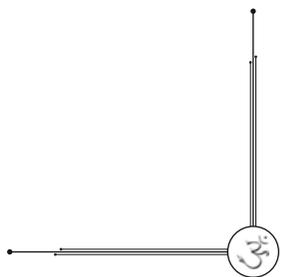
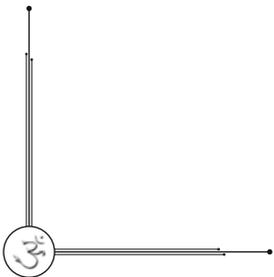


*A
Metaphysical
Interpretation
of the Bible*

*Steven L. Hairfield, Ph.D
Christian M. Kamerer, Editor*



INNERCIRCLE PUBLISHING

A decorative flourish consisting of a horizontal line with a central circular motif, from which several elegant, swirling lines extend downwards and outwards, resembling a stylized floral or scrollwork design.

A Metaphysical Interpretation of the Bible
Copyright © 2006 Steven L. Hairfield

1
Edition

ISBN: 0-9720080-5-5

Cover Design / Creation by Chad Lilly
Interior Page Design by Chad Lilly
Edited By: Christian M. Kamerer
Cover Photo: 'Palm Leaf' by Donald Moore

All Rights reserved. No part of this book may be reproduced in any form or by electronic or mechanical means, including information storage and retrieval systems, without permission in writing from the publisher, except by a reviewer who may quote a brief passage in a review.

Are You Aware?

www.innercirclepublishing.com

A Metaphysical Interpretation of the Bible

Chapter

Table of Contents

	Acknowledgment	v
	Preface	vi
	Introduction	17
1	The Bible	29
2	Genesis	57
3	Isaiah	87
4	The Mystery of Jesus	167
	Introduction to the Gospels	219
5	The Book of Matthew	227
	Our Energy Centers – The Chakras	273
	Introduction to the Parables	279
	The Shepherd	281
	The Seed	288
	The Building	292
	The Lamps of the Virgins	296
	The Wage of the Workmen	301
	The Didrachmae	307
	The Woman	312
6	The Book of Mark	319
7	The Book of Luke	375
8	The Book of John	453

A Metaphysical Interpretation of the Bible

Table of Contents

Chapter

9	The Book of Revelation	553
	The Genesis Connection	
	Humankind & the Universe	579
	The Isaiah Effect –	
	Journey to the Soul	591
	Letter to the Church of Laodicea –	
	First Energy Center	593
	Letter to the Church of Philadelphia –	
	Second Energy Center	608
	Letter to the Church of Sardis –	
	Third Energy Center	624
	Letter to the Church of Thyatira –	
	Fourth Energy Center	646
	Letter to the Church of Pergamos –	
	Fifth Energy Center	672
	Letter to the Church of Smyrna –	
	Sixth Energy Center	695
	Letter to the Church of Ephesus –	
	Seventh Energy Center	710
10	Summation	735
	Bibliography	801



Acknowledgement

I would like to take this opportunity to thank our Creative Principle in guiding my life and my footsteps on the journey that was meant for me: the path of Truth. It has led me to an overwhelming understanding of life and of our purpose as human beings. Life is a very humbling experience if we allow it to be in its simplest form. I would like to personally thank Christian Kamerer, my friend and editor, for all his steadfast fatherly care and support, and for his diligence in the indispensable research we needed for the completion of “A Metaphysical Interpretation of the Bible”. Were it not for his thorough investigations and literary talents, this book would have been more difficult to complete in its present form. I would also like to thank his lovely wife Cornelia for her knowledge of Eastern philosophies and the contributions that she graciously provided in the final aspects of this book. I must extend my thanks to Roderick Hindman and Donald and Lorrie Moore for their love and support as students and friends, and for walking the path that they have traveled. Most importantly, I cannot forget the encouragement, love and patience exemplified by my delightful wife, Karen. It was she who taught me the most on the idea of what love is truly about in this world, along with the ability to honestly share who we are with all those around us. It is an honor and a privilege to know all these fine people and to know that there are many seekers of Truth like them in this world. Finally, it is my humble and earnest desire to thank all the readers of this work. We hope that this will assist them in their personal search for Truth.

Steven Hairfield, Ph.D
Reno, 2006



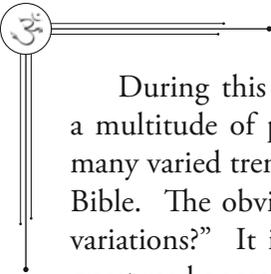


Preface

*“He who knows others is wise;
He who knows himself is enlightened.”*

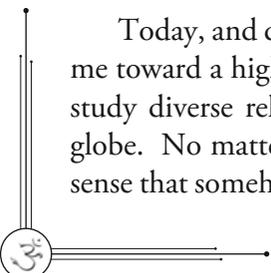
Lao-Tzu (c. 6th Century BCE)

It appears that producing this book came in a timely fashion when one considers all the present events happening in our world. From wars to natural weather and geological phenomena to societal unrest, there seems to be struggles everywhere on many different levels of life, from humanity to Mother Nature. After having been thoroughly saturated by all of the above, it made me realize why I had chosen the path upon which I walk. Thirty-seven years ago, I had taken the first step on a course that led me to perpetual research, seeking the concept of enlightenment while being submerged in the experiences of everyday life. The accumulation of invaluable knowledge made me understand that humanity needed to fully awaken. It needed to recognize the way that we treat each other and our world – without reverence or consideration. During these fruitful, inspired years, time passed in the studying and filtering of ancient texts, including the Dead Sea Scrolls, the Nag Hammadi Library, Tibetan texts, Buddhist philosophy, the Vedas and the Bible, as well as most of the variations on the Apocryphal Texts. The various religions led us to believe that we could fight in the name – and for the glory - of God, with Its support. According to their teachings, it did not matter whether these fights were individual or collective. From a metaphysical perspective, these teachings are gravely in error. The wars and feuds mentioned in all ancient texts refer allegorically to inner struggles that are decisive factors in our growth, through our personal experiences. That is a most important point that we must grasp. God is not a vengeful entity as we have been conditioned to believe. It is a peaceful, loving God. Wars, fights and struggles that we create are not for the sake of God. Their motive is purely human power and control.

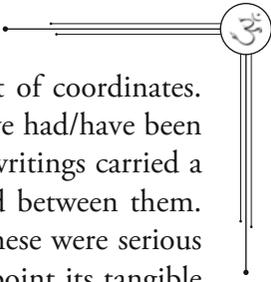


During this search for understanding that takes the seekers on a multitude of paths, one had to recognize that there were indeed many varied trends of thoughts in all these documents, including the Bible. The obvious question always was: “Why are there so many variations?” It is no wonder that those who are dedicated to their quest read or seek them all. There had to be another meaning to all of this. Could God be indeed this mean that he would destroy people, as some have indicated? With this in mind, it could easily lead one in a multitude of directions to the point of disbelief, or uncertainty as to what to believe. Conversely, these same variances could also reveal a path of incredible understanding and astounding inner peace, virtually unseen in this world of ours. This comprehension would provide the thought of just how diverse the facets of life and the idea of Self truly are. It would also reveal the ingenuity of the Creative Principle. This path would enlighten one to the true union of the individual and life, woven in all its events. This is the key.

When one accepts this viewpoint and demeanor, there seems to be no struggle whatsoever, with anything or with any event – only eternal peace with all things. Deductively, if one person could do this, many others could also enjoy that same inner peace, not just in thoughts but as examples, as leaders. These texts are a guide to that end and are filled with valuable insight into life and living it to the fullest. The contrasts are simply different perspectives of consciousness and mind interaction with that same consciousness. As an example, it is stated in the Dead Sea Scrolls that “...one human thought has the power to shake the heavens...” Imagine what one peaceful thought could do! What would a loving thought bring us? In that context, we would like to offer an insight into these Biblical and older works. It is our desire to present a distinct approach in what concerns the original intention of the messages found in the Bible. It will portray a deeper meaning to life and living, through the symbolisms and metaphors found in the texts.



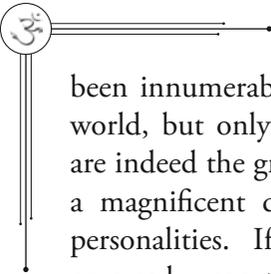
Today, and during the time of the personal search that was leading me toward a higher spiritual understanding, I had the opportunity to study diverse religious philosophies stemming from all parts of the globe. No matter what texts were read, there always was an intuitive sense that somehow, all of them were attempting to convey something



other than a God located somewhere at a given set of coordinates. There had to be a better understanding than what we had/have been conditioned to believe and to follow. Still, all the writings carried a very similar message, a common thread intertwined between them. They related to each other more often than not. These were serious perceptions, and at the time, it was difficult to pinpoint its tangible source. The present belief systems today were given to us by the majority of our current religious organizations. In truth, most of these sacerdotal classes left out or misled us on the idea of metaphysics and its vital importance in fully comprehending the Word of God. Yet, the Bible is one of the most metaphysical books ever written. That was the common thread. What made us move away from this wonderful concept? Let us make this journey to see how this occurred, and why we continue today to seek what is already in front of us. It will be also about learning the mystical side of the Bible and the journey of life, so that we may apply the teachings without the religious viewpoint.

From the results of my research, theological archeology believes itself to be correct in the premise that there are only five distinguishable authors of the present day Bible. It would be fairly safe to state that, with all the written documents involved, it is simply not possible. There is a different explanation for this limited number of “authors”. It is more likely that there were five “editors” selected through the centuries to bring the original manuscripts together and include them into one book that we now define as the Canonized Biblical texts. This task lasted for several hundred years. The documents had to be compiled, evaluated, translated and edited into the present day word of God. All this was done in a material sense for material minds. Further, contemporary research records indicate that there were approximately eighty (80) known works – or gospels – gathered at the time of the compilation period, yet they were not included in the final volume. What happened to these documents? What did they contain? Why they were not allowed to be published in their original form is truly unknown. Could it be that they did not agree totally with the doctrines being compiled as a canonized work? The missing words of wisdom left us by the ancients have been the crux of my research.

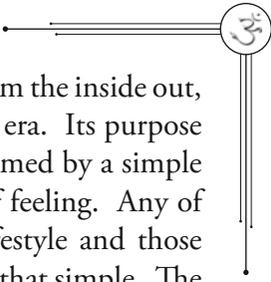
Through the years of studying and seeking the Truth, there have



been innumerable interactions with many people from all over the world, but only one understanding. All inhabitants of this planet are indeed the greatest teachers one can truly discover. They provide a magnificent diversity because of their varied backgrounds and personalities. If we allow it, each of them – no matter what color or creed - can teach us something about ourselves. Whether it is something we should or should not do, we all offer each other valuable lessons in this interfacing. These could be seen and appreciated if we were to stop placing blame on one another, as the ancient texts relate. We should learn to openly share these interactions as lessons, free of opinions and judgments. After all, it is just an experience. Ironically, the wise men who wrote the original texts were telling us the very same things, but with a “how to” approach. They advised us to clearly think our way through life, for life is what gives us experience through the sense system. Their messages were intended for individuals with different perspectives on the subject of consciousness and mind operation. They were telling us who our teachers would be, and how we were going to be taught through the experiences of life.

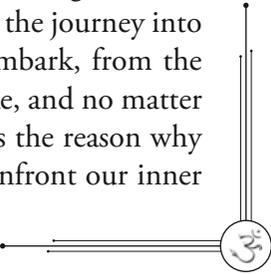
We are special in every way possible. We are as unique as a single snowflake in the midst of a winter storm. We were created to share the experiences of life openly, rather than own or attempt to control them. Through this concept, we are meant to demonstrate who we are, and not what we are. The messengers of old show us how. We were designed not to hide our inner selves for any reason. Once we hide part of our nature, we no longer offer the truth of Self – or our usual nature. By hiding any attribute from view, we offer only deception to those that we encounter on the path of life. We are then unable to live a full life in an honest state of mind. Again, we find this very same philosophy in the Bible. If we act in this fashion, we begin a process of physical and spiritual reclusion, simply because we shut our true selves off from an otherwise open life. We fear being judged by others or what they may think of us. We eventually become resistant to the prospect of living a better, more meaningful and loving life, even if we originally wished it.

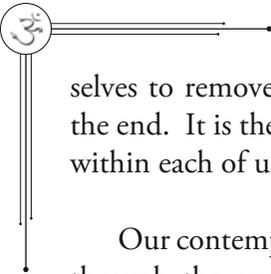
This is a book designed for deep inner reflective contemplation about ourselves and our interactions in all matters, as the original creators of the words intended. It is a self-help guide from a spiritual



point of view, meant to generate an understanding from the inside out, rather than outside in, as we practice in our modern era. Its purpose is to get a person to see that life itself can be transformed by a simple change of thought or act, or most of all, a change of feeling. Any of these alterations will bring a shift in our overall lifestyle and those around us or, in other words, living consciously. It is that simple. The words in these pages have been designed to result in a potential shift of the psychophysical attributes of the readers, including their personal lives. It is conceived to rid ourselves of the heteroclitite nature of the mind brought on by inbred beliefs that are now outdated. On the one hand, this is not easy reading, yet it can be, if we decide to do an inner search of Self and see who we truly are in all that we do and not what we have become. It is also designed to remove the illusions of life, in exchange for inner peace. We must take a moment to reflect on what is offered, and its relationship with our own being. In the course of our lives, we may inwardly ask ourselves: “Why am I experiencing this now?” The Ancients show us how to grasp that comprehension, providing we know how to distinguish the true meaning of what we read. Therein lies the answer. This present work has been written in as straight forward a manner as possible, while keeping in focus the individuality of each mind. The only requirement is to carefully and objectively reflect on what is being offered, as it is designed to create thought within you. The ultimate journey is to the center of our own being, of life. It is how you think of YOU.

We need to don our objective thinking cap and peer into our own circumstances. We must remove any level of blame, in order to bring about clarity, understanding and spiritual growth in our lives. Spiritual growth is not as much a mystery as it is one of mastery. Lao Tzu once stated: “He who knows others is wise; he who knows himself is enlightened.” It is the full knowledge of one’s “own” mind and thoughts, wherein lies the power of the universe. It is the act of moving into higher forms of thinking and feeling. We hope this work will create a deeper comprehension of life in general, using this level of spiritual methodology. The most important key is the journey into and through life upon which we have decided to embark, from the instant of our birth. Life is the only path we may take, and no matter how doubtful we may be, it cannot be avoided. It is the reason why we incarnate in the first place. We must learn to confront our inner

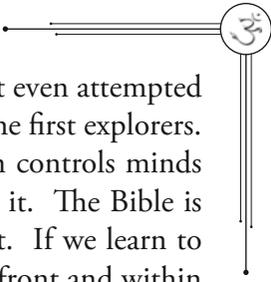




selves to remove doubt in order to grow, and we must persevere to the end. It is the path toward the self-mastery of life, and it all begins within each of us, leading us to shape our own fates knowingly.

Our contemporaries and life itself – at times – are our very teachers through the experiences presented to us by events and encounters themselves. Each of us has a different level of understanding and sees these events in various perspectives. However, most of us tend to hold on to them, and as dharma would have it, struggle follows. We may choose another option and attempt to avoid many of life’s experiences, but this practice is not recommended. We hope that this book will lead to a better appreciation of personal growth through the wisdom of the Ancients, and give you an insight as to what these personal events can be, as well as what they can mean individually and/or collectively. On the surface, some of life appears not to be too enjoyable, but if we decide not to circumvent the more bothersome occurrences, it will indeed add to our knowledge and wisdom. When carefully studied, you will find that the Bible is about the cycles of life and the events within each of them. It even tells us why life is indeed cyclic, and how we can break said cycles if we so choose. First, though, we must separate ourselves from the old traditional understanding of the ancient messages and open our Selves to the richness and depth provided by the wisdom of the new interpretation. By so doing, we break the bonds and the cycles that will no longer influence us, and life becomes what it was intended to be for each of us, a life filled with ever-flowing love, peace and harmony between us all – were we to allow it.

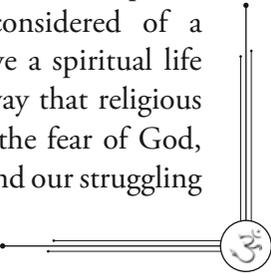
“A Metaphysical Interpretation of the Bible” is not meant as a religious dissertation. It is nothing less than a guide to higher consciousness. The Master’s original intention was the same. In His words, He was attempting to convince they who have ears to hear that the Creator was/is not an external God, but rather an internal one. This work has been devotedly composed to present a deeper comprehension of the book known as the Bible, in a metaphysical sense. It offers guidance on how we can live it spiritually. The Christian belief system is the largest religious belief system known through all of humanity. As a result, it has become one of the most powerful and wealthiest organized structures in the world in its sphere

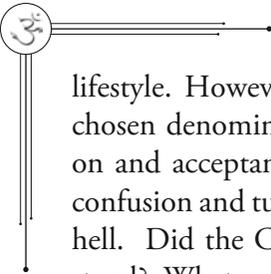


of control. At one point in time, in its early stages, it even attempted to eradicate any other belief that was discovered by the first explorers. It has become so forceful and dominant that it even controls minds and thoughts to its will. Many have surrendered to it. The Bible is full of ancient messages about life and how to live it. If we learn to read it and the God we so desire to find has been in front and within us all our understand the wisdom of the metaphors, we could indeed realize that lives.

The book you hold in your hands is written as a very large parable compared to those in the Bible, but in the form of a Zen Kuan. A Zen Kuan is intended to produce profound abstract thinking in a person. It is designed to induce deep meditative inner reflective thoughts. Once you reach that state of mind, you can attain the most penetrating understanding of Self and its relationship to life and people. Most importantly, it will help establish a solid association with the idea of the Creative Principle and Self, to fully realize that we are one with all things – and that is God Itself. The inner/outer separation to which we have been conditioned to believe and follow for over 1600 years will dissipate. This understanding can be achieved by using all attributes of the human mind, thinking with both the logical and abstract sides of the brain. It will lead us to see ourselves as we truly are, and not as we think we are. These are generally two distinct and separate trains of thoughts. The purpose of this book is to induce each reader to reach for his/her higher spiritual nature – with religion moved aside. It is not written with any church in mind, but rather for the idea of Godhood or the enlightened mind of God within. The readers may of course reach their own conclusions and hopefully glean enough information for their own spiritual growth. We cannot avoid life, therefore we hope to furnish enough guidance to help you live it to the fullest of intentions, and accept the lessons as you grow, instead of circumventing them.

The general dissertation in this book covers relevant scriptural texts, and the explanations thereof could be considered of a metaphysical nature. We strive to show how to live a spiritual life – not a religious one. It is designed to dispel the way that religious fundamental organizations have practiced to instill the fear of God, thus establishing the present day idea of the Creator and our struggling



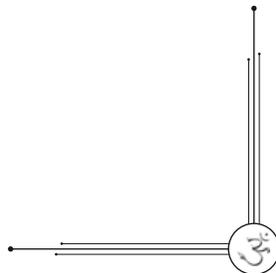


lifestyle. However, it is not our intent to move people away from their chosen denomination. It is our innermost desire to bring openness on and acceptance of the concept of the Creative Principle, to end confusion and turmoil created by the conditioned notion of Satan and hell. Did the Christ Himself not state that a house divided cannot stand? What would the reasons be for religion to proclaim and teach such division? We simply wish for the readers to have a greater level of flexibility toward religion within themselves, and to merely read the Bible under a different light. We do not need to follow a “one size fits all” pattern as we have for sixteen centuries. We were created as free thinkers, and as such, we must fit our own without the influence of others or of a belief system founded on fire and brimstone. No matter what we think or believe, we each walk a different path. We may be all here, together, and we are traveling in the same direction. However, because of our personal individuality, we may not be on the same road, yet the goal is the same.

