2:13). I am able to do more for you than you could possibly imagine (Ephesians 3:20), for I am your greatest encourager (2 Thessalonians 2: 16-17). I am also the Father who comforts you in all your troubles (2 Corinthians 1:3-4). When you are brokenhearted, I am close to you (Psalm 34:18), as a shepherd carries a lamb, I have carried you close to my heart (Isaiah 40:11). One day I will wipe away every tear from your eyes and I'll take away all the pain you have suffered on this earth (Revelation 21:3-4). I am your Father, and I love you even as I love my Son, Jesus (John 17:23), for in Jesus, my love for you is revealed (John 17:26). He is the exact representation of my being (Hebrews 1:3). He came to demonstrate that I am for you, not against you (Romans 8:31), and to tell you that I am not counting your sins. Jesus died so that you

and I could be reconciled (2 Corinthians 5:18-19). His death was the ultimate expression of My love for you (1 John 4:10). I gave up everything I loved that I might gain your love (Romans 8:31-32). If you receive the gift of My Son Jesus, you receive me (1 John 2:23), and nothing will ever separate you from My love again (Romans 8:38-39). Come home and I'll throw the biggest party heaven has ever seen (Luke 15:7). I have always been Father, and will always be Father (Ephesians 3:14-15). My question is... Will you be my child (John 1:12-13)? I am waiting for you (Luke 15:11-32).

**Love, your Dad
Almighty God**



The Biblical passages of the Father's letter

(In the same order as they appear in the letter)

Psalm 139:1

You have searched me, Lord, and you know me.

Psalm 139:2

You know when I sit and when I rise; you perceive my thoughts from afar.

Psalm 139:3

You discern my going out and my lying down; you are familiar with all my ways.

Matthew 10:29-31

Are not two sparrows sold for a penny? Yet not one of them will fall to the ground outside your Father's care. 30 And even the very hairs of your head are all numbered. 31 So don't be afraid; you are worth more than many sparrows.

Genesis 1:27

So God created mankind in his own image, in the image of God he created them; male and female he created them.

Acts 17: 28

'For in him we live and move and have our being.' As some of your own poets have said, 'We are his offspring.'

Jeremiah 1:4-5

The word of the Lord came to me, saying, 5 "Before I formed you in the womb I knew[a] you, before you were born I set you apart; I appointed you as a prophet to the nations."

Ephesians 1:11-12

In him we were also chosen,[e] having been predestined according to the plan of him who works out everything in conformity with the purpose of his will, 12 in order that we, who were the first to put our hope in Christ, might be for the praise of his glory.

Psalm 139:15-16

My frame was not hidden from you when I was made in the secret place, when I was woven together in the depths of the earth. 16 Your eyes saw my unformed body; all the days ordained for me were written in your book before one of them came to be.

Acts 17:26

From one man he made all the nations, that they should inhabit the whole

earth; and he marked out their appointed times in history and the boundaries of their lands.

Psalm 139:14

I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well.

Psalm 139:13

For you created my inmost being; you knit me together in my mother's womb.

Psalm 71:6

From birth I have relied on you; you brought me forth from my mother's womb. I will ever praise you.

John 8:41-44

You are doing the things your own father does." "We are not illegitimate children," they protested. "The only Father we have is God himself." 42 Jesus said to them, "If God were your Father, you would love me, for I came from God and now am here. I have not come on my own; but he sent me. 43 Why is my language not clear to you? Because you are unable to hear what I say. 44 You belong to your father, the devil, and you want to carry out your father's desire. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies.

1 John 4:16

And so we know and rely on the love God has for us.

1 John 3:1

See what great love the Father has lavished on us, that we should be called children of God! And that is what we are! The reason the world does not know us is that it did not know him.

Matthew 7:11

If you, then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give good gifts to those who ask him!

Matthew 5:48

Be perfect, therefore, as your heavenly Father is perfect.

James 1:17

Every good and perfect gift is from above, coming down from the Father of the heavenly lights, who does not change like shifting shadows.

Matthew 6:31-33

So do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' 32 For the pagans run after all these things, and your heavenly Father knows that you need them. 33 But seek first his kingdom and his righteousness, and all these things will be given to you as well.