You will discover that parts of this work may appear to be repetitious. In some respects, they are, but we are dealing with the same basic data on four separate and distinct levels of life. They are the obvious physical, the mental, emotional, and most importantly, the higher spiritual levels. When combined, they make up the consciousness of the human form and none should be left out. In the opening chapters of Genesis, does not the Bible state that we all are in the “image and likeness” of the Creator? It will be our endeavor to portray what that entails. This view will allow us to see the subject in the full light of Self.

It is truly my earnest desire to see an end to personal struggle, greed and domination of life, to guide us to a more peaceful and loving way of living, a life of sharing and enjoying what it holds for us. Imagine a world free of discrimination on all levels, everything being in a state of true equality. Imagine a life of happiness, one of trust and devoid of deception. It is the truth of life and the direction in which we must travel. In our present era, we are beginning to witness a very tangible transition, as people embark on seeking newer understandings of old teachings. They are searching for the reasons as to why documents and facts were hidden when compiling the original creation of the Biblical texts. Many new discoveries are coming to light. Does not the Bible tell us: “... the truth shall be made known ...”?

We hope you will read and enjoy this book, and allow your lives to unfold in grace and beauty in all respects. We must seize the moment we have, for this is all that we truly have. All things are created in the moment, and never after the fact.





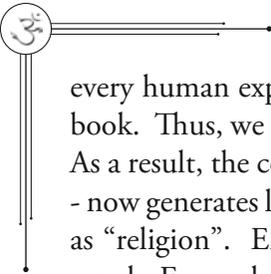
Introduction

“Constancy in the knowledge of the Spirit, insight into the end of the knowledge of Truth – this is declared to be [true] knowledge and all that is different from it is non-knowledge.”

The Bhagavadgita

This book is written with the sincere conviction that it will convey a message other than the one we have been led to accept about Biblical and other ancient texts. It may change your experience in the way you view life and the concept of God and religion, as well as your relationship with those beliefs. This book is about ancient principles contained in the Bible and many other documents inscribed long ago, such as the Nag Hammadi Library and the Dead Sea Scrolls. They are filled with stories about a wondrous Truth that is buried deeply beneath the words themselves. Words paint mental pictures that enfold in our minds, and we call this “getting answers”. At times, we take these images as the only truth there is, since we can see or imagine it. We base this personally conceived truth on what we learn in life, along with the associated experiences we have during our own journey in this world. We store it in our subconscious and it now has power, since it influences our memories and, ultimately, our decisions and our lives.

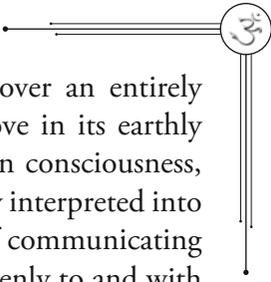
Armed with what we have determined for ourselves, mostly based on what others have contributed, we believe that it will broaden our ability to shape Truth in our lives. Should we not ask ourselves: what if all this is based on falsehoods? Because of this, we either contract or expand our formulation based on our personally perceived truths and associated imagery. These mental illustrations – that we call “thoughts” – are founded solely on what we have seen or read. Most of the time, we compare them, and in this fashion, we develop personal beliefs according to our choices. This practice is not specifically reserved for the individual. It spreads throughout our society, when each and



every human experiences the same event or feeling, or reads a similar book. Thus, we collectively develop a comparable mental illustration. As a result, the collective mindset – sometimes called the “over mind” - now generates large-scale belief systems that, in time, we have termed as “religion”. Entire nations have been known to bond in the same creed. Even when founded with the best of intentions, these systems tend to bind us as a group, with one mindset going in one direction, while offering no other alternatives. In some respects, this direction may not necessarily be the best or ideal goal toward which we can journey. It does limit us in the centuries-old matter pertaining to God or the God Head, and it affects our individual experience. It also influences what we know about the ancient teachers and prophets of long ago.

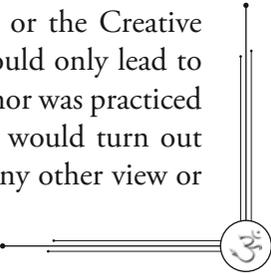
These wise persons of long ago lived in a totally different environment, a different culture, and they did not explain things as we do in our present society. They did use their thought process of imagery as we do today, but the question is: did they have the same mindset then than the one that motivates us now? The answer is simply: no, they did not. The obvious reason is purely the period in which they lived. They were familiar with chariots and walking great distances on foot. We know of cars and jets, thus we have broadened our horizon – as far as travel and technology are concerned. Consequently, it is understandable that they would use different symbolisms and metaphors than we would today. When we read their works, we must adapt to their mindset rather than our own, and we have that ability. We can envision their words, even with our modern imagery process. In so doing, we can read any metaphor in a much easier way and grasp the metaphysical messages within its symbolism.

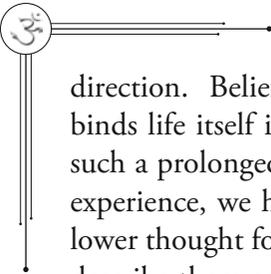
Perhaps it would be simpler to demonstrate the importance of the symbolisms found in ancient writings and the difference in concepts that they can provide. As an example, you may have noted that in the Bible and the Nag Hammadi Library, we find many references pertaining to traveling to the high places, or going up on the mountain. The initial reflection in our mind is to portray... mountains. That is purely a literal, material assimilation, and it does not take into account the idea or concept hidden behind the words. We must focus on developing the proper intended imagery,



and from a metaphysical perspective, we will discover an entirely different subject. Either expression mentioned above in its earthly style actually refers to the upward journey into open consciousness, the ladder leading to higher states of mind. It is easily interpreted into entering a state of meditation, with the intention of communicating directly with consciousness. It is communicating openly to and with the idea of God. From this perception, we can readily see that it offers a diverse image and concept, especially if we add the inspiration of reverence. It is historically known that, in older times, people gazed within themselves more than we do today. They used deep forms of meditative states that - in those times - were also known as prayer. For most of us, it is not what we practice today, and in some cases, it has even become an external display – a far cry from the original intention. If we were to develop a more spiritual interpretation of such symbolisms and metaphors, the true contents of the existing books and documents would be seen differently. We would gain a more truthful level of understanding of the allegories and their deeper messages. Instead, we have replaced them with material concepts taught over the millennia as physical representations. To further aggravate the situation, we believed it to be the truth, especially when contained in religious books and documents.

In the Far East, you will find a philosophy that we will call binding, pertaining to human thought and the idea of fear. Both lead to frailty and the forming of attachments to things belonging to the material realm. These things may even include the mental imagery we set in place in our minds. We become attached to the thoughts that we innately wish to formalize as reality rather than the concepts. In that case, we are now bound to them in what we can define as material beliefs. They can become so deeply ingrained that we are barely able to shift them because of fear, especially if they are thousands of years old. It is then accepted as the only truth. This may remind us of the Master's words: "...And if the blind lead the blind, both shall fall into the ditch..." (Mat. 15:14). This becomes even more compounded when it comes to the notion of God or the Creative Principle. Materially-bound eyes and experience would only lead to the same non-spiritual understanding. If this demeanor was practiced for centuries, the literal interpretation of the words would turn out to be automatic in belief, making us impervious to any other view or

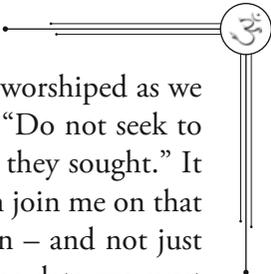




direction. Belief has indeed this level of power over human life. It binds life itself in place. As a result, if we have based this belief for such a prolonged period solely on what the eye sees and the physical experience, we have limited our system to what could be defined as lower thought form. Further, when we define such belief systems, we describe them as physical things. In turn, it keeps us away from any higher experience of consciousness or anything else above that, since we have erected this self-imposed barrier that does not allow for us to reach for it. We seem to require solid, tangible proof.

When we read these ancient texts, we must do so by endorsing different principles, rather than the binding perspective of our conditioned beliefs. We must veil the world in which we live and operate. We must go back in time to seek the metaphorical meaning of the words and expressions. As mentioned above, the original writers had dissimilar mindsets, not at all like today's materially minded thought process. We must learn to perceive the words, feel them outside of their physical meaning. We must step outside the restrictive fence that encloses what we have been led to believe. We must willfully accept within us the concept of an infinite Creative Principle. We must look at the metaphors with the eyes of our inner spirit. It would then lead us to the level of knowledge conducive to further growth in this life, and how to live it spiritually. An inspired, personal quest has taken me around the world, seeking a deeper knowledge of God and the One named Jesus who, in some parts of the world, was/is known as Issa. It is my earnest desire to share with the reader the fact that there is more to the Bible and Jesus the Christ than has ever been said or written from a metaphysical point of view. Other ancient texts support this view and indeed expand it to assist our search for the sake of truth and knowledge.

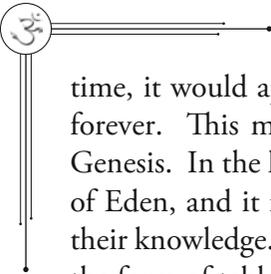
My journey began in the late 1960's. The purpose was simple: I wanted to learn why there were 18 years missing out of Jesus' life, especially since there were so many other segments of His crusade on earth revealed in the biblical texts. The search for those lost 18 years was the turning point of my life. The more I studied, the more was perceived that He left us a path a mile-wide, so that anyone could follow, if one wanted to seek what He was taught from all perspectives. He was taught from the day He was born into this world to be a role



model, an example that we could follow and not be worshiped as we have done. Matsuo Basho (1644-1694) once said: “Do not seek to follow in the footsteps of the men of old; seek what they sought.” It is my personal belief today that any human being can join me on that spiritual path, by merely looking for the information – and not just on the Internet. If we truly desire to gather the missing data, we must visit and look in the places where He was for the majority of His life. It is my hope that this work will provide a shorter route to the Truth, the true nature and the wisdom of Self.

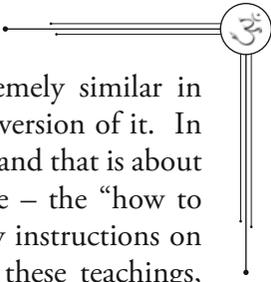
As mentioned earlier, my actual studies in metaphysics began when I became associated with the Zen philosophy of life, at the Zen Buddhist Monastery in Quang Ngai, South Vietnam. The Zen masters mentioned many times that I should focus on an individual named Issa. I heard this same suggestion while studying with the Tibetan masters. Eventually, I had to ask who Issa was. To my surprise, this name – in any of the English translations of the Bible – is loosely interpreted as Jesus. This old Asian culture knew of Him! This fascinated me, and I had to know more and how they knew of Him. My own Christian upbringing was whispering to me that such revelation was just not possible. I also detected that my basic belief was attempting to influence me in looking no further. It was acceptance of the new knowledge that changed everything I had been taught. From that point on and the journey that ensued, I had to understand more! I simply had to know how the Zens knew of this holy man, because I was under the impression that they only knew of the Buddha and Bodidharma – the founder of the Zen path. What a pleasant surprise it was to discover that they were familiar with many Masters, including Issa, and that they had incorporated all of their teachings into one cohesive yet flexible mindset. That flexibility far surpasses that of the American mindset.

After I achieved my degree in Psychology, I had an urge, a calling, to travel to India, to quench my never-ending thirst for enlightenment. Once there, I began to learn about the Tibetan philosophy. It started in Patanjali Province, in northern India, into Nepal, and into Tibet on several different occasions. Amazingly, the Tibetan Masters told me the same thing as the Zen monks. I was to study about Issa, learn what He did, and most importantly, understand all that my personal imagery could assimilate. In that part of the world, in the spectrum of



time, it would appear that these eastern civilizations have been there forever. This makes sense in respect to the Bible and the Book of Genesis. In the latter, we can find a perfect description of the Garden of Eden, and it fits Kashmir perfectly as the seat of the ancients and their knowledge. These eastern nations are rich in recorded history, in the form of tablets, papyrus and scrolls. Those invaluable documents tell stories and concepts of events during forgotten times, and about people such as John the Baptist and of course, the man we call Jesus. My research with those learned Masters lasted several years, after which I once again continued my education in the United States, this time in religion and theology. It simply was to understand the belief system, especially in the religious realm. In the process, I began to have even more questions. Just having faith did not work. Here is an example of what I mean:

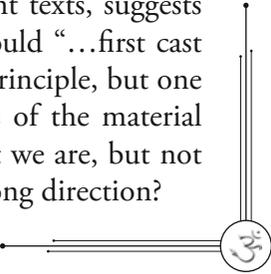
In the various Christian religions, most of us have been taught that first, there was Adam, and then God gave him Eve as a mate. They had two sons, one of which killed the other. Cain, the survivor, was banished and later took a wife and settled in the east, in a land called Nod. Question: whence did the wife come, if indeed Adam and Eve were the “original” human creations? How many of you have asked yourselves the same question? As another example, and according to the historical side of the Bible, the appearance of humankind on this planet took place around the year 4004 B.C.E. We owe this data to Archbishop James Ussher of Ireland who, in 1650, after exhaustive research in the Genesis genealogies and the New Testament, came up with the date. Studying the same Bible, Prof. Earnst Mayr of Harvard University concluded that the information therein would make the earth only 6000 years old. These time frames are geologically and evolutionally not possible. We know there are human remains and even buildings and monuments that are much older than that. Those are only two of many queries, and it led me to realize that so much had to be missing from biblical texts, knowingly or not. Somehow, hearing the words: “You must have faith, my son” just does not quench our thirst for knowledge. Still, there are indeed times when one must journey on faith alone, especially when one opens to the idea of consciousness. It pushed me to study all religions, in an attempt to locate the missing parts – and there are yet many.

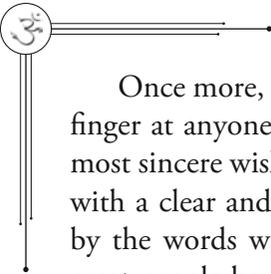


The majority of our known religions are extremely similar in nature. They relate the same story, or at least their version of it. In some, the names of the main characters are changed, and that is about all. Granted, some of them get into – they believe – the “how to be” teachings. Yet, none of these religions gives any instructions on the subsequent comprehension and application of these teachings, except for the external trappings. No real inner substance is offered, except possibly in an eastern monastery. It certainly is not my desire to downplay or to judge any religion whatsoever, as each does have its place – thank God. The point is that, in all religions, there appears to be a great deal of missing or conflicting information. My quest is indeed for what was “left out”, and why. Suffice it to say that many disclosures were in store for me on this journey of enlightenment.

My next attempt to understand it all and explore the deeper side of our spiritual being led me to the field of metaphysics, since it encompasses that which is behind any principle or subject – the unseen of things. Why this field? Simple. Jesus, among other religious figures, kept referring to the inner nature of the Self. “The Kingdom of Heaven is within you”, “Know thyself”. Those are just two of the many quotes referring to this “inner nature”. My inquisitive side just had to grasp those meanings, and my journey continued. In the course of the years, many revelations were presented to me. This present work is my attempt to present this information and share it with all who seek the Truth, as well as those who seek understanding of Self, life, relationships, soul nature, and most of all, God.

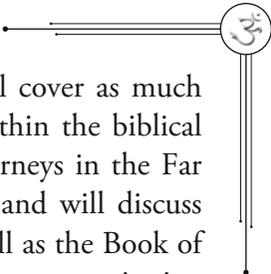
Who are we really? What are we? We all think we know who we are. If this is the case, why do we respond to others the way we do? We are seldom ready to take a progressive risk, as long as we are willing to point our finger at others. That is the reaction to which we are conditioned and bound. That progressive risk is one of forward movement – or growth – and our growth is held in place while we blame others for our very own dilemmas. We seem to willfully set aside our inner personal physiognomy or what generates our private thoughts. The Bible, along with many other ancient texts, suggests this particular behavior when it relates that one should “...first cast out the beam out of thine own eye.” It is a simple principle, but one that is overlooked because the concepts and mores of the material realm have made us blind. In truth, we know what we are, but not who we are. Could we have been pointed in the wrong direction?





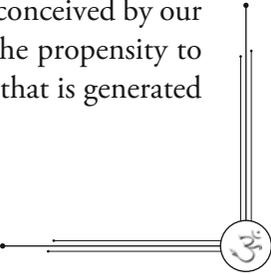
Once more, I must reiterate that it is not my purpose to point the finger at anyone or anything. To some, it may seem that way. My most sincere wish is to provide all those who are genuinely interested, with a clear and distinct portrayal of the wonderful mysteries veiled by the words we have read and heard for over 1600 years. Many great people have walked upon the face of this earth. Each of them has left us a certain legacy in the way of knowledge, and these great ones all appear to be so ancient, and today, many believe that their philosophies are outdated. Through time, we have written numerous commendable works on religion, and religion itself is based on old knowledge. Modern society has interpreted it and printed it in its “approved” version, but only in a modern sense and language. We have to consider the state of the various civilizations when the texts were written. Example: If all the facts had been exposed then in a simple, understandable style rather than in parables, no one would need the churches, for we would all be aware of the Truth, rather than just a few. It is interesting to me that so much time passed before anything was written about any of these famous people. Do you realize that we did not have an American version of the Bible until 1901? That is one thousand nine hundred and one years after the birth of Jesus, and 125 years after the Declaration of Independence! What took so long? Once again, it was interpreted, adding to the already incredible number of “interpretations”. Yet, it just had to be Americanized. Originally, it was written in Aramaic, Hebrew and Sanskrit. Later, it was translated into second century Greek, then English, and finally, there came the American version. This is not counting the fact that, in the years subsequent to the initial compilation, it was translated into almost every language known to humankind. In the process, much has been lost or removed, and it may never be recovered at all. What I have sought all these years is all that is missing – and why. In my perspective, the key lies in those eighteen missing years in Jesus’ formative life. Even the men that prepared most of these texts wrote them on hearsay. They were not present. They were not even associated with any of the Masters when they walked.

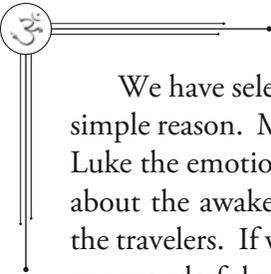
To cover every facet of the Bible would take a couple of lifetimes, hence, we will limit our discussions to certain vital biblical areas. We will begin with a thesis on the birth of the soul and its chain of events, going through Genesis, the Book of Isaiah, supported by



Old Testament excerpts and other works. We will cover as much as possible on the subject of Jesus and His life, within the biblical texts and in other documentation found in my journeys in the Far East. We will then move to the New Testament and will discuss the books of Matthew, Mark, Luke and John, as well as the Book of Revelation. As you may have noticed, the Bible is not a continuing story as an adventure novel. It is written in segments and it is not cohesive in style. To stay within the meaning of each segment, this book is presented in the same fashion. At the conclusion, we will offer a unified presentation of the whole concept pertaining to the metaphysical contents of the Bible.

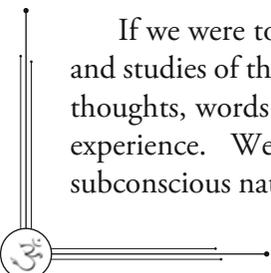
The mystique of all these ancient texts is that all of the data necessary to understand Self and the interactions of life is veiled in the words therein. These works also state that at some time, the information will become clear, for all to understand. After all my studies of these great tomes, it was discovered that the Truth is still contained within them. We must focus on how to read them in order to uncover their mysteries. In all my searching the world over, I believe that the greatest book of all time on the subject of spiritual enlightenment is indeed the Bible, provided we do not become ensnared and confused in the symbolisms. It tells us what our own experience is going to be, and the best way to handle things within us as they occur. After all, the “Kingdom of Heaven is within you”, and all the lessons given – many in the form of metaphors - explain how to live a better physical and spiritual life. It demonstrates how one can locate this inner heaven and, of course, that may not be accomplished outside your Self. On some levels, you may find this journey very uncomplicated yet, what it brings forth within us may create somewhat of a dilemma. Why the dilemma? The answer is really quite simple. Our real struggle in life is balancing our material outer world upon which our belief systems are based, with the spiritual nature of our inner Self. The material side is seen and the spiritual is not. It is felt, and nothing more. The external environment makes it easier to establish the imagery conceived by our minds because we are able to literally see it. It has the propensity to guide our lives instead of the real mental illustration that is generated by the inner Self.



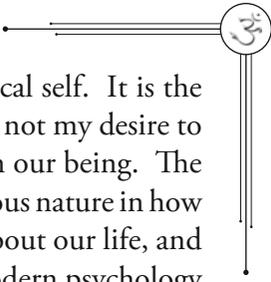


We have selected the biblical chapters mentioned above for a very simple reason. Matthew is about the physical self, Mark is the mental, Luke the emotional, John the spiritual, and the Book of Revelation is about the awakening of Self and how such experience will affect us, the travelers. If we know how to read the different texts, they will give us a wonderful understanding of our lives. They will let us know what to anticipate, and how we will – or will not – handle the course of life necessary for us to continue to grow and to evolve as a species. We are at the point of evolution where we are about to take a giant leap into consciousness, and it is best to be prepared for it.

Today, in our contemporary society, religion is equated to a belief outside of our own Self rather than within, where God resides, as the Christ Himself told us. God is love. It is not vindictive, as portrayed by the religions. If God was so spiteful, why is it that Jesus never begged his Creator? From the written word, we gather that He commanded, for He had a deeper realization of His Father, and no harm came to Him. The harm came from human insecurities. Yes, Jesus was different, but only in the sense of His education and deep comprehension. He changed the dispensation of the Covenant – or understanding between the physical and the spiritual – and the Bible tells us that the shift will occur once again, from the erroneous concept of superstition to a spiritual reality. He showed us and demonstrated for us how to work with God in a frank and open manner and not against It, as we do. It is time for a new level of understanding and acceptance of what God means to all of us. Again, this book is not a religious work. It is one that offers and shares the concept of consciousness to all who wish to work with the energy of spirit, so they may grow in the sacred aspect of life. We have greater influence over life than anyone could ever imagine, as we, like Jesus, are the first cause of physical reality. We do not just yet realize the implications involved, but we will, sooner or later. All the messages from the wise ancients tell us this.



If we were to really grasp the deeper meanings found in the work and studies of the Master, we would realize many things in life. These thoughts, words and actions are what we create for our own learning experience. We organize these, more times than not, through our subconscious nature which has much to do with our higher Self. This



higher Self is not something separate from our physical self. It is the reason we do have a physical body. Deductively, it is not my desire to further a dual nature for, in reality, we are singular in our being. The point is that we should pay attention to our subconscious nature in how we act, as this is how spirit will communicate to us about our life, and of the events going on around us. As an example, modern psychology is now recognizing that there is more to dreams than ever previously known. Had we studied the Bible, we would already acknowledge this, since spirit was always, then and today, communicating through our dream nature. At present, we ignore the dreams, if we dream at all. The aspect that is – and will be – attempted to be given is that there is more to us that we may fully realize. There is more to our nature that the eye does not see. Metaphysics is all about the unseen, what is behind our physiological makeup. The greatest portion of knowledge – if one could fully grasp it – is that we create ourselves with each passing thought or image, no matter how great or small we make it. It creates our outcomes first internally, then externally. All of these shape our lives from moment to moment, and we may control and channel them to the highest levels of consciousness, thereby giving us all that we desire, as it is stated biblically. Be single in purpose, and all will be given unto you.

It is my desire to assist in bringing forth all that the Masters of old told us we could do or become. It is also my intention to help with a road map of sorts that will let you know where you are on this spiritual journey. Would it not be nice if you had an exact path to follow in life, to know that what you do is the proper thing, for you and all concerned? Bless you for having taken the time to read this introduction. I sincerely hope that the next chapters will bring you love for all and peace of mind. In turn, may this be expanded into your very lives as a pleasant process. Good journey!

Dr. Steven Hairfield
Reno, 2006

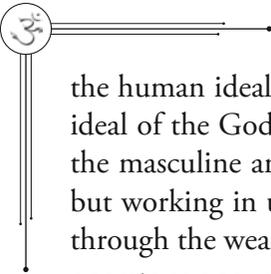


The Bible

“Apart from its being a book of great historical and biographical interest, the Bible is, from Genesis to Revelations, in its inner or spiritual meaning, a record of the experiences and the development of the human soul and the whole being of humankind; also it is a treatise on humanity’s relation to God, the Creator and Father.”

*From the “Metaphysical Bible Dictionary”,
Charles Fillmore Reference Library*

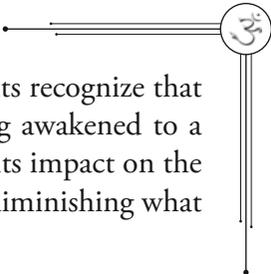
You may have noticed that in the past recent months, there has been an increased interest on the subject of the Bible and the indelible characters that form the cast in the Greatest Story Ever Told. It has been brought to the public’s attention through numerous books, documentaries, TV and radio interviews, and even a controversial and powerful movie. In light of these revelations, we have seen the burgeoning of a new search for the meaning of the idea of God, of Truth, and the personae of the original players on the stage of our ancient and modern life. Who is God? Who were they? Because of the demand for this knowledge, the appearance and publication of older non-canonical and ignored texts has provided a vast field of research for the growing number of people thirsty for factual information. This search for Truth has established the fact that there is more information available on the subject of the Bible and those who played great roles within its chapters. The whole story, in its blinding light of reality, has yet to be released for public scrutiny, if only for the sake of comprehension and the truth of higher consciousness. This collection of unalterable facts should not be kept away from the masses by a Clergy that appears to fear only for the loss of support. Those scrolls, documents and books are about God and not the Church. This release would lend itself to a new level of faith that is beginning to emerge in the minds of humanity and would give it a better degree of security. There is also a new search for



the human ideal working with the Divine Mind, a quest for the true ideal of the Godhead Itself: a faith in the Creative Principle of both the masculine and feminine side of Creation, not as separate aspects but working in union with each other as one. If we could learn this through the wealth of information found in these works, we could all operate as one, mirroring our Creator and ending the division that we are presently witnessing throughout the world.

Most of our current Bibles consist of scriptures sanctioned by both Jews and Christians under the Canon Law, a law determined by usage of the churches that became final in the 4th Century, CE. Conversely, non-canonical texts such as the Nag Hammadi, discovered in upper Egypt in 1945, and the Dead Sea Scrolls found in Israel's Qumran caves from 1947 to the mid-1950's, are helping to develop newer view points on the idea of Christianity and its subsequent formation. The scrolls and codices that were unearthed during the last century were hidden with the intention to bring truth to the future generations of humankind. The term "hidden" is used because in the early compilation of the scriptures, the books that were not used were being destroyed, as witnessed in the sacking of Jerusalem in the year 6, BCE and 70 CE. The wisdom had to be preserved. The ancient teachers envisioned these events, and their written accounts were buried, remaining secret until their unearthing in the 1940's, thus fulfilling biblical prophecies.

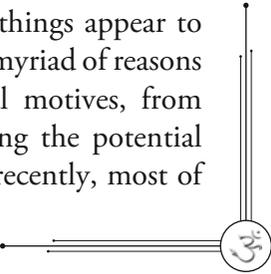
With all these recent discoveries, translations and publications, we are beginning to develop a thirst to know more on the subject of the Bible and religion itself. It would appear to most seekers of truth that the old dogmatic approach instilled in the masses in a time long gone is no longer working, and the concept of control over the local, national and international congregations is being shed. The idea of being told only that which the religious authorities want us to know does not appeal to the modern mind anymore. Under the present mindset, such authorities have difficulties telling many of us what we should believe. Many are now asking the question: can we indeed be like the Master, as He so stated? The answer is surfacing in our modern era, and it is one of the key reasons why the old system is being shed. A considerable number of people who have otherwise attended the various services are presently beginning to doubt their religious

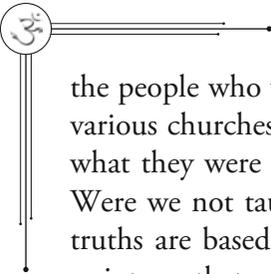


leaders. This movement is growing as the congregants recognize that the blind no longer leads the blind. They are being awakened to a deeper knowledge of life. This knowledge will have its impact on the personal, direct relationship with our Creator, thus diminishing what we know as fundamental religious groups.

The Master gave us this wise advice: "...seek and ye shall find; knock, and it shall be opened unto you..." This wish has been granted by the release of numerous codices scripted long ago, and many of us are avidly discovering that similar words can be found in ancient texts older than the Bible. Perhaps their true meaning eluded us, or was it hidden or omitted by those who compiled the Bible? In view of our present modern culture, it is quite apparent that humankind allowed just that, but mostly due to the blinding light of the material plane. However, over the centuries, our technological discoveries and our natural curiosity have helped us uncover the past and the various foundations of our current beliefs, beliefs that have remained unchanged for most. Today, we seem to have awakened from our prolonged spiritual slumber and are reaching for a better understanding of the concept of God and a more meaningful relationship with God Itself. We are beginning to seek the personal, internal God that is within us, rather than the external God to whom we gave some geographical or extraterrestrial location and whom we have been taught to fear. It is dawning upon us that God is an entity whom each of us could work with rather than fear, and that we, the humans, are Its creative idea brought forth from Its Divine Mind and heavenly focused thought that shaped the material reality that we have come to call life.

The majority of the book that we know as the Bible is correct in its assertions from a spiritual or consciousness point of view. It has little to do with the material reality in which we have been submerged through conditioning, except for the long-range impact of our words and actions in that very environment. When considering and studying the other available ancient texts as well as the newly discovered scrolls and codices, we would indeed acquire a sense that things appear to have been shifted or changed. Why? There may be a myriad of reasons for this feeling, ranging from religious to political motives, from comparative scrutiny to intuitive thoughts, including the potential for deception on the part of the originators. Until recently, most of

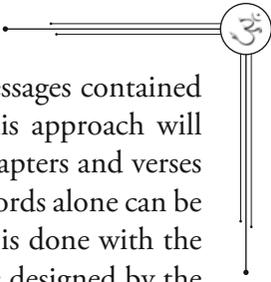




the people who were/are students of the religious doctrines from the various churches throughout the world blindly accepted as the truth what they were being taught to believe about God and Its concept. Were we not taught that it was the word of God originally? These truths are based solely on the written words found in fundamental scriptures that were inscribed by humankind, not God Itself. By now, we should recognize the ego involvement in these very same words. The Bible, as all ancient texts, was originally written in metaphors and allegories, to symbolize the lessons to be learned. In that period of the history of the world, the scribes painted “word pictures” of events and people to add emotion to the message, as opposed to plain, simple reporting. It is only recently that the American language has been used extensively to paint these expressive “word pictures”, as opposed to the crisp use of business thoughts that are formulated with pure logic and to which we have become accustomed. During the early formation of the Bible, humankind’s ego was apparently used because control of the masses was the issue, and it could only be accomplished on a material plane.

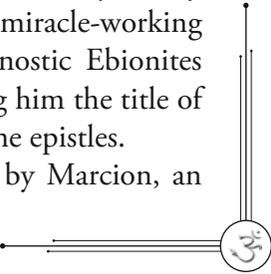
Unfortunately, metaphors may also be manipulated in a variety of directions, to arrive at whatever meaning one desires. We can cite an example that appears in Joshua 24:2-3. In older Bibles, the word “flood” is used. In the newer English versions, we find “flood” replaced by “river”. The switching of two simple words can definitely convey a different message – a different picture. Because of their allegorical qualities, ancient writings should not be taken literally, as did those who compiled the books. Due to their subtle flexibility, they have been used to teach the masses to fear God and to fear life itself. Of course, this was never the original intention of the Creative Principle, but it was a convenience for those who had ulterior motives that date back to the very beginnings of modern religion. This deviation was conceived by the human physical mind, in contravention of the Divine mind, even though we are all capable of reaching the latter. We must admit, however, that such practice has led more and more individuals who are searching to seek within them the inner meaning of things, the elucidation of Biblical allegories.

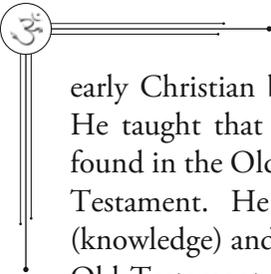
In order to help your thinking on the Bible rise above the physical/material realm, we would like to offer you another approach in your



efforts to better comprehend the true, wonderful messages contained within the most published book in the world. This approach will take the form of a metaphysical understanding of chapters and verses rather than the verbatim acceptance of the words. Words alone can be hollow or empty. Thus, metaphysically speaking, it is done with the intention to assist in the discovery of the true lessons designed by the Divine mind. When earnestly applied, these lessons will indeed help you reach a level of spirituality that will enhance your appreciation of all life and strengthen your faith in the Creative Principle, and that is not necessarily the idea of the Church. What is the definition of “metaphysics”? A recent encyclopedic dictionary describes it as: “The branch of philosophy that systematically investigates the nature of first principles and problems of ultimate reality. Metaphysics includes the study of being (ontology) and often the study of the structure of the universe (cosmology).” In other words, what is behind or beneath all things? What is the first cause of reality? What is beneath all the symbolism found within the pages of the Bible? One cannot find these definitions in a dictionary that generally addresses only the “after the fact end-result of what we have done and do”. We must seek the first cause to assume our own personal responsibility. That alone could be connected to the concept of the first sin and the divisions within our lives.

Join us on the journey that travels the paths leading to the history and creation of this admirable inspired work. Our initial step will be to peer into the formation of Christianity that has its basis in the book known as the Bible. After the crucifixion and the ascension of the Master, there were four basic factions abiding by the teachings of Jesus, the Christ. We can immediately see that there was division even in the ideal that He offered. Each division was different in its doctrines, from fundamental to very flexible, but each had its sphere of influence during that era. These four sects were:

- The Ebionites (also known as Nazarenes). Those were a Jewish-Christian group of rural Palestine. The Judaic Ebionites stayed very close to the Mosaic Law and considered Jesus to be a miracle-working prophet, and St. Paul to be an apostate. The Gnostic Ebionites believed Christ to be a spirit, invisible to men, giving him the title of “Prophet of the Truth”. They too rejected the Pauline epistles.
 - The Marcionites. This group was founded by Marcion, an
- 

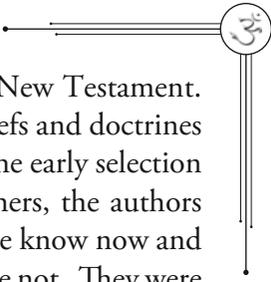


early Christian bishop excommunicated by the church in 144 CE. He taught that there were two gods: a stern, lesser “creator” God found in the Old Testament, and the good, merciful God of the New Testament. He believed in salvation by faith rather than by gnosis (knowledge) and rejected the real incarnation of Christ, as well as the Old Testament and the gnostic emanation theory. This movement caused the assembling of a canonical New Testament.

- The Gnostics. From “gnosis” (knowledge). They were a dualistic religious and philosophical movement of the late Hellenistic and early Christian eras. The term designates a wide assortment of sects. They all promised salvation through an understanding of higher inner consciousness or knowledge that they claimed was revealed to them, dating back to such sources as Jewish mysticism, Hellenistic mystery cults, Zoroastrianism and Babylonian and Egyptian mythology. A simple description of Gnosticism is as follows: a religion that differentiates the evil god of this world (who is identified with the god of the Old Testament) from a higher, more abstract God revealed by Jesus, the Christ. Christian and other ideas were quickly incorporated into these syncretistic systems. Much of early Christian doctrine was formulated in reaction to this movement. Gnostic elements are found in the Acts of Thomas, the Odes of Solomon and other wisdom literature of the pseudepigrapha.

- The Thomasines. This faction was named after St. Thomas, one of the twelve apostles, also called Didymus. Various texts tell us that Thomas went to Parthia or India as a missionary. The Syriac-rite Christians of Malabar, India, claim that he founded their church. His work can be found in the Gospel of Thomas (Pseudepigrapha and the Nag Hammadi) and the Acts of Thomas. The followers believed that we all shared in the idea of divinity, and the one known as Jesus had taught us to rediscover it within us with the words: “...The Kingdom of God is within you...” The first two factions had God located elsewhere, and the next two stated that God is in you and is you. It is easy to see the road chosen by the early Christian founders, thus the need of salvation.

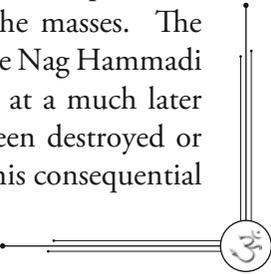
In John 10:34, Jesus further stated: “...Is it not written in your law, I said, Ye are gods?” By their very nature, these two statements are quite definitive and oppose what most religions teach. He taught us and advised us to bring forth this aspect that is within all of us, and the

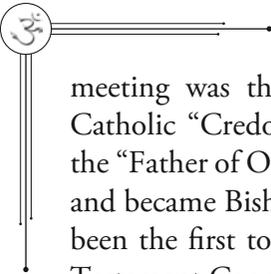


concept is vaguely offered or veiled throughout the New Testament. The latter was/is a combination of all the various beliefs and doctrines we have mentioned above. It may be added that in the early selection criteria of the four main Gospels by the church fathers, the authors “had to be direct disciples and male”. In reality, as we know now and as verified in Luke 6:14, 15 & 16, Mark and Luke were not. They were followers of Paul, and not the Master Himself. The early organizers insisted on these prerequisites because they did not want the feminine energy recognized. Further, the four that were selected had to be similar and/or support each other in their dissertations. Thus, the writings of Mary Magdalene and others were all but eliminated for the sake of an early male dominated society.

Emperor Constantine I (c.280-337 CE) had a significant part in the canonization of the Bible. Profoundly impressed by the demeanor and beliefs of his Christian warriors, he, as the Ruler of Rome, issued the Edict of Milan in 313, following the successful battle of the Milvian Bridge in 312. This edict legalized Christian worship, thus allowing more freedom in compiling an authoritative collection of scriptures under the supervision of Eusebius of Caesarea. Constantine recognized that this new faith was growing and, even though he was not a theologian, he wanted to make Christianity less conflictive. The unification of the Christian factions would insure the continuity of his control over the masses, while increasing the sphere of his tax gathering for the maintenance of his armies. In 325, he convened and attended the Council of Nicea, where the most significant religious figures discussed the controversial concept that we now define as the Holy Trinity and the establishment of one single book for all four of the above-mentioned factions. Constantine was baptized on his deathbed in 337, the first Roman emperor to receive the Christian faith.