Jeremiah 29:11

For I know the plans I have for you,” declares the Lord, “plans to prosper you and not to harm you, plans to give you hope and a future.

Jeremiah 31:3

The Lord appeared to us in the past, saying: “I have loved you with an everlasting love; I have drawn you with unfailing kindness.

Psalms 139:17-18

How precious to me are your thoughts, God! How vast is the sum of them! 18 Were I to count them, they would outnumber the grains of sand—when I awake, I am still with you.

Zephaniah 3:17

The Lord your God is with you, the Mighty Warrior who saves. He will take great delight in you; in his love he will no longer rebuke you, but will rejoice over you with singing.”

Jeremiah 32:40

I will make an everlasting covenant with them: I will never stop doing good to them, and I will inspire them to fear me, so that they will never turn away from me.

Exodus 19:5

Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine,

Jeremiah 32:41

I will rejoice in doing them good and will assuredly plant them in this land with all my heart and soul.

Jeremiah 33:3

‘Call to me and I will answer you and tell you great and unsearchable things you do not know.’

Deuteronomy 4:29

But if from there you seek the Lord your God, you will find him if you seek him with all your heart and with all your soul.

Psalms 37:4

Take delight in the Lord, and he will give you the desires of your heart.

Philippians 2:13

for it is God who works in you to will and to act in order to fulfill his good purpose.

Ephesians 3:20

Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us,

2 Thessalonians 2:16-17

May our Lord Jesus Christ himself and God our Father, who loved us and by his grace gave us eternal encouragement and good hope, 17 encourage your hearts and strengthen you in every good deed and word.

2 Corinthians 1:3-4

Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort, 4 who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves receive from God.

Psalm 34:18

The Lord is close to the brokenhearted and saves those who are crushed in spirit.

Isaiah 40:11

He tends his flock like a shepherd: He gathers the lambs in his arms and carries them close to his heart; he gently leads those that have young.

Revelation 21:3-4

And I heard a loud voice from the throne saying, "Look! God's dwelling place is now among the people, and he will dwell with them. They will be his people, and God himself will be with them and be their God. 4 'He will wipe every tear from their eyes. There will be no more death' or mourning or crying or pain, for the old order of things has passed away."

John 17:23

I in them and you in me—so that they may be brought to complete unity. Then the world will know that you sent me and have loved them even as you have loved me.

John 17:26

I have made you known to them, and will continue to make you known in order that the love you have for me may be in them and that I myself may be in them."

Hebrews 1:3

The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven.

Romans 8:31

What, then, shall we say in response to these things? If God is for us, who can be against us?

2 Corinthians 5:18-19

All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: 19 that God was reconciling the world to himself in Christ, not counting people's sins against them. And he has committed to us the message of reconciliation.

1 John 4:10

This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins.

Romans 8:31-32

What, then, shall we say in response to these things? If God is for us, who can be against us? 32 He who did not spare his own Son, but gave him up for us all—how will he not also, along with him, graciously give us all things?

1 John 2:23

No one who denies the Son has the Father; whoever acknowledges the Son has the Father also.

Romans 8:38-39

For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, 39 neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.

Luke 15:7

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.

Ephesians 3:14-15

For this reason I kneel before the Father, 15 from whom every family[a] in heaven and on earth derives its name.

John 1:12-13

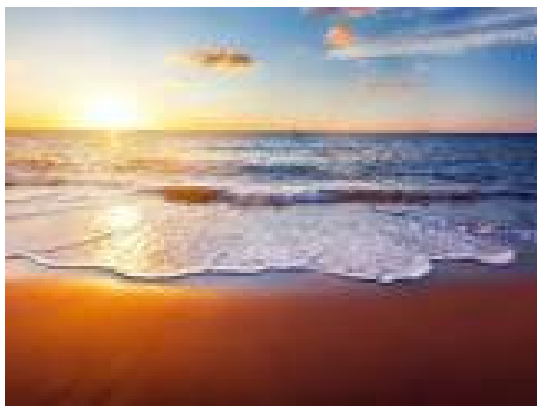
Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God— 13 children born not of natural descent, nor of human decision or a husband's will, but born of God.

Luke 15:11-31

Jesus continued: "There was a man who had two sons. 12 The younger one said to his father, 'Father, give me my share of the estate.' So he divided his property between them.