The Council of Nicea had to choose what manuscripts to use or to leave out, and with ulterior motives in mind, remove pertinent codices from potential discovery and the view of the masses. The existence of such works as the Dead Sea Scrolls and the Nag Hammadi was unknown at the time and would be discovered at a much later date. Had it been known, they would also have been destroyed or hidden from view as mentioned. The end result of this consequential



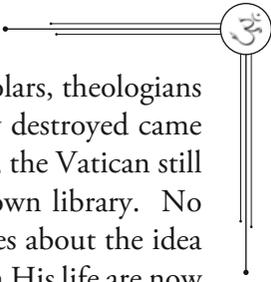


meeting was the creation of the Nicene Creed that became the Catholic “Credo” of today. Athanasius (c.296-373 CE), known as the “Father of Orthodoxy”, was involved in the decisions made in 325 and became Bishop of Alexandria in 328. In 367, he appears to have been the first to provide the oldest list of the 27 books of the New Testament Canon that we have today.

The origins of the Bible have always been a constant field of research and speculations. Many of us have wondered when it was formed and who was involved. We can safely start with Moses, who is said to have lived in parts of the 13th and 12th century BCE. This coincides with the reign of Pharaoh Rameses II, King of Egypt (c.1300-1224 BCE), from whom he freed the Hebrew slaves. Josephus, Jewish general and historian (37-c.100 CE) tells us – over a thousand years later - that Moses collected the early oral traditions and created five books that “contain[ed] his laws and the traditions of the origin of mankind till his death”, including the Ten Commandments. Other historians and theologians tell us that prior to the 10th century BCE, more than 3000 years ago, the beliefs, laws and stories were passed on orally, even though there existed two ancient writing systems at the time. In the 10th century BCE, the Hebrews began to use the newly created Phoenician alphabet to record what eventually became the substance of the Torah and the foundation of the Old Testament.

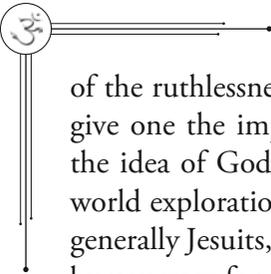
The writings that we find in the New Testament undoubtedly began during the life of Jesus and immediately following His death. Not only were they generated by the Apostles, but also by scribes belonging to the four factions mentioned above. The process of text selection began in approximately 285 CE and culminated around 400 CE. As we pointed out earlier, the books that were not accepted or canonized were considered to be heretic in nature, and most were destroyed by fire, along with the leaders of those factions. The early churches wanted no competition. Those who were not within the spectrum of their doctrines were systematically removed for over a thousand years of human slaughter. In that fashion, it would render the officially sanctioned version more acceptable to the public. Those that were not destroyed were hidden, thus the real truth would not be known and the controlling entities were secure.

The discovery of the scrolls and codices, from the mid-1940’s into



the early 1950's, caught the attention of biblical scholars, theologians and historians. Much of the data that was allegedly destroyed came to the surface. It is presently known that, to this day, the Vatican still has other versions of the original works within its own library. No one is allowed to see what they offer. There are issues about the idea of Christ that are concealed, and recent revelations on His life are now coming to light. The ancient messages of the Bible state that the truth shall be made known. We are beginning to see its unveiling. There is little that the churches can do to stop these disclosures, other than the power of defensive convictions exercised by individual congregations. It is my personal belief that we are witnessing God in action on a global scale, pointing us toward self-discovery. The movement is visible enough that the churches should, in good conscience, consider releasing their rigorous and secretive hold on the true knowledge of our ancient teachers. The Truth will continue to arise in plain sight in one form or another. It is up to us to investigate it, to replace the conditioning to which we were exposed for sixteen centuries.

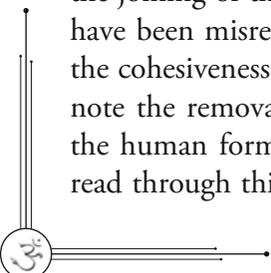
During the initial, careful selection and organization of the texts we find in today's Bible, those who possessed any of the contradicting works or followed their doctrines were persecuted to the fullest extent of the existing law that, at the time, was mostly based on religion. Some even gave their lives for their early system of belief or religious paths, Christians included. The Christians themselves persecuted them for centuries, the same as they had been oppressed during the days of the Roman Empire. To some extent, it is still done today, in a subtler manner. Indeed, if you do not believe as a particular group does, you are considered an outcast and threatened with the fires of hell. Historically, we can cite the Inquisition ordered by Pope Gregory IX in 1231 and carried out by the Dominican Order, the renewed removal of "heresies" by Pope Paul III in 1542, and the Spanish Inquisition from 1478 to 1834. From its inception, the Catholic Church had serious doctrinal arguments within its hierarchy and with other peripheral Christian sects. Its solution was imprisonment or death. The numerous conflicts - that modern history calls "Holy Wars" - and the edicts were generated to eliminate any competition and to unify for strength, control and conversions. This did not happen until after the end of the eighth Crusade in 1270. When examining historical documents, one could conclude that regardless

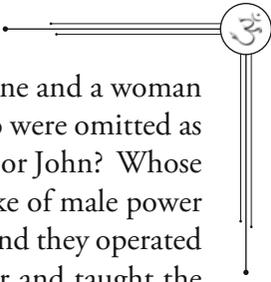


of the ruthlessness shown, there would be only one Church. It does give one the impression that the Church was more important than the idea of God Itself, either then or today. From the first days of world exploration, each expedition had one or more Priest on board, generally Jesuits, to force a new system of belief and to establish a stern bureaucracy for the collection of taxes. It was also meant to eliminate whatever form of competitive religion found in the new lands.

When it comes to the contents of today's Bible, we must also consider the effects of multiple translations from multiple languages, over many centuries. We have the Greek, Syriac and Latin versions as the fundamental translations, and each of those had many sub-versions. In addition, these were further translated into modern languages that can be very limiting in their definitions. Common sense tells us that the misinterpretation of a single word can indeed change the meaning of an entire sentence, verse or concept, the latter being of particular importance. Nevertheless, we have to contend with the current accepted "Queen's" English version that has been followed by millions of faithfuls since Wyckliffe published its first edition in 1384 CE. William Tyndale produced the first modern English translation of the New Testament in 1525. His unfinished rendition of the Old Testament had him burned at the stake in 1536. Amazingly enough, we did not have an American translation until about 1901.

We will examine the Biblical texts and bring to light the deeper significance of the messages contained therein. In this discourse, we will exclusively cover the Books of Genesis, Isaiah, Matthew, Mark, Luke, John and Revelation. Of course, they are not the only Books in the Bible, but we do consider them to be the most crucial segments of the Good Book. By design, the majority of the Old Testament supports and leads up to the idea of Jesus and the New Testament. It appears as though it was put together as the pieces of a puzzle. In the joining of the pieces, there obviously are events and persons that have been misreported, misrepresented or simply omitted, to insure the cohesiveness and desired result of the puzzle. As an example, we note the removal of references dealing with the feminine energy of the human form, a concept celebrated by the Thomasines. As you read through this work, you will learn why this was done. In truth,

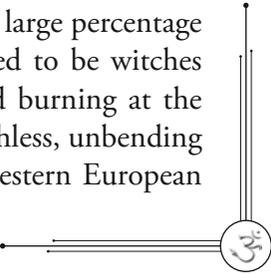


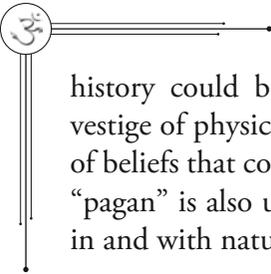


Jesus the Christ had female disciples. Mary Magdalene and a woman named Jania – or Joanna – are examples of those who were omitted as such. Did early translators confuse Junia with Junius or John? Whose idea was it to remove the works of women for the sake of male power and/or dominance? There were many other females and they operated as equals. One must understand that Jesus stood for and taught the idea of equality in all ancient texts, including the Bible. Under this premise, why would He not have female disciples? Could this be why we still argue over equality to this very day? Would God, who is perfection, create inequality? If so, why? This quandary is a human condition and not one of Divine Mind and Thought. It is misused human ego based in might and supremacy.

To truly evaluate the importance of the Bible, we must ponder upon its original intent, rather than the intent of the translators and editors, or what may have been in the minds of those who founded the idea of religion and were influencing the editors. History is always about “what was”. It is generally glorified, and we must deal with the attitudes that must have prevailed at that particular time in the history of the world known as the “Dark Ages”. Historians tell us that such an era began with the downfall of the Western Roman Empire in 476 CE and ended with the age of the Renaissance, around the mid-15th century. During these first fourteen centuries CE, however, one could say that pagan beliefs were saturating society, and the Church wanted to rid the world of paganism by whatever means available. Those who were labeled “pagans” included the people who questioned or refused to abide by the inflexible rules and doctrines of the Church and/or chose another system of beliefs, and those who were speaking openly against the power the early prelatures wielded upon the masses.

In 1996, Pope John Paul II himself admitted the errors of the Inquisition and the inhumanity of the Crusades. He asked for forgiveness for the approximately ten million deaths that were carried out by the early churches in this period of dark superstition. Some of the methods used upon the so-called “pagans” – a large percentage being outspoken female critics of the period deemed to be witches – could not be qualified as humane. The trial and burning at the stake of Joan of Arc in 1431 is a testimony to the ruthless, unbending rigidity of the Clergy. This oppressing period of western European

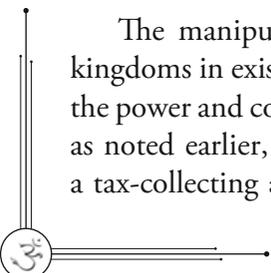




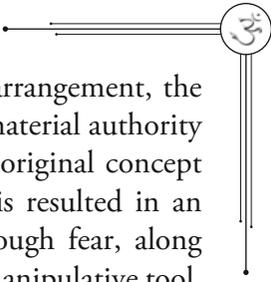
history could be considered as the continuance in removing any vestige of physical and spiritual feminine power as well as any system of beliefs that conflicted with the early churches. Ironically, the word “pagan” is also used to describe country dwellers who live peacefully in and with nature.

We must also add that during the first fourteen centuries CE, the educational level of the masses was quite low, making gullibility, naïveté and superstition uncommonly high. For that reason, the public could be easily manipulated. Even the Christ’s date of birth was changed so as to not disturb the early pagan traditions, a fact that can be viewed as somewhat hypocritical. Until about 354 CE, the public celebrated the winter solstice that included Saturnalia (Dec. 17 through 24), followed by Brumalia (Dec. 25). Thus, the celebration we know as Christmas was simply incorporated in this festive occasion to satisfy all concerned. In the process, we lost the significance of that event and even today, we do not know the exact date of Jesus’ birth. This will be discussed further, when we arrive at the birth and life of the Master.

As mentioned above, the people’s gullibility and naïveté were exploited to the fullest, and the Church gained a considerable degree of power and control because of it. It was largely due to the mind manipulation of the congregations through fire and brimstone, the tactic of instilling fear from the path of the Marcionites who implanted the idea of the devil from their lesser god. In this fashion, the Clergy had a captive, devoted audience. The people did not wish to be condemned, nor did they want a one-way ticket to hell. There is no better way to convince the early masses of the need to be saved from such a fate. The use of the Devil – derived from the lesser God of the Marcionites - fitted perfectly in those plans. As a reminder, may we say that at first, when organized religion came into being, there was only one, and it remained this way until Martin Luther.



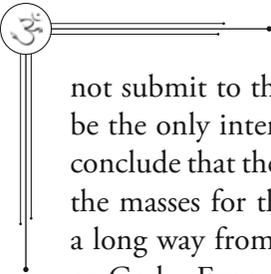
The manipulation did not stop with the common folks. The kingdoms in existence at the time needed to associate themselves with the power and control of the Churches within their realms. The latter, as noted earlier, were originally selected by cardinals and bishops as a tax-collecting arm for those kings who desired wealth as a symbol



of material strength. With this somewhat unholy arrangement, the spiritual dominion went to the churches, while the material authority went to the kingdoms. We could view this as the original concept leading to the separation of church and state. This resulted in an opportunity to acquire greater levels of power through fear, along with the wealth that was gained by using that same manipulative tool. The pitiless kings had gained dominance by force, but now the people could lose their soul along with their homes and lands if they did not yield to the will and teachings of the churches that represented the Kings. The influence of the Church was such that the prelates could even appoint a king when the existing bloodline had disappeared. In those early days, there was only one unified Church with many branches and archdioceses. When it organized under the Papacy, it became one massive, powerful and wealthy theocracy still in place today.

When studying such well-documented history, we can deduce that the various Christian religions found in our modern era are based on the original organization that has not changed in 1600 years. By the same token, all the different versions of today's Bible have the very same religious intention. They all derive from the first accepted books, approved or canonized by those who compiled them in the early days. However, the carefully selected documents were edited – or simply left out – to suit the need of the new faith that rose from the old. As an example, we can cite the fifteen chapters that were removed from the Book of Mark. As we pointed out, there were a variety of beliefs and worships based on the Christ, and each had its share of written ideology. Did the Master not state that we should not worship anything outside ourselves? The founders of the Bible took the best of these dissertations to create one book and bring these sects together. After the unification of faiths, getting the masses involved in one system was simple. The Church's apparent solution was to merely apply and emphasize the element of fear. As we have discussed, the populace of the time was extremely superstitious, by today's standards. They lived in fear of the tribal chiefs or feudal lords, cringed at the thought of the unknown, and Satan was the greatest unknown of all.

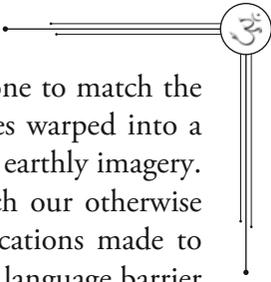
To bring them into a growing enclave, the Clergy told the people that they would surely die, and God would punish them if they did



not submit to the will and teachings of a Church that proclaimed to be the only intermediary, the only path toward salvation. We could conclude that the first Bible was intended to manipulate and condition the masses for the sake of power, control and wealth. That alone is a long way from opening people to the idea of higher consciousness or God. Even though the methods have been softened, this same principle exists today in many contemporary religious organizations. Prior to the formation of the Papacy, the various churches established in the four corners of Western Europe and parts of the Middle East were not in harmony with each other. In fact, it was an intellectual/cultural war to determine who had the most influential effects, using the old adage that says: “we are right, and everyone else is wrong”. As a result, some individuals began to join willingly, according to their choice. From historical information, those who did not voice a preference were forced into the main stream, under the threat of losing their homes, land, lives and souls.

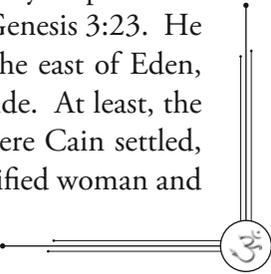
It is to be clearly understood that, despite the fact that the first Bible was compiled with ulterior motives in mind, it still contains the undeniable essence of the original Truth, even if it is hidden behind the words themselves. How can one explain these “ulterior motives”? If we change the meaning of a word or the turn of an event, there must be a concealed intention behind the act. When we compare the general intelligence quotient of the time with the calculating mentality of a few scholars, prelates and theologians, it is obvious that the Truth was being altered for a definite reason. During those troubled early days of Christianity, only the material reality was taken into account, with no regard for higher consciousness. Through these alterations, was the Truth not shifted and shaded from view? The last thing was for the people to know the real Truth of God and the nature of the true, individual higher spirit of Self. To attain better control, it would be simple to separate the people from the universal oneness of God and the concept that it is within you. Once the idea of an external God was inculcated, there would be a sense of being “separated” from the oneness of Creation and that for which it stands. The need for absolution and salvation would then be fulfilled by the Church.

As we explained above, the change or omission of one word can impair the succinct understanding of a thought or an act usually



immersed in a physical surrounding. When it is done to match the material-thinking mindset, symbolism itself becomes warped into a modified fact, and it loses itself in the shadows of an earthly imagery. It further erects fences disabling our ability to reach our otherwise divine attributes. If there were intentional modifications made to the original documents, we can also assume that the language barrier caused many unintentional changes. The original scrolls and codices were written in ancient Sanskrit and Aramaic from oral data, then translated into second century Greek. Anyone familiar with linguistics can tell you that certain words of a language simply do not translate accurately into another. Thus, we must rely on the closest synonym or description available, and the choice must be made. However, this was not the only case, and some of the nuances were blatant text manipulations. We must not forget that, because of the destruction of Jerusalem in 6 BCE and 70 CE, much of the works had to be reconstructed through human memory. This situation reminds us of the story being whispered to the first person in a line of individuals. By the time it reaches the last, the story is virtually unrecognizable.

Here are just a few excerpts upon which we have all pondered at one time or another. In Genesis 4:17, we read: "...and Cain knew his wife; and she conceived..." How can that be? The preceding verses in the very same book clearly state that Cain's parents, Adam and Eve, were God's first human creations, thus the only other humans on the planet. No one else is ever mentioned, and the appearance of Cain's wife therefore becomes a contradiction in itself. We are led to believe that there were only one man and one woman on this earth at the time, along with the two sons they begot outside the Garden of Eden. Is this not manipulation? In Joshua 10:13 and II Samuel 1:18, we find clear references to the Book of Jasher, an important, highly respected man who was the rod bearer accompanying Moses and Aaron. His writings were somehow preserved and passed on through the ages, yet none are included in the Bible. In his work, Jasher does not mention Eve, the slaying of Abel or the great flood. His story implies that Adam stayed in Eden, as opposed to what is told in Genesis 3:23. He does point out that Cain "went out and dwelt on the east of Eden, in the land of Nod", without mentioning the fratricide. At least, the Bible and Jasher agree on the name of the place where Cain settled, and the fact that, while there, he married an unidentified woman and

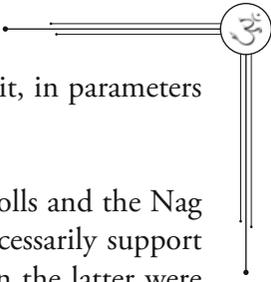




begot Enoch. Whence the wife came is still unknown.

Jasher writes about Japhet, Noah's son, who asked his father permission to move to the "plain of Shinar", to avoid overpopulation in that region. This is a serious contradiction of the words in Genesis 6:7 that read: "And the Lord said, I will destroy man whom I have created from the face of the earth..." Jasher suggests that there was no destruction by a global flood, but simply a shift in population. Had there been a total inundation of the planet, only Noah and his sons would have been given the near impossible responsibility to repopulate the earth. Why such a wide variation on this story? In all fairness, the Book of Jasher should appear before the book of Joshua and after the book of Exodus – if it were to be in sequence. Was the text of Genesis manipulated, and for what purpose, if it is the word of God? What Jasher wrote was not in agreement with, nor did it support the doctrinal intent of the approved version of the time; therefore, his book was left out. So were the works of Enoch, son of Jared. We can add Esdras, Tobit, Judith, Esther, Manasseh, Solomon, Sirach, Baruch and others to the list of texts you will not find in certain modern English versions of the Bible.

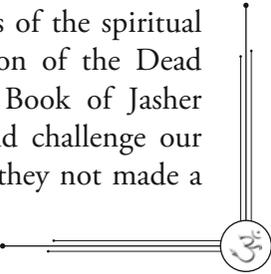
These writings are known as the Apocrypha (Hidden or Secret Books). There are numerous authors and several versions, all of which contain variances on the current printing of the Bible. The majority does not completely support what is presently taught in most Christian religions today. In fact, few will inform their congregations that they do exist and if asked, they will suggest you ignore them, since they are not "accepted" texts, or they have never been canonized. Other apocryphal texts actually oppose certain segments of the modern Bible, yet they were written during the same time period. It is also a fact that they were included in the very early compilation of the Latin translation, but St. Jerome, in about 400 CE, called them the Apocrypha because they were not in the Hebrew Bible. They remained an integral part of this great book until Martin Luther (1483-1546), a religious reformer, separated them from the old German Bible of 1534. Around 1600, the Puritans, "purifiers" of the Church of England, dropped them from the King James version. Following the Protestant reforms, they were definitely omitted from their Bible in 1827. This seems to indicate that the high prelates determined what

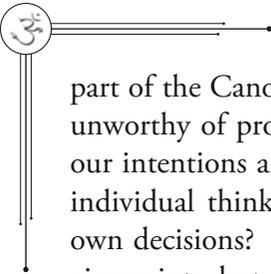


the masses should learn on the concept of God/Spirit, in parameters reduced by their own desire for power and control.

When we read the contents of the Dead Sea Scrolls and the Nag Hammadi Library, we find that the texts do not necessarily support today's Bible, but we cannot deny that the stories in the latter were created from them. When we become interested in a specific subject, each of us has a natural tendency to gather as much information as possible, in order to obtain a complete picture and full understanding. Learning about the creation and the Creative Principle should follow the same path, and the earnest student should collect all the data that survived the centuries, the destructive wars and the selective planning of a few. In our modern era, one would think that all should be made available, but it is not. After all, we are talking about the concept of God and our spiritual enlightenment, both having an astounding significance for the individual and humanity in general. It is rather peculiar that, besides the globally recognized Bible, the peripheral works have been carefully kept away from the masses and seldom mentioned by the Clergy. Representatives of most religious organizations have unfairly discouraged further studies into the matter. Anything contradicting them would complicate the established beliefs of such churches and what they have been teaching. There are still many seeking the Truth of Spirit who do not read or research the revealing documents mentioned above, simply because they do not know such texts are available and/or where to look. With the advent of the Internet, it is easy enough to search for specific subjects or books. However, we must be quite careful in the results appearing on the screen, since we do not know the background or veracity of what we are reading. Nevertheless, it is a good starting point, and it is more educational than: "You must have faith, my child..."

In today's society, we find a growing movement in the desire to understand more about God and the nature of the Spirit within us. As a generally natural, human inclination, the more we know, the more we desire to know, especially in the mysteries of the spiritual domain. The discovery and subsequent publication of the Dead Sea Scrolls, the Nag Hammadi Library and the Book of Jasher – written at approximately the same time – should challenge our curiosity and our thirst for knowledge. Why were they not made a





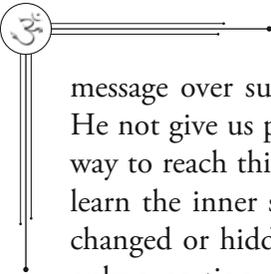
part of the Canon or the Septuagint? Who declared them invalid or unworthy of propagation? Why are we not advised to read them if our intentions are to truthfully know God? Were we not created as individual thinkers, with freedom of choice, able to formulate our own decisions? Not only do these works present different historical viewpoints, but they also reveal ideas and ideals written long ago, yet they were hidden for centuries. It appears that the Essenes knew such texts would be destroyed or willfully omitted if they were discovered. In so doing, they allowed the organized religion of the time to gain great power over the masses through various means. Perhaps it was time for these works to be unearthed, at a time when our social and spiritual aspects needed them the most. Our world and its inhabitants have evolved materially and intellectually, yet the Truth of the word of God is just now beginning to enrich our minds and hearts. We cannot evolve further if we insist on restricting the Bible to a 1600 year-old format and our minds locked in limited spiritual knowledge. Ironically, Joseph, Mary, and Jesus Himself were a part of the Essenes, a very private sect. We bring this to your attention because, in older Bibles, it clearly states that Jesus would retire to Mount Carmel for a time. The newer editions tell us that He went “to the mountain”. Qum Ran, an old Essene monastery, happens to be located on Mount Carmel, and the prelates chose to have this modified.

All the known ancient texts tell many of the same stories as the Bible, but from different points of view expressed through the personal attitude of the authors. Some remain unchanged and others are even expanded in details and feelings. If we are indeed as evolved as we claim to be today, why do we still require someone to tell us of God? Why are we seeking outside help and redemption when we should be looking inward? Are we not told: “...Be still and know God..”? This of itself shares with us the knowledge that we need seek no further. It is especially true when considering that we have been taught to pray to an external God, a God located somewhere geographically, who cannot be reached by the human form, except through the controlling intervention of an organization that is atrophying our spirituality. Why would God do this? The one known as Jesus told us that Spirit is within us. Why pray to someone, somewhere outside of our own Temple? 1 Corinthians 6:19-20 confirms that principle: “What? Know ye not that your body is the temple of the Holy Ghost which

is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Has our spiritual awareness been lowered to such an extent that we cannot grasp or comprehend all the meanings, all the subtle allegories?

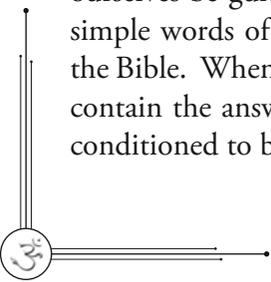
The Master said: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do..." (John 14:12). He also taught us that we should worship nothing outside ourselves, for if we do, it will negate our own ability. From a metaphysical perspective, this appears to be a reference to the idea of inner Christ Consciousness, the well of life. If we have the faith, love and perseverance to reach for that elated state, we are being told that we may accomplish what the Master did – and even greater things. As cited earlier, Matsuo Basho (1644-1694) once said: "Do not seek to follow in the footsteps of the men of old; seek what they sought." In that sense, many contemporary religions are not seeking what Jesus sought. They simply put Him on a pedestal, as an external idol to worship. This concept places a high fence around our independent, inner capability to search and decide for ourselves, thus discouraging our wanting to become the same as He. Many seem to be satisfied with what Jesus knew, as reported in the Bible. Under these conditions, few will seek and reach higher consciousness, as was His intention, contained in His own messages.

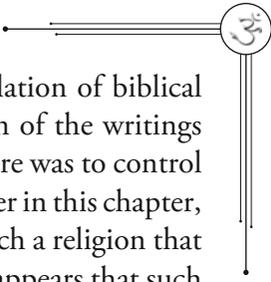
The words of the Master, as reported in the Gospel of John, recognize that our ultimate destiny is to accomplish great things, were we to develop our potentials to their fullest. In essence, it is a direct statement that allows us to act accordingly. Today, many religious organizations restrict spiritual endeavors by telling their congregants that going beyond their teachings is evil, blasphemous, thus implying that they are not worthy. If they are indeed not worthy, would that not suggest that God made a mistake? How could this be possible? How could perfection create imperfection? The idea of being "not worthy" has been so inculcated in so many people for over 1600 years that modern minds consider it natural. We are repeatedly told that we are sinners, and on that subject, Sri Ramakrishna tells us that "if you repeat enough that you are a sinner, then you shall become one." How can all the various clerics have missed the depth of Christ's



message over such a long period of time? In His own words, did He not give us permission to do as He did – and more? Today, the way to reach this spiritual power is still deeply buried. How can we learn the inner secrets when all the pertinent information has been changed or hidden from view? It is obvious that we have been fed only a portion of the knowledge required to complete the journey toward Christ Consciousness. We must seek the rest of the texts if we are to find the higher principles. These very same principles were undoubtedly shifted, but they are still available to all of us. The keys to such blessed realm are within us, as often mentioned in the Bible, but they must be located, and this “how to” is what has been removed. It has been removed by blinding us and possibly limiting us to the idea of an external God and external reality. The other texts that we have cited offer a more expansive inner view of creation, and the concept of “YHWH”, the Creative Principle.

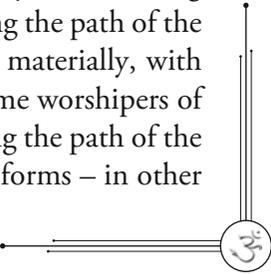
In all the texts wherein Jesus is quoted, it is easy to perceive that He was teaching the inner, higher concept of physical and spiritual forms working in union to the Apostles, the Disciples and the multitudes that followed Him. Each of these groups was presented the same subjects at different levels, depending on their depth of comprehension. He often emphasized this point by saying: “Let those with ears hear.” The metaphysical aspects of the teachings were there, but whether they were related at that time or even in our present era, it was known that not all would be able to understand their profundity. The opportunity to absorb the great Truths of life becomes further hindered by the fact that many of these teachings were either not included or were intentionally removed from the Bible. By the same token, how can we fully understand if we look for physical answers to our spiritual questions? Did the Master not tell us that the Kingdom is within us? Why then are we looking outside of ourselves for the responses? We must look within our own personal Divine Mind and enter our own secret chamber, as the Christ so stated. We must let ourselves be guided by the Ancient Masters themselves, through the simple words of truth found in what we call the forgotten books of the Bible. When carefully studied, the Great Book itself does seek and contain the answers, and not the outer material justifications we are conditioned to believe.

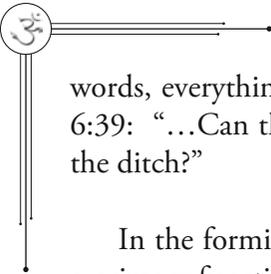




The shifting, omission, destruction and manipulation of biblical texts can be traced back to the very first compilation of the writings during the reign of Emperor Constantine, whose desire was to control the world as they knew it then. As we mentioned earlier in this chapter, his protective attitude toward the Christians did launch a religion that is still the strongest organization today. However, it appears that such a sweeping decision also fulfilled his desire to dominate the masses on a larger scale. This supplementary benefit worked so well that it is still in place today. The control it exercises over its global congregation was not the original intention of the Creative power of the universe. If it had been, we would not have the freedom of mind that we enjoy. The careful, selective collecting of books under the supervision of Eusebius of Caesarea was steeped in the idea of power and control, as previously explained. In his own way, Constantine was a visionary of sorts, who could visualize the scope of the then burgeoning idea of Christianity. He desired – and rightly so – to unify the different factions of early Christianity into one system of thought. Does his initial objective still apply today?

Considering the extent of the completed project, it leaves us with the impression that the populace would have to depend on the Church for “accepted” knowledge. Until, and even after, the printing of the Bible, no one was allowed to read and teach the texts, except those who had the alleged understanding of its contents. In her book “Isis Unveiled”, H. P. Blavatsky tells us that today, all the teachings not included in the Bible are still within the enclave of the Vatican, under Catholic control, and will never be shared. One would surmise that if they were ever revealed, we would no longer need the Church – at least in its present capacity. If those teachings were properly and evenly disseminated, would we not be able to become the Divine Mind of the original intention? Would we not attain Christ Consciousness and be able to accomplish the works the Master mentioned in John 14:12? What a world it would be! Because of the decisions made by the leaders of the early civilizations and the superstitious belief systems existing among the masses, we find ourselves today not walking the path of the ancient masters. We do not live Divinely. We live materially, with absolute reliance on the outer world. We have become worshipers of idols. We live under the control of the flesh, following the path of the body, as slaves to life’s lower vibrations and thought forms – in other

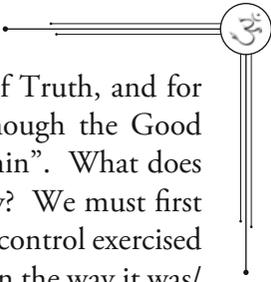




words, everything outside of ourselves. Again, as Jesus said in Luke 6:39: "...Can the blind lead the blind? Shall they not both fall into the ditch?"

In the forming of any civilization, the need to organize people is a primary function, or so it may seem. It has always been motivated mostly by the desire to control, while religion is the tool that can bring a single belief system under one rule. From an historical perspective, this has been accomplished. We cannot deny those facts as long as we follow the lower paths of life. Conversely, if we were to truly understand and accept the higher principles, the need for control would dissipate and the limits we place upon our inner self would be virtually non-existent. We would become free-thinkers. That alone could truly bring us closer to the reality and intention of the Creative Principle. Ever since humankind caught on to the idea of control, we have believed that there must be someone appointed as leader of whatever group or faction is being founded, on the assumption that we know not what we do. It is my perception that the Divine Principle was, is and always will be in control, for a collective, higher purpose. As human beings with a physical nature, we get in the way because of this egoistic need to control and dominate others.

Perhaps God really did make us in Its likeness... In the continuing process of our evolution, it seems that this divine declaration of intent is still being unfolded. As finite beings, we yet have to absorb the staggering impact of infinity as an experience and not just as an item of intellect. Each of us has the possibility to discern that the power of infinity and the power of Self – in conjunction with God – will and can create all things. The definitive answer is in the union, and not the separation between body and soul that religious minds have inculcated in our minds. In Matthew 12:25, did Jesus Himself not state that "...a house divided against itself shall not stand"? That seems to be the case. We all have the opportunity to enjoy this ultimate encountering in the realm of a truly Divine living thought form with conscious influence on the outer environment, without the need – in our misguided division - to destroy our world. For some 1600 years, our present general belief system – derived from the religious control applied through the compilation of what we know as the Bible – may be the very thing that confines and binds us. The Creative Principle's



idea was one of forward movement into the arena of Truth, and for sixteen centuries, we effectively stood still, even though the Good Book continued to tell us that “the Kingdom is within”. What does it take to make each of us grasp this essence of verity? We must first break loose from the bonds of conditioning, fear and control exercised over us from the very inception of the Bible, at least in the way it was/is being presented to the masses. We must realize the Truth of our relationship and ourselves with this power known as God – which is within us and is us.

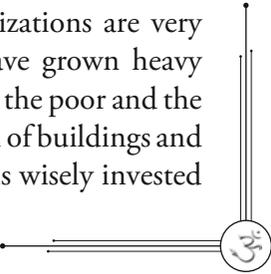
It may be appropriate to offer you a glimpse of the policies and procedures that were – and may still be - used in the area of control and fear by reading a short book entitled: “Secret Instructions of the Society of Jesus”. It was prepared for the Jesuit Order of the Catholic Church, and disseminated the world over. It is quite interesting, in that it provides instructions in the various ways to earn money for the Church. Here are a few excerpts taken directly from the manual and reproduced word for word:

- Chapter 2, page 11: “The manner with which the fathers of the order must conduct themselves to acquire and preserve the familiarity of princes, magnates and powerful and rich persons.”

- Chapter 3, page 13: “How the society must be conducted with the great authorities in the State, and in case they are not rich, we must lend ourselves to others”.

In the same book, you can find these most significant and somewhat shocking quotes: “Of the mode of attracting rich widows” (Chapter 6’s Title). Chapter 7: “System which must be employed with widows, and methods of disposing of their property”. These are indeed startling revelations in the way to conduct Church business. It depicts a focus that has always been on the monetary value of individuals, and not necessarily on their spiritual side – and certainly not their salvation. If you have no money, we will concentrate elsewhere...

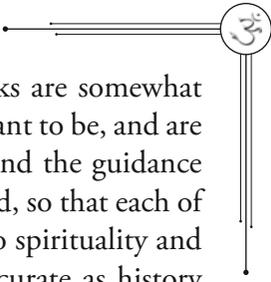
The above information may be surprising to most of us, but we must recognize that the majority of religious organizations are very wealthy, even by today’s standards. The coffers have grown heavy from our donations, most of which are not all used for the poor and the needy. Much of the funds are used in the construction of buildings and temples with all their external trappings. A portion is wisely invested



in many enterprises while not much is offered for the health of the spirit... As a matter of fact, Jesus Himself strongly emphasized the need to separate ourselves from the hold the material world can have on us, usually at the detriment of our spiritual selves and our health. Several examples of His wise words can be found throughout Matthew 13. Are we not doing today the very same things the Pharisees did at the time of the Master? Are we still not pushing the people onto the wrong path, the path to the external Self? Are we still not attempting to control through ridicule, condescension, and the use of love as a weapon? We are accepted as long as we unquestioningly agree with what is being taught. The moment we begin to ask questions doubting the current belief, we can sense the accusing epithet of “non-believer”. What is faith if we do not have enough of an inner creed to test it out? Paul himself stated in 2 Corinthians 5:7 that we should walk in faith, and not with what the eyes see.

Apparently, we still have not heard what Jesus said in Matthew 11:15: “He that has ears to hear, let him hear.” The Master was telling us that not everyone would understand the teachings. It has become more difficult today than it was in His era because of the veils that have been put securely into place. It also explains the reason for the use of metaphors that are comparable to Zen Kuans designed to create a deeper internal search. Each of us is indeed unique, and allegorical texts could be applied to all people because of their flexible aspect. However, their true meaning can only be reached on the inner plane and not the outer. Here lies the present stumbling block. Today, we seek the answers to our profound spiritual quests through physical means, and more times than not, they cannot be obtained that way. Life may be the end result of these quests, but it is not the answer. Reality should tell us that in these cases, we must look within for the messages. Perhaps that would explain why so many have been overlooked. The parables used by Jesus are by far the best examples of this type of communication. Did the older prophecies not state that the Messiah would come and speak in parables? And He certainly fulfilled the prophecies of Isaiah and Daniel...

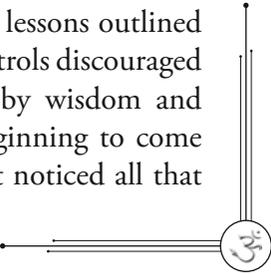
In John 16:25, the Master said: “...but I shall shew you plainly of the father”, and He went on to speak of God during His ministry in a strong, truthful, loving and reverend fashion. That is my humble goal,

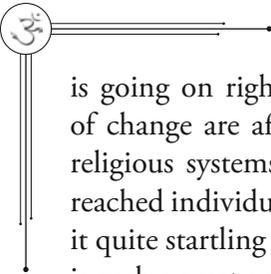


even though it may appear at times that my remarks are somewhat disparaging. You can be assured that they are not meant to be, and are focused strictly on relating the Truth. The legacy and the guidance left to us must be exposed as it was originally intended, so that each of us has an equal chance to find and follow the path to spirituality and consciousness. Everything written thus far is as accurate as history will allow and is copiously documented through all the ancient texts, and the readers can locate the quotes for themselves. Most of us have allowed the clergy to explain to us the meanings of biblical texts, thus eliminating our freedom of choice to understand our own way, as free thinkers should.

This type of mental dominance may have been acceptable in the dark ages of our history. In the early days of Christianity, there were very few Bibles, generally owned by the clergy, thus came the tradition of only priests offering the teachings, along with varied interpretations. It is not as prevalent today. Rapid technological advances and individual self-determination in our modern world have made the masses realize that there are many ways to research the idea of God. We are beginning to recognize that there is no need for interpretation by any organization or anyone other than ourselves, when it comes to the very real existence of the inner God of peace and love. The teachings of the Bible and all ancient texts are there to guide us in discovering and knowing ourselves, providing we can decipher and apply the wonderful messages they contain. If we were to truly seek the idea of the Creative Principle, it would stand to reason that we should look in the proper direction. We should search in the writings that have withstood the tests of time, the destructive whims and wars of humankind, from an Empire that started with Constantine and ended with Napoleon. Those mystic messages have survived power, money, greed, conquest, defeat, and the many religious beliefs scattered across vast lands and kingdoms. Their true meanings are well worth the efforts.