13 "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. 14 After he had spent everything, there was a severe famine in that whole country, and he began to be in need. 15 So he went and hired himself out to a citizen of that country, who sent him to his fields to feed pigs. 16 He longed to fill his stomach with the pods that the pigs were eating, but no one gave him anything. 17 "When he came to his senses, he said, 'How many of my father's hired servants have food to spare, and here I am starving to death! 18 I will set out and go back to my father and say to him: Father, I have sinned against heaven and against you. 19 I am no longer worthy to be called your son; make me like one of your hired servants.' 20 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. 21 “The son said to him, ‘Father, I have sinned against heaven and against you. I am no longer worthy to be called your son.’ 22 “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. 23 Bring the fattened calf and kill it. Let’s have a feast and celebrate. 24 For this son of mine was dead and is alive again; he was lost and is found.’ So they began to celebrate. 25 “Meanwhile, the older son was in the field. When he came near the house, he heard music and dancing. 26 So he called one of the servants and asked him what was going on. 27 ‘Your brother has come,’ he replied, ‘and your father has killed the fattened calf because he has him back safe and sound.’ 28 “The older brother became angry and refused to go in. So his father went out and pleaded with him. 29 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. 30 But when this son of yours who has squandered your property with prostitutes comes home, you kill the fattened calf for him!’ 31 ““My son,’ the father said, ‘you are always with me, and everything I have is yours. 32 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.’”



What fascinates me is that hardly anyone is wondering what we're actually doing on this planet. Most accepted the work-eat-entertainment-sleep cycle as life and have no desire for a deeper understanding of our purpose in this universe.

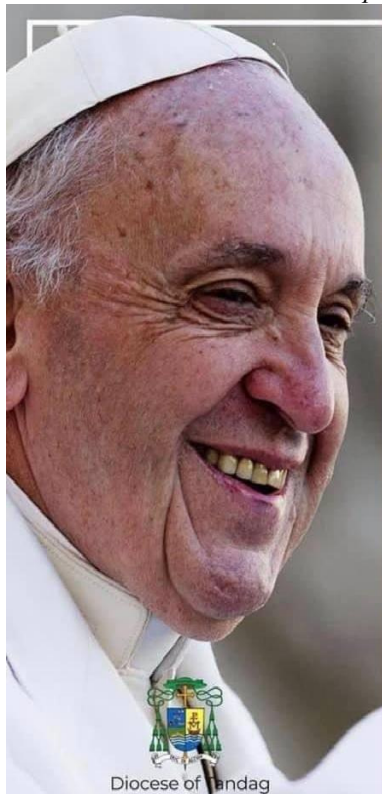


Please remember:

- 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

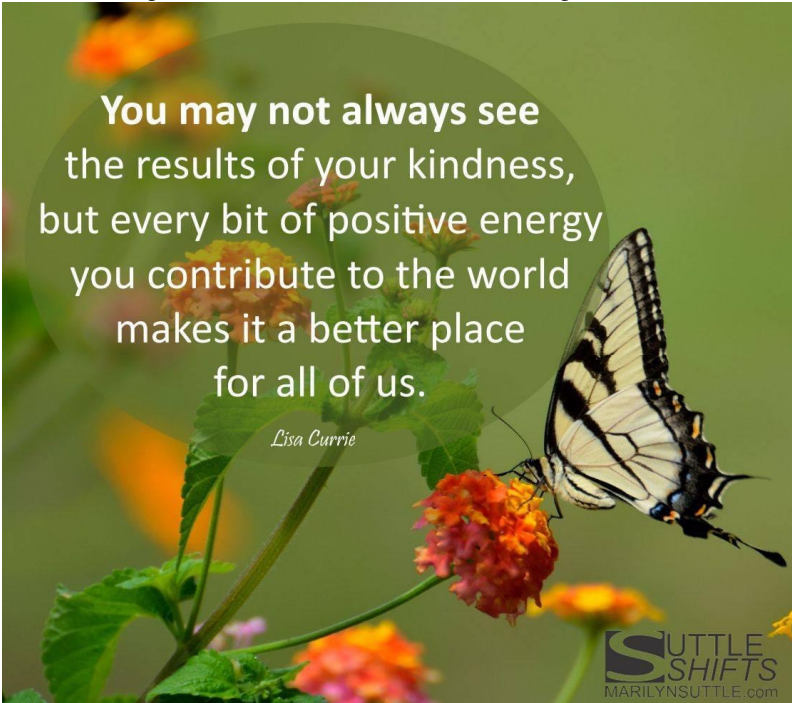
Don't let difficult times make you forget your blessings 🙏