Have we lost interest in the true meaning of the lessons outlined by the great Masters? Have all the renditions and controls discouraged us from grasping the beneficial aspects presented by wisdom and knowledge? The answers to these questions are beginning to come to light and they are indeed positive. Have you not noticed all that





is going on right now concerning Jesus and the Bible? The winds of change are affecting all parts of our globe, touching our present religious systems, pointing to a new direction of truth that can be reached individually or collectively. Perhaps it is the reason why I find it quite startling that so many people have never yet read the Bible. It is such a great and marvelous book on the theme of pure metaphysics, yet the simple Truth within it can reach our soul, if we know how to read the symbolism of the ancient Aramaic world. We can find it in the other lost books as well, where the words are great lessons on the subject of enlightenment and consciousness. The infinite wisdom found in the Bible and the lost books contains all the advice needed to live in Christ Consciousness with each other, bringing about a world of peace, love and reverence, as we return to the state of innocence we knew in the Garden of Eden.

The next chapter will begin a journey in the concept of creation and life through the Book of Genesis, the very first book of the Old Testament. As mentioned earlier, we will then cover the Book of Isaiah, the lost eighteen years in the life of Jesus, the four main Gospels and the Book of Revelation. To learn that the Master Himself was taught is quite a revelation. As He was taught, we can then follow His very path to attain the level that He did. It is up to each of us to find it. For those of you familiar with the contents of the Bible, it will be a new, challenging experience that will bring new horizons to your quest for higher principles. The symbols woven into the parables will shed their physical, literal presentation and unveil material, mental, emotional and spiritual implications through their metaphysical interpretation. We will explain how we may balance and unify all of them, removing the idea of duality and separation. We will conclude – if such word can be used – with the awakening of the soul depicted in Revelation. This is the journey of the soul from one life to the next, from the beginning of time to our present era. We will travel the path that began eons ago, from the original birth to transitional lives still being played out one after the other. They will be ever present, moving forward, offering us the opportunity to rise to a higher form of God Consciousness as our reality, and we will shine as though a city on the hill. The Bible is an extraordinary book that contains all we need for our spiritual growth. It makes us realize, with a purpose, that our process of life has been one of worshipping an external God and

a material existence. Once we accept this truth, we can begin on the road to higher levels, removing the veils of illusion brought on by this kind of lifestyle. All it takes is a clear understanding of the wisdom contained in the Bible, from a metaphysical point of view.





Genesis

*“Then God spoke to him, saying: ‘Oh Brahma,
I command thee: again create the world,
as thou hast often done in times past.*

To create is to thee not new.

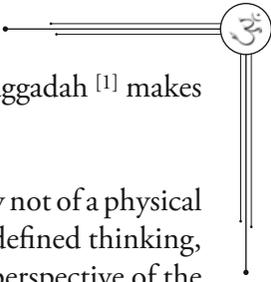
*Whatsoever is to be created is already within me,
as thou well knowest. Creation is only the projection
into form of that which already exists.”*

Bhagavatam

What if God woke up one morning and asked Himself: “What am I?... Who am I?” Is there anyone among us who has not asked those questions – at least once? At times, this type of self-inquiry is necessary. It is a way to promote growth. Furthermore, nothing in this world would preclude us from thinking that the Creative Principle Itself would possibly reflect deeply upon these simple but vital questions, especially if It was to create another side to what life already is. The leading quote above, from Eastern philosophy, seems to shed more light on the subject. The Creator’s consciousness had no experience of Self whatsoever. It was pure creative energy yet, at that point, It had created nothing of our world as we know it today. When It asked these two questions of Itself, It found Itself alone in that moment, with no true reality or even an identity – in the human or physical sense. It knew that It had life and comprehension, but there was no material representation of these attributes. It had life – but there was no life. The text of Genesis contains this implication, and it is up to us to recognize it and understand it. It tells us that there was a point in the limitless frame of infinite time where we virtually knew nothing of life. Our material reality came from this original concept, deemed today as our present birth experience, and from nothing came all things, for all things are unseen but ever present, manifested only when we define what we desire and want in our lives. When it comes, the Godhead must follow.

And so, the Creative Principle realized that experience is what It required to know Its own true nature of being, to grasp the significance of Its own Self. Thus far, It had no definition, only theory, for It was not yet aware of being. One could say that It just was, and what can an inert, intangible status bring to the field of self-realization to promote forward movement? It only knew It had thought – with no form. In that moment of acknowledgment, It knew that It had become an individual nature onto Its own Self – I AM. It could be called the true birth or awakening of the Soul. One could even surmise that at the precise moment of that divine realization, in the immensity of time and space, souls were created for all living things. Whether it was a tree, a flower, an animal, it had soul substance, but no form. It automatically implies that all of life had an original creative point of energy, whether it had substance or not at the instant of its creation. Again, we must hypothesize that in the mist of that spectral pre-creation era, there was nothing that we could identify as substance or material reality, as we know it and understand it now. There was simply pure creative energy without unification, from all perspectives, energy bodies that operated under one principle: God. Even the Book of Genesis does not mention physical bodies in any significant fashion until the third chapter, when God made us “coats of skin”. This metaphor clearly portrays God’s single purpose to provide spiritual, energetically based entities with a physical consciousness that we call “life”.

God, or the Creative Principle, had independent aspects within Its own being and was purely perfect and ethereal in Its thinking. No substance, no form. At that instant of cognizance, the process that we know as physical reality began to take shape. The Bible tells us that, in the darkness – which was not yet defined – there appeared points of light and later, patches of firmament. The process of definition had begun with the words: “Let there be light”, giving life to God’s consciousness. In the context of this initially formulated thought, darkness is the reference to the absence of understanding. Because of that, did God, in the beginning, truly understand as It does today? The answer is no. The appearance of light is an indication of understanding taking place within the created Soul, the soul of Self and God consciousness turned into reality. Reference to the firmament is our present reality becoming tangible in Its thinking – or what we could term as tangible thought. If one would wish to



read more on the subject, a Jewish work called the Haggadah ^[1] makes mention of it.

The points of definition cited above were originally not of a physical nature. They could be viewed as defined thought or defined thinking, following the recognition of consciousness from the perspective of the soul. It is as though ethereal divinity was slowly endorsing physical form. The discoveries of our modern sciences inform us that, in the original formation, all material planetary form was rather vaporous. This would lead one to believe that thought, in the metaphysical sense, would follow the same formative pattern. That being the case, we could describe it as hazy, unsure of itself, as a child taking its first step. These misty forms continued as gases, until they drew together through the concept of swirling centers of energy, creating electromagnetic fields with their natural functions – creating thought. In turn, these centers of energetic thought swirled and condensed ever so slowly, producing gravity and becoming firmer, more compact or, in other words, becoming a more defined form of thinking, a formed thought.

God began to fathom the definition of Its own nature, and it became the channel toward the idea of soul. The increased comprehension of the concept of Self stemmed from pure intelligence as we know and perceive it. This can be safely stated, since at that time, there was no sensory system from which to gain experience. However, there was pure thought beginning to operate in a more compact manner. Imagine for a moment that we, as humans, are without our known senses. How could we see, or hear? How could we feel by touch, or taste, or smell? How could we arrive at any defined thought without these vital attributes? How could we have the ability to describe the circumstances, events, or even panoramas surrounding us? Would we realize that there was/is anything around us at all? It would be simply pure existence, wherein we could not have the aptitude to discern ourselves from any other thing.

God's experience increased in a timeless eternity, and so did the associated knowledge. Its thoughts began to come alive, shaping an energetic form that we now term as the living Soul. It began to feel

[1] Haggadah (Haggada or Aggada): In Judaism, a complement to the Halakah in the Talmud. The body of non-legal rabbinical lore, comprising legends, anecdotes and parables, which exemplifies the religious and ethical principles of the traditional law compiled in the Talmud and Midrash during the first centuries of the Christian era.

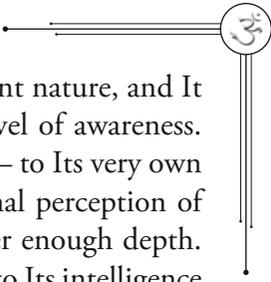


the desire for the creation of material form, to extract more experience and wisdom from it. It wanted life and form for Its consciousness. Genesis 1:26: “And God said, let us make Man in our image, after our likeness...” This was for the advancement of knowledge, for wisdom’s sake, giving purpose to thought. Since knowledge and wisdom are attained through experience, and if we are truly in the image of God (Genesis 3:22: “...the man is become as one of us...”), then this principle holds true for each of us as the created image. The experience is necessary for our purpose: the true learning – even about the inner soul self - and It had brought us to that point in creation. This is why there is so much struggle and strife in the world today. God wants us to work on and remember the inner self, the forgotten first love presented in Revelation, because the outer is already perfect in its nature – and we do not seem to see or believe the latter. Instead, we believe we got shortchanged – and this is illusion. How could God, the Divine perfection, make a mistake? How could It create anything less than perfect? Over the centuries, this is what we have been – and are – taught as a matter of conditioning.

During Its own process, this Sublime consciousness began to realize that all It had was pure intelligence. That must have seemed incomplete, as pure intelligence would be cold, without feelings. A deeper awareness now began to evolve. We all believe that God knew all things, even in the beginning. How could this be? If we are indeed like God and we must learn, it stands to reason that It too must learn. It needed experience to understand Itself. Therefore, we must do the same, as all metaphysical laws indicate and now would apply from the highest to the lowest. Experience is the only real path to knowledge, and that knowledge would be relevant to both inward and outward aspects, as Spirit created the inner nature first and the outer second. The Alpha and Omega meet where we ourselves are – the true temple of Spirit.

God also discovered that, as in pure intelligence, there was something lacking in pure intellect. In essence, It could not detect a sense of fulfillment. It envisioned Its own intelligence and Its individual concept of thought within the creation of a physical being, to complete the true meaning of “Image and Likeness”. Of Its own



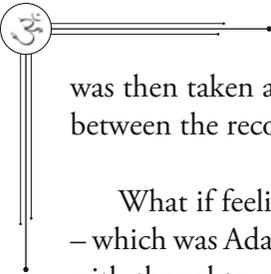


accord, It now had expanded Its personal independent nature, and It wanted to know more, to bring Itself to another level of awareness. To achieve this, It had to bring reality – physical life – to Its very own mind. As God’s consciousness grew from Its original perception of individual Self, pure thought alone could not muster enough depth. It realized that It needed to feel what It knew, to add to Its intelligence and Its wisdom, allowing for a more meaningful experience. However, being pure spirit without a physical nature of its own, It had no way to accomplish this task.

While the intellect was already present within the soul – an attribute that can be likened to theory in our modern language – we can assume that the sense system was in the process of being formed. The latter is analogically described in the Bible as the Tree of Life. This physical growth would deepen humankind’s experience and give it wisdom. It would have feelings and an independent nature, along with the ability to think for itself like no other creature of this world. Thus, a desire of the true physical was beginning to take shape. It had to be evolved to a greater level, as It wanted to know Itself in the purest sense. It recognized that It could do this through the embodied human real events and encounters. It had to be able to feel what It knew, for a more consequential, self-realized expression of Divine Mind. What if God, in that moment, wanted to experience Its own concept?

What if the Creative Principle had a desire to fathom that which we call “love”, a love without conditions? It could not, for It had no feelings to achieve this, and It had no body to challenge it to the level of growth It had chosen. Thus, from pure thought came the concept of independent feeling. There was no connection to the thought in any way, as they were intended to be both equal in nature – as is all of life. Once more, we mention the Haggadah, in which the first attempt of feelings, independent of thoughts, is portrayed as Lilith [2] (Adam’s first companion). These concepts were too separate, too rebellious. They fought each other to the point where there was no potential union between these two different natures. There could be no alignment, since they were autonomous and fragmented. Emotion

[2] Lilith: in post biblical Jewish literature, Lilith came to be identified as Adam’s first wife (See “Alphabet of Ben Sira”, written between the 7th and 10th centuries). She is namelessly mentioned in Isaiah 34:14, as a demon of the desert.



was then taken away, and Spirit began to reconsider, were we to peer between the recorded lines.

What if feelings were created out of thought, as a part of thought – which was Adam’s attribute? What if feelings worked in conjunction with thoughts, as an individual nature, yet with an inner connection – the true nature of the modern human? And so, from the purest of thought came the concept of feelings as an integral part of the thinking process – which we term as expression. It was called Eve. This amalgamation began to deepen the knowledge that It desired to comprehend even further – Its own being and form in motion. Spirit knew the ethereal or soul part of self, and because creation had already begun and ether was condensing, God knew then that It could take this process further and bring all things to material form. It knew that Its thoughts were gaining life and motion. Thoughts began to set into solid form and, behold, we had life ever springing forward in the now evolutionary development stage.

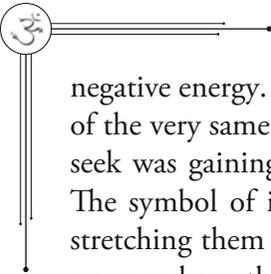
We now meet a new Biblical character called the serpent (Genesis 3:1: “Now the serpent was more subtle than any other beast of the field which the Lord God had made...”). From a metaphysical perspective, the idea of the serpent is very complex and will be intertwined in this work. This will be done because of the variety of interpretations and meanings given to this subject, and how we apply and view this concept. You will find that its original intention was not evil and how the misused ego can be shifty toward the physical form, especially in view of a modern sense system that has begun to overpower us. However, it seems inconceivable that God would tempt Itself, unless temptation itself had a greater meaning than what has been presented to us for 1600 years in our religious conditioning. The concept of temptation was directed more toward the attainment of knowledge through the principle of learning with the sense system, and the experience of living fully in Christ consciousness. We must strive to enjoy that life while being consciously aware of our personally created circumstances. The latter were intended to give us the necessary feedback on our journey into life as a physical human. We must also recognize that it is the sense system that forms the essential steps on the path itself. Such an education must be acquired through the physical aspect of life or the experience of it. Most importantly, we

should never attempt to avoid it. We were meant to learn as spirit in corporeal form rather than treating the lessons as spiritual on one side and physical on the other.

Religions in general – but not all – have us believe that God created us to worship It. If this were true, would it not be extremely arrogant? Would it not be a gesture of control? In that case, temptation may be our very teacher of Life. After all, was it not temptation that induced God to create all things, especially in light of the chapter’s opening quote? It is a statement that comes from a work much older than the Bible itself, and it is designed to be understood in a philosophical aspect. In many other texts, you will find that the “serpent” alludes to the rising spirit energy housed within the physical being. It dwells in all of our very spinal columns. If you wish to study this allegory further, you can find it in The Vedas ^[3], some of the oldest known spiritual writings, as well as in Buddhism texts, among other references. It is also confirmed in John 3:14 (“And as Moses lifted up the serpent in the wilderness...”), as Moses was raising the spiritual nature within him, to reach the wilderness of the mind. This tempted our independent nature to create a physical illustration (Genesis 3:14: “And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle...”). “Cursed above all cattle” implies the importance of the serpent to the human form. God needed an opposite of Itself as an anchor, to hold things in place, and so the idea of Satan came into the balance. Now Its thought could press itself downward into material form, since It had found that anchor. Lucifer (Sanskrit translation: “bright shining morning star”) volunteered for the work, since all things need a polar opposite for existence. It coincides with the notion of the car battery. It has two poles, and both must be used simultaneously to generate a charge resulting in power, illumination and the associated experience.

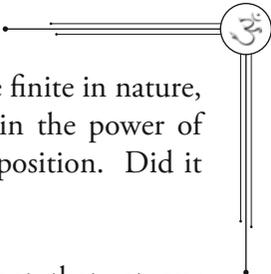
This was the Spirit’s first perception and expression of the law of opposition. Alone, it could not truly produce life, since it was only one side of the concept, perhaps the positive side of the poles without the negative. At this point in time, realization was becoming much deeper. Spirit started to recognize that It needed a positive and

[3] Veda (Sanskrit: “knowledge”. Also called the “Samhitas”). The most ancient sacred literature of Hinduism.



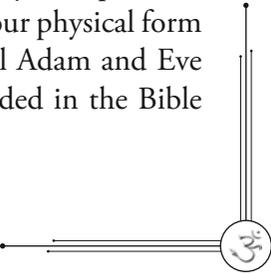
negative energy. Were not Adam and Eve the physical representation of the very same initiative? The experience It had originally begun to seek was gaining in knowledge and depth through this occurrence. The symbol of infinity is the perfect expression of polar opposites, stretching them into existence for reality to become physical, so that we may have the experience we call life. This stretching effect was creating a finite form, since there was nothing but infinity at first. What would God be without Lucifer, man without woman, night without day, water without land and earth without atmosphere? Infinity, as in God, recognized that an opposite action had to be used to give a foundation to life, and to give certainty to physical reality. Newton's third law will tell you that for every action, there is an equal and opposite reaction, giving credence to the fact that all things have their opposite. Harmony in Truth is the action of polar oppositions, working in union with one another, and we, as humans, are in the center, being pulled simultaneously in opposite directions. We are the epitome of the law of polar opposition in action.

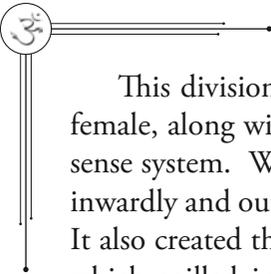
We see that Adam and Eve did not even have a truly physical form until Genesis 3:21: "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them". They received bodies because they wanted to understand themselves in the expanse of infinity and because God had given life to independent thought. Further, how else would Spirit be conscious of the sensate modality? For centuries, religious instructions have taught us that God literally killed animals and made coats to cover our original ancestors and keep them warm. Is this not erroneously teaching the masses that God would put to death Its own creations for such a mundane purpose? Could this be a true representation of the Creative Principle? No, it is not. Bodies were given to us to house our souls – that part that is God within each of us. It is sad to say that we have been led away from that part. The creation of our corporal selves is confirmed in Genesis 2:5: "And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground". Spirit had not yet come upon earth. It was not formed until the reality of man came into existence and was pressed down into the physical form, then perfected through the eons of time as we know it. There was no physical reality until this occurred. God



knows that to truly appreciate infinity, one had to be finite in nature, to experience limitation, so we could operate within the power of infinity to understand the process of the laws of opposition. Did it not give us the full charge?

If we are indeed in God's image, it is apparent that, at our individual stages, we are to be Gods in the making. To attain this divine level, we must learn all the laws of spirit. We do this through the practice of limitation. This brings us to Genesis 2:23 and "bone of my bones". Man and woman were not yet physical reality, as they were still in the Garden, still in spiritual form – as was the Garden itself. Conclusively, if the original garden had not yet materialized, neither had the flesh and blood forms of Adam and Eve. One was the idea of thought or the thinking attribute, and the other was the sense or feeling system, thus creating the full experience that we now have. What took place was much more esoteric. It is mentioned in many other texts such as the Vedas and Buddhism. God did not literally take a rib from Adam. It put Adam to sleep in order to remove the feminine aspect from him and form it as a separate entity. It reminds us of "let there be light". This additional entity was named Eve – for sensitivity – as the mother of all things, the power behind conception or the power to create. Perhaps it now becomes clearer as to why the female gender gives birth to life, only after the union with the masculine gender. Only then does life appear. No man may do this alone. Eve was not fashioned from a physical part of man, but rather out of the spirit nature of Self. In other words, no rib was removed, since there was no rib to remove at that time. In his ethereal form, Adam's mind experienced a sleep that was not sleep as we know it. His thinking attribute was unaware that Spirit was separating the central atom of the inner soul – spirit – that is located in the heart center of what became the body. It was divided in half and can be considered a "spiritual split" rather than a physical split. This is one reason we all feel incomplete, and we seek the other half, the soul mate, or the twin flame, our mirror image. At first thought, this metaphysical split does not seem to fit, unless we consider that at this point, our physical form had not yet materialized. This did not happen until Adam and Eve tasted of the tree of knowledge. This event is recorded in the Bible when they left the Garden of Eden.

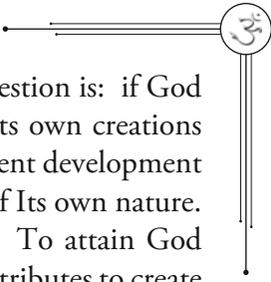




This division created full thought and feelings in both male and female, along with the ability to create all things, because of a divine sense system. We are to work as a union for creation purposes, both inwardly and outwardly, yet, in both respects, we work in opposition. It also created the sense of separation, or a sense of being incomplete which spilled into the journey portrayed by the Bible – and that journey is to lead us to inner and outer union. Our search for this sense of completeness is why the majority of us struggle as we do. The Bible predicted that our search would be intensified toward the outer aspects and not our true inner quest. This prediction appears to be on target in our era. It has brought us our contemporary continuous conflicts and appears to have gained control of us. This is illusion at its best. It has led us away from our first true love, the love for the soul rather than the body.

We seek union, as we are the opposite of the concept of God. The full reunion will not occur until we are the perfect inner image It has already created in Its idea of “image and likeness”. We do not realize this perfection that is in existence within each and every one of us. Insecurity blocks this from us, an insecurity that is generated by the notion of being blinded by our own external light. We are only separate in the sense of what we may have given up: the true power of our inner combined nature. Physical life was to assist us in our pursuit to comprehend both our corporeal and spiritual sides, for we may not have one without the other. We are becoming that union, in spite of ourselves, as Spirit continues to unfold all its mystery, striving toward reaching the completion of one spiritual/physical human – God consciousness in the flesh. It is fully represented in the image of Christ.

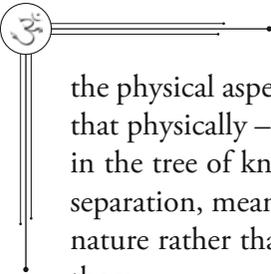
When Adam and Eve were formed, they brought another factor in the equation: the serpent energy. Ego is a natural influence of thought and emotion combined. It is our creative ability, and without it, we would be automatons. There would be no choice. And they tasted of the tree of knowledge... Genesis 3:5: “...then your eyes shall be opened, and ye shall be as gods, knowing good and evil” – or light and darkness. We would know the higher and lower energies of life, and we could easily choose between them. It was not intended as “good and bad” as we presently interpret it. They knew the difference



between “spirit” and “physical”, as God did. The question is: if God truly created all things, why would It have one of Its own creations tempt another? It would not, unless It had independent development as Its concept, and It desired to learn about control of Its own nature. It desires this for us as the human corporeal form. To attain God consciousness, It wants us to control all our natural attributes to create divine living, and we have not yet accomplished this. Instead, we have chosen the lower vibrations while ignoring the higher ones that are available to us at any moment in time. It is the only path to divine living and life.

The Creative Principle wanted us to develop in a balanced nature, projected from the inner soul to the outward body. To do this, we had to know ourselves as the Spirit does, thus the temptation or possibly the first manipulation. We had to decide and exercise our power of choice. The tree of knowledge was not a “sin” as we have been taught it is, for we were intended to have knowledge. That in itself certainly is not a sin, especially if we are in God’s image. The tree of knowledge was the ultimate in “being”, allowing to understand Self through the physical experience. The serpent was the ego of the Self, and it now became the very key for us to expand, as well as a necessary tool for further development. It is the ego that we misunderstand, for it is this tool that we misuse. Today, we have regrettably given it too much influence in the realm of negativity. We have allowed it to have too much to say in the day-to-day activities of life. The ego now controls most of us, rather than influencing us toward higher levels of creative living. This is why so many people have no sense of humility. They need to be in control. This is not acceptance. It is the seat of greed and selfishness, because it reigns unchecked. It will not let people be in service with and for each other. We may believe that someone needs to be in control, but it is not so, as other gospels in the Bible will tell us.

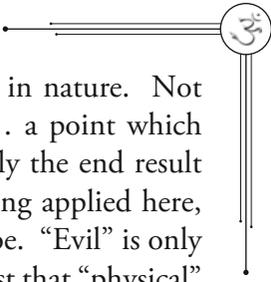
This is the perfect time to introduce you to the symbol of Yin and Yang – a circle, half black and half white, meaning opposites, with a small curved red line down the center that is the symbol of balance between the two. This red line represents the ego. It is the balance point between thought and emotion, the center of infinity or limitation, or the finite realm. The Self chose to know more about



the physical aspect of life. It wanted to be like its creator – to emulate that physically – and the task was accomplished by tasting of the fruit in the tree of knowledge. This knowledge brought about the idea of separation, meaning that humans were becoming more of a corporeal nature rather than concentrating on the infinite ability that is within them.

At this point in the presentation of Genesis, they were at a transition point between the physical and the spirit nature. They were not quite there and not separate, as the spirit was being housed within the physical. They were not yet conscious that they had bodies, nor did they see the true variations between themselves, thus they covered themselves with leaves when they did realize the difference. The reality of thought pressing into the physical was taking hold. Because of the act of covering themselves, fear was introduced in the growth process. This seeming separation between Self and God commenced to deepen, which is why God was searching for Adam while in the Garden. Why did they hide? Were they not the first two people? No one else was going to see them. How could they know shame – unless the body is a bad thing... How could that be? God created it through the knowledge already gained. This is apparent manipulation of information later disseminated to serve as control over the masses, the same as Genesis 2:23 is a way to explain creation in a world of superstition. If the creators of the Bible had attempted to explain the true definition of Spirit to an already superstitious people, the Religion would have been doomed. It needed a physical explanation for physical minds: good is Spirit in nature, and evil is the physical nature since it is a lower form. We know that the writings were never intended to imply “bad” as we have been taught. If it were, this would mean that God had made a mistake. How could creative perfection do this?

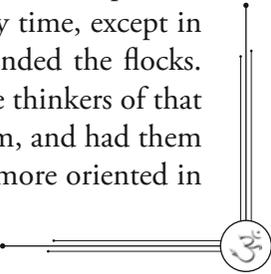
So we had this paradox bound within us... That is not to say that we are evil, for evil does not really exist, except in the mind of the individual nature of the human. Evil is a matter of choice that we are to constantly overcome because of our ego. Our options must be the original sin – choice – yet it is a difficult one. We are in Spirit’s image, and that must mean in all ways. According to the early superstitious world, we are “evil”, because we are “physical”.

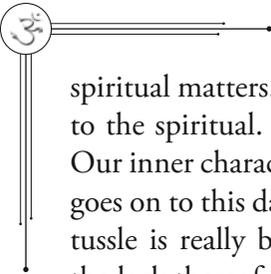


We believe that everything we do must be physical in nature. Not so, as the Ark of the Covenant travels before you... a point which we will elucidate later. In truth, our actions are only the end result of everything spiritual. Evil, in the sense that is being applied here, does not mean that we are bad, unless we choose to be. “Evil” is only stated to mean a physical nature that cannot think past that “physical” state. It also means ignorance in spiritual matters, not allowing God in our being, or in our inner reality and not just our mind. This is the sense of separation from oneness. At a later time, Jesus expressed that thought, reported in Matthew 7:11. We will cover this matter in the pertinent chapter.

And so, God accomplished Its dream of definition. It had materialized a corporeal entity through which It could experience things that a celestial deity could not. It had created them in Its “image and likeness” to augment Its wisdom and Its spiritual nature. Today, we call these complex physical beings: humans. The Creative Principle gave them a sensate system so that It – and they – could enjoy all the wonders of life and the universe. It gave them the power to think and to choose. Under these premises, It shared Itself with each of them, giving them the opportunity and the tools to travel the path to spirituality and God consciousness. However, they now had bodies with which to distract themselves, by which they became enamored. They could touch and sense the touch of another. The feelings were overwhelming and quickly took precedence over the heart, soul and spirit that resided within these mortal shells.

The first warning of this overpowering physical nature came with the advent of Cain and Abel, and that warning was that we should not allow the physical to dominate life as it has. The story of the brothers in Genesis clearly tells us and cautions us about a fact that, it would appear, not only controls us but owns us. Cain was a worker of the earth, very physical, even in the descriptions. Symbolically, it is the first indication that “physical” will become our most important feature, and such aspect will slay the “spiritual” every time, except in very few cases. Cain slew Abel, a shepherd who tended the flocks. Biblically, shepherds were traditionally wise men, the thinkers of that era, for they herded their thoughts or controlled them, and had them focused toward a higher purpose. They were much more oriented in

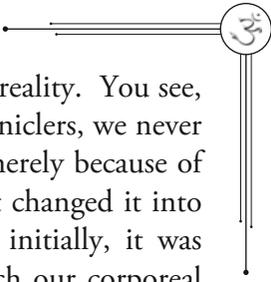




spiritual matters. Today, as it was then, most of us pay little attention to the spiritual. We still have not accepted the concept of oneness. Our inner character began to struggle with itself, and that struggle still goes on to this day as the underlying current of material discord. That tussle is really between dark and light, between understanding and the lack thereof, between body and soul, the masculine and feminine energies of all life. It is that internal nature of polar opposites that gives us the knowledge we have, through the external experiences of life. In Genesis, we are learning of our own individual nature of Self, and the challenges involved in being a spirit in physical form.

The Bible describes the journey of the soul as it travels into and out of life after life. It describes the true path of our experiences in Self, how we are to return to God – or the higher Self, and how we are to trust it always. It also relates what will occur if we do not behave in this fashion. In reality, how much of it do we trust? How can anyone of us trust something that we cannot see and cannot feel in the physical sense of the word? As it has been for eons, the mission of this life is to get in touch with that higher Self, and it has always been this way. It has been since the dawn of what we term as linear time. From our rudimentary beginnings, the spread of knowledge was set in motion. Thus, we are an accumulation of that knowledge today. Our DNA is our personal history, our own tree of life, and the record of experience. It is our “book of life” as mentioned in the Book of Revelation, and we are to open its seven seals to sense the complete journey of the soul. We are still working on bringing this journey to fruition through the day-to-day events of life. What God had created was a mirror of Its own self-perception, bearing the likeness of Its perfection: the Divine in physical form. We do not seem to recognize that perfection of Self is us. God did not commit any error. We are the ones with that discernment, because it is how we judge our personal journey. We were and are perfect in all ways and attributes. We are the individual incarnation of the power of Divine Creation. In the beginning, we were originally fashioned out of Divine perception and not out of reality, and we could not have known that much in the way of experience.

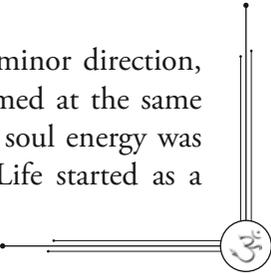
The descending genealogical listings found in the Bible are not just names, but also correspond with the different generational

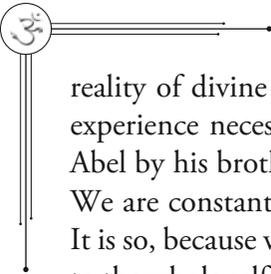


developments it took us to grow into more physical reality. You see, according the book of Jasher and other ancient chroniclers, we never left the Garden of Eden. We just think we have, merely because of the inner separation that most of us sense. We just changed it into something other than what it was originally, and initially, it was esoteric by its very nature. We changed it to match our corporeal selves, thus giving it a physical or material explanation while moving it from the truth. This is the true birth of physical knowledge.

As it took place, the Garden also had to become “physical”. It had to materialize as the flora and fauna that were to support us as humans. We have come to call it the “earth”, the world in which we reside. We have looked for this Garden, but we have been searching in the wrong places. Genesis 2:10-14 tells us: “And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads...”. The biblical description has been thought by many to be located in the Kashmir region of the Far East, the northern part of India today; this is why it is the cradle of true ancient knowledge, and why so many Masters come from this area of our present world. It is also why Jesus Himself journeyed there, to learn from this great source of information. Beside Biblical texts verifying this location, there are other works that confirm this theory, such as “Jesus Lived in India” by Holger Kersten. We might add at this point that the spiritual implications of this Garden may consider the heart of the human as the “true garden”. It can be explained that the energy of God flows into this part of life and splits into four rivers of sorts to the rest of the body, giving it life. It is the journey into the physical, as we strive toward the ultimate living humans, with equal spiritual orientation. Each book of the Old Testament is a record of our experience at and during that period of time. We see that in who begat whom and how long each one lived. They were different levels of experience through which we were developing and how long that level lasted, given in the age of each descendant. In short, it shows our soul growth or evolvment in physical form.

Allow us for the moment to move in another minor direction, because at the point of creation, all souls were formed at the same time with the world as we know it. All individual soul energy was unleashed and began to grow: the “big bang”. Life started as a

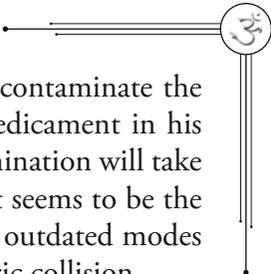




reality of divine thought from involution to evolution, to attain the experience necessary for further wisdom. We reenact the slaying of Abel by his brother day in and day out, with our own internal selves. We are constantly slaying the spiritual aspect to pursue the physical. It is so, because we give all the importance to the material side and not to the whole self, as was originally intended. We see this confirmed in Genesis 4:6-7: “And the Lord said unto Cain, Why art thou wroth? And why is thy countenance fallen? (7) If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him”. Does this not sound like the misused ego? Perhaps it is the very first sign of jealousy or insecurity, and he must master it – as do we all.

We were whole at that point, until the metaphor of the incident between Cain and Abel. There will always be a struggle between what we feel and what we think about a particular subject, between the soul and the form. The misunderstood ego will insure this. The Master taught us that we should match what we think with what we feel, and not the other way around. On a daily basis, we attempt to match what we feel to what we think, and that has to be quite frustrating because it usually does not match. By then, the inner struggle is raging within. Thinking is physical, and feeling is spiritual, creating a division on inner levels. Very seldom are they in complete agreement on any issue. Adam and Eve are these very differences within our own selves, and they become manifest in physical life as the polar opposites of Self. We were to learn to reconcile these natures within the Self, and we have yet to do so, since we always give importance to the mindful things and life. This may have the tendency to move us away from the feelings of life. In essence, that encapsulates the rationale of the first struggle and its Biblical allegory.

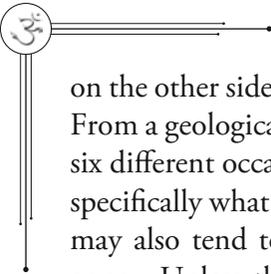
We see this very same struggle symbolized throughout the Bible, yet we do not understand this very simple message of inner peace and union that is also portrayed in this same work of art. This lack of comprehension is due to the fact that what we think is much more important to us. It has to be, since what we think is what makes us who we are. It gives us our viewpoints on issues, and we will do everything to protect them, with great inflexibility. We do not very easily allow for new ways of thinking about issues, since we are repetitious in our thought processes, and Jesus Himself stated that



we should avoid this. We believe that the old will contaminate the new – or vice-versa. The Master told us of this predicament in his analogy of the new wine placed in old skins. Contamination will take place, for we do not release old beliefs very easily. It seems to be the innate nature of the humans to stay in place on old, outdated modes of thought, and it binds them further with the esoteric collision.

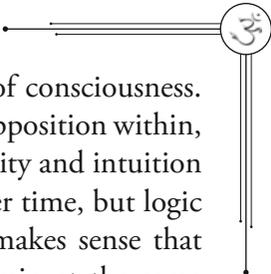
Genesis 7:15-19: “And they went in unto Noah into the Ark, two and two of all flesh, wherein is the breath of life. (16) And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in. (17) And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. (18) And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. (19) And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered”. We are told of Noah, the deluge of rain for a period of 40 days and 40 nights and the flood. Geological science does not confirm this occurrence, yet many other religions have recorded the event. Conclusively, there must be another underlying metaphysical explanation for it. As was mentioned earlier, metaphysically speaking, water is related to the flowing spiritual nature. This metaphor is that spirit was coming back into full play, to influence the body on a deeper esoteric level. It would seem that for an initial period, earth was deluged by spirit blanketing all things. What happened? A shift of the ages, if you will, occurred to take us from a physical nature back to a more spiritual one. It was a transition after the Garden by several thousand years, and Biblically, the second time it had to occur. Adam and Eve were first, from spirit to physical. Noah was the second, from physical back to spiritual.

Allow us to explain the rather complex notion of the flood and the shift of the ages. Ancient prophecy tells us that such a shift of consciousness period occurs every 3,000 to 4,000 years and we call it a polar shift, a function of electromagnetism. We see a direct reference to this possibility in Joshua 10:13: “...Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day”. It must also be stated that the Mayan texts record a period of extended darkness for about a day. It appears to have happened during that same period of time. The darkness was



on the other side of the earth and confirms what took place in the east. From a geological point of view, this shift has been recorded before on six different occasions as a magnetic shift of the poles. No one knows specifically what occurs during such global upheavals. This possibility may also tend to explain the different ice ages that have come and gone. Unless the sun was to diminish its ability to heat the earth, there is no other explanation for our planet to be covered in ice and snow – and at different points in time. If the earth were to change its position or shift on its axis, this would then cause the ice caps to be in entirely different latitudes and longitudes. If one is interested, this information is geologically verifiable. The poles are a function of electromagnetism and, ironically, so is the human form, especially the idea of mind and thought. When these shifts happen, we go from the left brain logic to right brain creativity and spiritual consciousness. It is a reminder of who we are, balancing this event in our field of experience. Ancient prophecy also states that we will go from a patriarchal society to a matriarchal society. This allegory moves from a physical life to living from and through the experience of the soul. We are witnessing this globally in the very fabric of civilization, thus the wars and rumors of wars, the process of the release of the old.

This concept is carried even further by one of the fathers of the laws of physics: Dr. Albert Einstein. He states that time is not truly linear, but rather, it is an arc or curve. We know that an arc or curve is part of a circle – or cycle – and it will return to the point of origination whence it began. We can apply the same concept with the use of the term “wheels” which we find in Ezekiel 1:19-21: “And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up. (20) Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. (21) When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels”. During periods of pure material reality, we use the left brain as primary function and logic prevails. After a shift of the electro-magnetic fields, we predominantly use the right brain that is more metaphysically oriented through such actions as creativity and intuition. It expands the sensory system of the



otherwise physical human and brings higher levels of consciousness. The functions of left and right brain are also laws of opposition within, as thought and emotion are. The assets called creativity and intuition are more predominant at that point than at any other time, but logic will not necessarily operate at our usual level. It makes sense that we must learn to operate with both sides of the brain at the same time, rather than rely on one side and then the other. To go through life in that manner would bring us an invaluable experience. We would become aware of the illusion of our dual nature, and it would open the doors to creation, thus unifying the duality. Indeed, whole growth would take place, and the duality we think is there would disappear. It would become unified as one and the same, and it truly has been and is unified – except in our everyday thought processes. We separate ourselves through the idea of logical thought and mind. We do this for the obvious reason that we see the material side and not the other. Therefore, one is real and the other is illusion – as logic would indeed dictate. We have it exactly backward, as we are the fingerprint of the soul, the external. The shift of poles is to ultimately bring infinite reality as our mode of operation. Christ consciousness is the result.