PERSPECTIVE



**Rivers do not drink their own water;
trees do not eat their own fruit;
the sun does not shine on itself
and
flowers do not spread their fragrance for themselves.
Living for others is a rule of nature.
We are all born to help each other.
No matter how difficult it is...Life is good when you are
happy; but much better when others are happy because
of you.**

Pope Francis



**You may not always see
the results of your kindness,
but every bit of positive energy
you contribute to the world
makes it a better place
for all of us.**

Lisa Currie

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***What is left?
What is left of life for me?
Only what I have given to
others.
That's it, how strange.***

Vahan Tekeyan

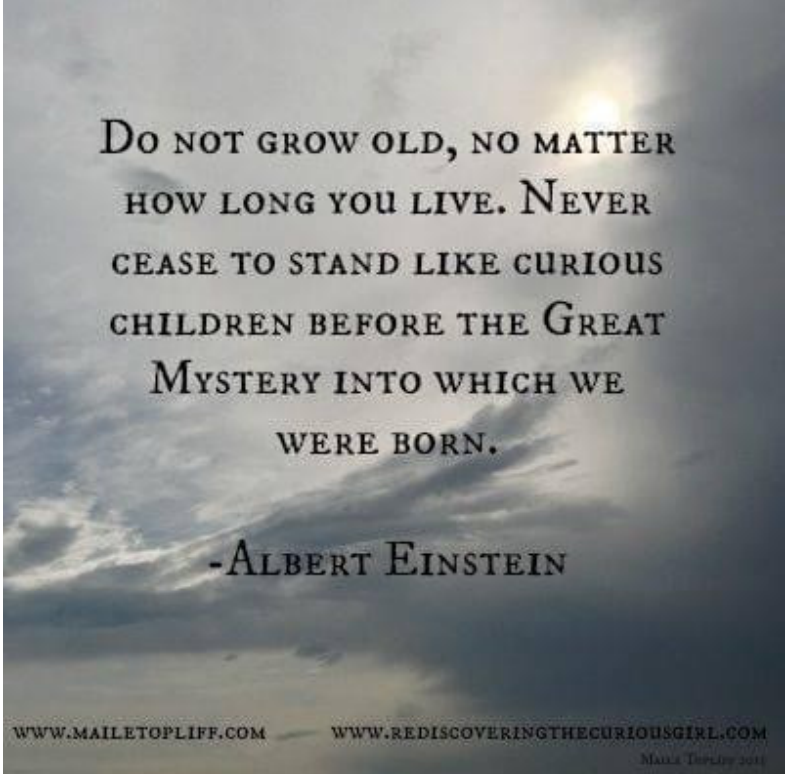


IF YOU CAN TRUST A
PUZZLE COMPANY THAT
EVERY PIECE IS IN THE
BOX TO COMPLETE THE
PUZZLE, THEN WHY
CAN'T YOU TRUST GOD
THAT EVERY PIECE OF
YOUR LIFE IS THERE FOR
A REASON?

PURSUED

'The soul always knows
what to do to heal itself,
The challenge is to
silence the mind'

- Caroline Myss



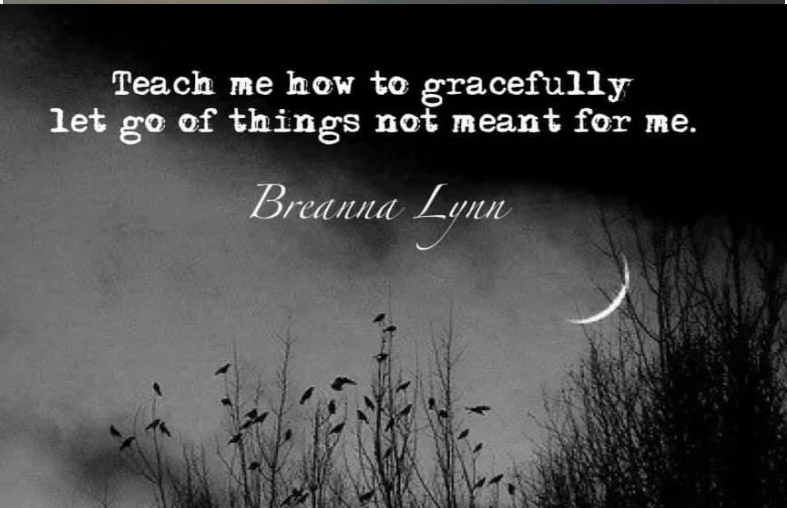
DO NOT GROW OLD, NO MATTER
HOW LONG YOU LIVE. NEVER
CEASE TO STAND LIKE CURIOUS
CHILDREN BEFORE THE GREAT
MYSTERY INTO WHICH WE
WERE BORN.

-ALBERT EINSTEIN

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Teach me how to gracefully
let go of things not meant for me.

Breanna Lynn

Yesterday I
was clever,
so I wanted
to change
the world.

Today I am
wise, so I
am changing
myself.

-Rumi



**“Once you control your mind,
You will have the power
To control your life.”**

Roger Lee

Do you Pray?



**I loved this interpretation of Prayer.
What is a prayer? Prayer doesn't just
happen when we kneel or put our hands
together and focus and expect things
from God. Thinking positive and wishing
good for others is a prayer. When you hug
a friend. That's a prayer. When you cook
something to nourish family and friends.
That's a prayer. When we send off our
near and dear ones and say, 'drive safely'
or 'be safe'. That's a prayer. When you are
helping someone in need by giving your
time and energy. You are praying. When
you forgive someone by your heart. *That
is prayer. Prayer is a vibration. A feeling.
A thought. Prayer is the voice of love,
friendship, genuine relationships. Prayer
is an expression of your silent being.
*Keep praying always***

**Everything has beauty, but not
everyone sees it.**

Confucius



Thank You God

for everything
in my life.

The good
and the bad.

Some were
Blessings and some
were Lessons.

Amen

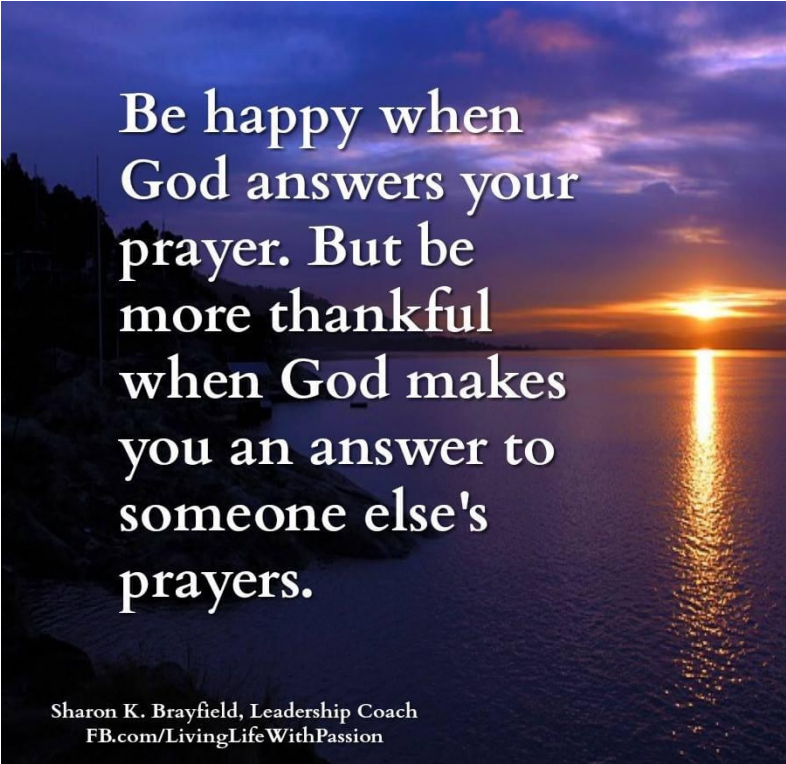


Health does not
always come from
medicine. Most of
the time it comes
from peace of mind,
peace in the heart,
peace in the soul. It
comes from laughter
and love.

Train your mind to see
the good in everything.
Positivity is a choice.
The happiness of your life
depends on the quality of
your thoughts.

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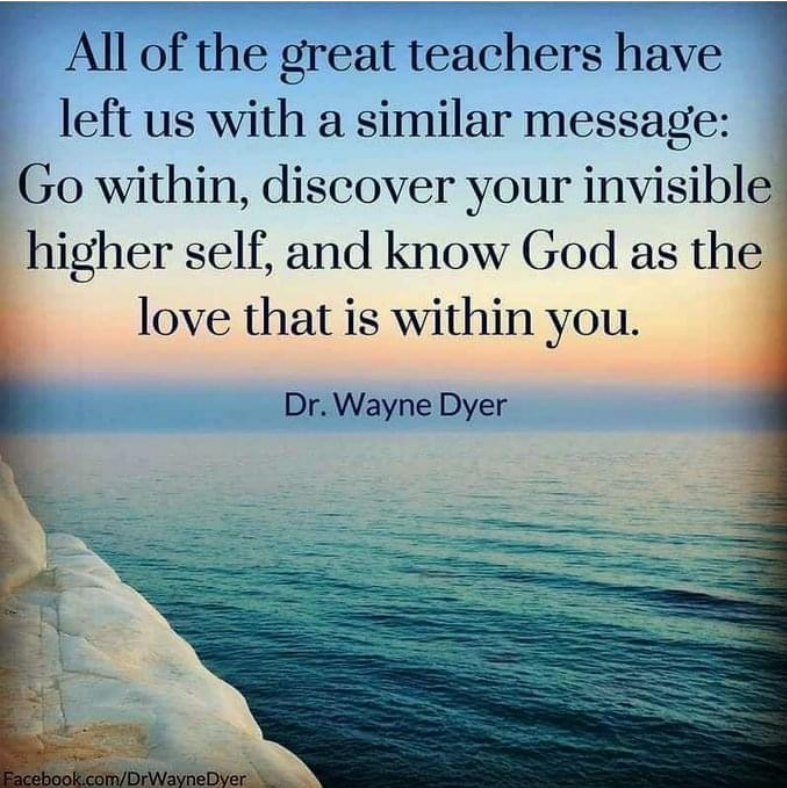


Be happy when
God answers your
prayer. But be
more thankful
when God makes
you an answer to
someone else's
prayers.

Sharon K. Brayfield, Leadership Coach
[FB.com/LivingLifeWithPassion](https://www.facebook.com/LivingLifeWithPassion)



**When ego comes,
everything else goes.
When ego goes,
Everything else comes.**



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

[Facebook.com/DrWayneDyer](https://www.facebook.com/DrWayneDyer)



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

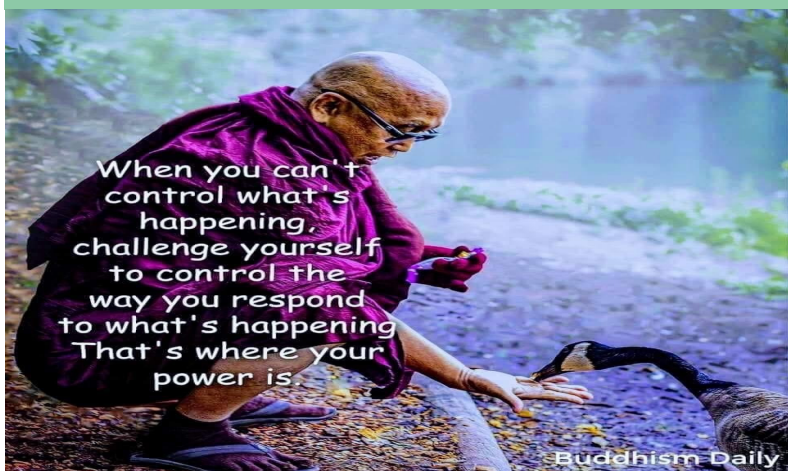
2 difficult things to implement

To Abandon Bad Habits

To Adapt Discipline

Those who achieve success in
these can rarely fail in life.

Happiness always 🙏🏻



**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**