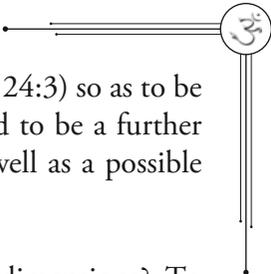
During the time of Noah, we shifted from physical back to spiritual. This change will be coming again – possibly in our times – and guide us toward the spiritual Self that we just described. The Bible indicates that fact which will be discussed later. Today, all we have to do is to look around us, and we will see the rise in interest for the spiritual nature. It is growing at a faster rate than the boom of the technology fields in the 1970's. We will see the rise in curiosity for the intuitive senses of Self, and those are already beginning to show in society. These changes may be nearer to us than we care to believe, for as Jesus said, it will come like a thief in the night. During these periods of alternate development, the Bible depicted the changes to which we were subjected each time a shift occurred. Many ancient texts talk about this period of the flood, as previously mentioned. No one alive today has been affected by this type of experience, so we do not understand the metaphor or accept it for what it truly is. We see much alteration in the way we lived life after Noah. However, if we carefully read and scrutinize the texts, we will discover that from the point of the flood until today, we have been increasingly steeped in



the physical aspect of life. We can see this growth period throughout the Old Testament. Now, the pendulum has begun to swing in the other direction, and our technology will not assist us during this shift. The forty days period mentioned in the Bible is merely the adjustment period through which we will have to travel. In this situation, we will have to either adjust or perish. It is foretold in the Book of Revelation, the book that is about awakening to the spirit-self and recognition of what is occurring within us.

It is also believed that the Bible tells us how to work with this shift, and it is hidden in the metaphors and symbolism. It is perceived that when it happens, these will make more sense than the material explanations that have been rendered to this point in time. If polar opposites are necessary for us to live in an external sense, it must also take place on the inner level, as the rule of polar opposites is within us as well and extends to all things of life. We must experience this shift to continue our growth. After all, is not growth what occurs within – and not just in the physical sense? We usually grow most efficiently when we are confronted with our opposites, or the reflection of what we already are. Is this not the reasons for opposition in life? It assists us to increase the level of our understanding concerning the way things are and what they can be.

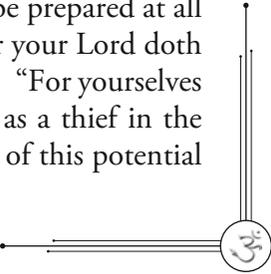
The Biblical flood was not one of water, but rather one of spiritual inundation. It was a shift being recorded as a road map guiding us to a new way of life. We may see another suggestion of this very same thought in Joshua 24:2-3: “And Joshua said unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood [river] in old time, even Terah, the father of Nachor: and they served other gods. (3) And I took your father Abraham from the other side of the flood [river], and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac”. Depending on the version you may be reading, you will find the word “river” where “flood” is used (older Bibles use “flood” – newer ones use “river”). If we were to read it as “river”, it makes sense only if we apply it to the physical. If the word “flood” is used, it gives greater spiritual meaning, providing we accept the concept that water signifies the spiritual nature of life. Two questions arise. First, why was the word changed? Second, what is meant by “the other side of the flood”?



Abraham, a descendant of Noah, was spared (Joshua 24:3) so as to be an observer of or witness to the events to come, and to be a further confirmation of the shifting of spiritual nature, as well as a possible shift of the poles.

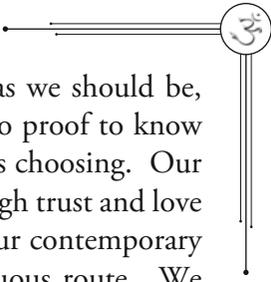
Did Noah really build the Ark, this ship of great dimensions? To this day, no one really knows for sure. The Ark is truly intended as the symbol of physical life and not necessarily a ship. It was a vessel of preservation and protection for Noah and his family. In reality, the Ark is the physical body. Of course, this lends itself to the question of the “clean beasts” of the entire world being brought on board “by sevens”, and the “unclean” beasts by two, male and female in both cases (Genesis 7:2-3). Let us ponder for a moment about the monumental size this ship would have had to be to carry every living thing in sevens and in pairs, with enough feed to sustain life for an indefinite period of time. In that region where it was to be erected, was there sufficient lumber to create such a gigantic boat? Could this not lead one toward a different understanding of logic and mental definition? Could this not be the memories of the animals – or definitions, since Spirit also knew we would be returning to the physical at the next looming shift? Could this not also mean that we have to house the memory of the physical, so that the next time the shift occurred, all of it would be brought back along with us? We would need these for all life to continue, and these memories would produce the animals also, for all things shift as a natural function of electro-magnetic fields.

We must acknowledge that the physical reality is truly here for our benefit. We are the ones that expand it because as we grow, so does life. The story of the flood relates how the body was buffeted by the changes. It tells how very little in this world survived this period in history, in the physical sense of the word. It is also verified in the story of Moses and his forty years of wondering in the wilderness. Those that were prepared, who had the ability to focus, were saved. In the New Testament, Jesus reminds us that we must be prepared at all times: “Watch therefore; for ye know not what hour your Lord doth come” (Matthew 24:42). 1 Thessalonians 5:2 tells us: “For yourselves know perfectly that the day of the Lord so cometh as a thief in the night”. Both the Old and New Testaments warn us of this potential situation.



If we are able to focus, our bodies are all that we will need, since they are the temples that house God, as referenced in Revelation 1:6. Through focus, we will maintain our consciousness and not the body – at least as we understand it. The body must shift as well to a finer aspect, and that will be its transformation, much like the butterfly after it rises out of the cocoon. It is similarly mentioned in the Ark of the Covenant and symbolizes the agreement we have between the physical Self and that of the spirit. There is much power in this union to which we, as people, have chosen not to adhere. Even though we accept the agreement, subconsciously, we have shown a tendency to deny the influence of Spirit or God and to execute its concept without the guidance of the Creator. This subject will be covered more thoroughly in another chapter.

Genesis 11:6-9: “And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. (7) Go to, let us go down, and there confound their language, that they may not understand one another’s speech. (8) So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. (9) Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.” Obviously, in our arrogance, we were not working in union with Spirit, but rather independently. I have to ask: would a loving God do this? No. I do not think so. Following the flood, we ascertain that we were strongly believing in our spiritual nature, but only through a physical mentality, logic and self, in a literal, intellectual way. This belief did not reach the inner Self, as was the intention of the last shift of consciousness. We were building our lives on the falsehood of the physical – and anything built on falsehood will not last. After all, we built our lives out of slime and brick as the Bible so states, out of illusions, and it will not withstand the test of time. As a people, we are never physically great, except in our own minds. We would come to a time when we would live by our technology and through the material sense of things, without incorporating the spiritual values of life and Self. Have we not reached that stage? We are the ones that separated our own spiritual nature from our physical, through greed and deceit, and we continue this behavior today. We are traveling



a path pointing the way to becoming one people, as we should be, since no one is better than anyone else. We need no proof to know that we are all equal, because we are all here at God's choosing. Our burden is to follow the road to spiritual nature, through trust and love of God, self and each other. When one considers our contemporary lifestyle, it appears that we have chosen a very arduous route. We have adopted the use of differences and turmoil to release the old value system, thus adding to the difficulties in achieving oneness with all life. It is the road of inequality, and we are not talking of money or material means making any individual better than all else. In our own stumbling ways, we are showing the path of spiritual equality as we journey toward consciousness and wholeness.

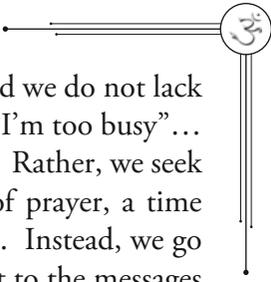
We see this concept carried even further in the story of Sodom. We see Abram pleading with God to not destroy a city, an aggregation of life. In this important segment of the Bible, we can deepen the significance of what is being said. Abram is pleading with Spirit about the growth of life, a life to which he himself wanted to hold on. In his mind, it brought him a great deal of joy. Simultaneously, this very same life, as known in those days, was holding him in place, as his focus was on its material side, rather than its spiritual side. In His fairness and wisdom, God told him that if he could locate extenuating elements within the walls of the city, it would be saved. We know through the Bible that nothing worth saving was found (Genesis 19:24-26). Again, the reference to Sodom is to remind us how physical nature will dominate life and that within its concept, it does not contain real salvation. It is not permanent, and that which is not permanent cannot last. God communicated to Abram that all things of a physical nature could not lead to understanding, except through the experience. This is why we cannot afford to avoid them, in order to learn the lessons that will assist us in overcoming life and attain the spiritual reality we seek. When considered, one can easily see that understanding indeed is an internal function. We only comprehend the external and its relationship to us. Yet, we could learn much from the external if used as the teacher, as it does expand the inner nature through experience but not judgment. Hence, the real message is a suggestion in the use of the external to appreciate the internal nature of self.

Unfortunately, we are too busy believing that all things are

attacking us, that life is in control. It is all external. While this is the truth, it is so because our physically oriented mindset has allowed it to be, and we pay little or no attention to the first cause. It is accepted that this perception is the downfall of most of us, since we are seldom “attacked”, except by our own inner enemy. Were we to ponder on this subject, we would find that it is merely a test of our knowledge. Growth occurs after these tests. We experience what could be called a “shake up” from within, and the old values must be released to allow for the new. We fail miserably with the release aspect. After all, we still have the memory of the event, which could give a greater conception of Jesus’ statement in Mark 2:22: “And no man putteth new wine in old bottles”. Rather than focusing on present events, we do so on the memory, using the eyes of yesterday. The present events assist us in growth, not the memory. This is well depicted in Genesis 19:26: “But his wife [Lot’s wife] looked back from behind him, and she became a pillar of salt”.

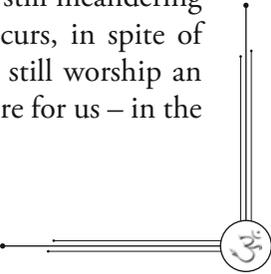
This happened even after being given specific instructions not to do that. What is meant in this verse is all so simple. We can conclude that any time we look back at what was, we become frozen in time, and it holds us in place in that particular area of life. We all long for the past, because we see happier days, or we see the opportunity to right a wrong. Mariann Williamson states it best with this idea: “Forgiveness is giving up all hope of a better past”. Going back in time is not necessarily possible. It stands to reason that we must accomplish our work during the best time, and that time can only be now – that is, in the moment we have, or the present. No one should be looking back. To look at it in a physiological sense, the eyes are in the front of our body so we can gaze forward, and the body is designed to travel in the very same direction. To operate with ease, we merely travel this way mentally at all times. It takes more effort to do it in any other way. Conclusively, if you want to tear yourself away from that frozen moment in time, you must look forward. No matter how eloquently you may plead, NOW is the only opportunity you will have to do the work.

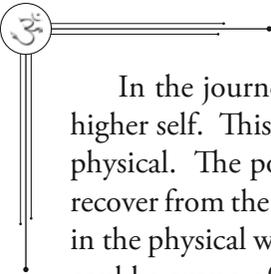
Our ability to think for ourselves is becoming increasingly difficult. We depend too much on our physical nature for relief, when we should rely on our inner nature to do the same. Case in point: who



takes the time to meditate? Actually, very few do, and we do not lack excuses such as: “I do not have time right now”, or “I’m too busy”... As always, we are not looking for the answers within. Rather, we seek them without. Meditation was the original form of prayer, a time when we are to go within for clarity and clarification. Instead, we go to the external. This will be emphasized when we get to the messages of the Master in the four Gospels. It is offered because He was very clear in His statements to us, only if we perceive rather than just read and intellectualize them for the physical mind alone. We must read these from a spiritual point – not a religious aspect – for the true meaning of the message will be lost, as He so stated.

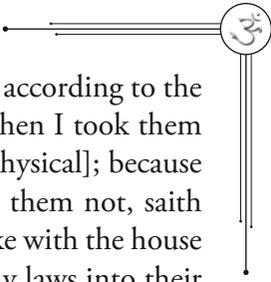
The Old Testament describes many events. We learn about the many wars and struggles of old, all referring to the inner struggles that will affect life in general. We see that the crossing portrayed in Exodus is that journey from the spiritual to the physical, and it is a record of the third shift. Moses was the leader during that period of time. It was a difficult task, given the fact that he was to guide his people to the “Promised Land”. Were we to study this metaphor more closely, we could also envision a different understanding of the subject. It took Moses some 14,600 days to make a journey of approximately 250 miles? This would have meant an advance of some 90 feet per day, had they traveled in a straight line from Egypt to Israel... In that case, how long would one follow such a leader? Obviously not many. The forty years are considered as the journey of life. The first ten years are the physical development, or learning how to operate the physical form. During the second ten years, one learns the mind and thought processes. The third segment concentrates on the emotional evolvment, and the third is learning to have them operate in union – thus, forty years in the wilderness. We might add that there are many references to the Moses odyssey in other religions. In India, it was Manu; in Egypt, it was Manes, and in Crete, it was Minos. All are texts pertaining to the same person, with a similar trek – namely to assist in the return to the growth of the physical nature. We can safely say that this journey continues today. We are still meandering in that same wilderness as each and every birth occurs, in spite of all that we have achieved. Perhaps it is because we still worship an external God and not the true internal one that is there for us – in the idea presented as the Ark of the Covenant.





In the journey depicted above, we have once again forgotten our higher self. This occurs each time we choose to follow the path of the physical. The portrayal of this biblical struggle paints the attempt to recover from the last shift and the last birth, while being able to operate in the physical world on a better scale. When you think about it, how could a group of people that large wander about for a period of forty years without finding a place to settle? In those days, there were a lot of very fertile areas in the Middle East, ready to accommodate a large settlement. Genesis 13:10: “And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar”. It seems that Egypt was an ideally fertile region. Further, the Ten Commandments were brought forth as laws to guide our lives. Incidentally, were we ever to follow these simple guidelines, the world would be a much different place in which to live, and it would bring us to a changed level of being. We were still attempting to work with the aspect of being physical – or evil, as the metaphor indicates...

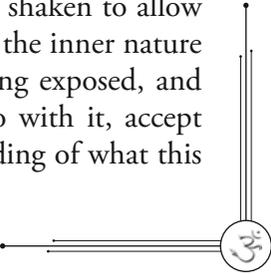
We were not incorporating the spiritual, a union intended in the original agreement carefully preserved in the Ark of the Covenant. The contents of such agreement are actually in Hebrews 8:8-12. In Hebrew 9:4, we have a description of the Ark, but it is not the box that one might envision, as the early religious minds have depicted. It is greater than that. It is not just a material object. IT IS US, once we have reached a higher level of attainment within ourselves. The verse reads: “Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron’s rod that budded, and the tables of the covenant;” “Golden” refers to knowledge attained from Spirit about life, thus the incense on the golden altar. The golden sides represent inner knowledge balanced with the outer. The golden jar is the energy of God held within our heart, and with that only, all things will come to fruition, as in the budding of Aaron’s staff. The belief within you will give you that for which you search, and that spirit will bless it for you, for it has already been given. We may reach a better understanding of the Ark if we study Hebrews 8:8-11. We get an outline of what this Covenant means: “For finding fault with them, he saith, Behold, the days come saith the Lord, when I will make a new covenant with the

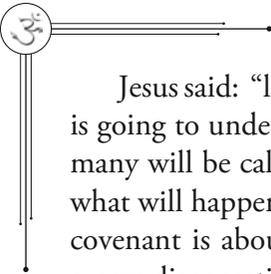


house of Israel and with the house of Judah: (9) Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt [physical]; because they continued not in my covenant, and I regarded them not, saith the Lord. (10) For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind and write them in their hearts: and I will be to them a God, and they shall be to me a people: (11) And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest”.

Here we see a great deal of the Truth about God. He says He put the laws in our minds and wrote them upon our hearts, to give us the knowledge we need for life – the inner nature of Self. Here we also see something that Jesus states later in the book of Matthew: we will all know, and we need not tell others at all. We need not teach others about God or Spirit, for each and every one of us will know within our own selves. It appears to imply that a shift of consciousness is still to come again upon our physical form. The teachings are as personal as individuals themselves are. In that time, no one will have to explain any of it. We will not have to see it in another’s light, as we will know it for ourselves for the experience of it, and in our own light – meaning knowledge.

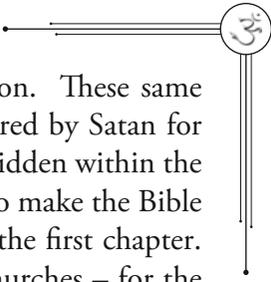
The only other mention of the Ark can be found in Revelation 11:19: “And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.” Well, this should be interesting to most, since these natural events are taking place even while we are writing this book. Jesus mentioned these occurrences in Matthew 13 when He said: “For in such days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be”, and “...the sun shall be darkened, and the moon shall not give her light”. Again, the physical aspect is not the issue. Our reality is being shaken to allow for new systems of understanding to take hold. It is the inner nature of Self-awakening to the very concepts that are being exposed, and there is nothing anyone can do about it, except go with it, accept and not expect. Only those that have an understanding of what this entails will be able to use it.





Jesus said: “let those with ears hear”. That means that not everyone is going to understand, but even if we all did, the Bible also says that many will be called, yet few will come. This is a direct indication of what will happen during a period of transformation. In fact, the new covenant is about things changing to a new level of understanding, a new dispensation. The Old and New Testaments give us this very same warning in a variety of places. Internal hail? No...not likely, except to say that we will be bombarded with new forms of thought. There will be sounds, and quite a real shake up will take place in the inner nature. What we have considered as real will be found to be false. This will occur, because we only believe in the physical aspect, and there will be no foundation for it in the future to come. The next swing will be the journey back to more of the spiritual nature, and logic alone will not work. One must be ready in this arena, so as to recognize the signs of Self. After all, do we not think we all know ourselves better than anyone else? Knowing ourselves is the key to Christdom and the concept of consciousness anyway! We focus on looking outside, spending too much time believing we know everyone else, forgetting that looking inside is more important than all else. It is there that we find the true meaning of the idea of God, as in “the Kingdom is within you”.

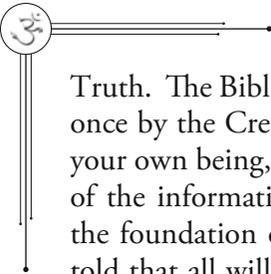
We will leave the concept of creation for now and journey toward the New Testament, so that we may learn to understand the messages of the Master. Even He told us that we may be like Him, and that we may learn to be the cause of life and not its effect. The entire Bible is on the subject of spiritual attainment rather than external religious knowledge. That is why we should not worship idols, or anything outside of us. As mentioned, we have been taught about a God that is located somewhere geographically, and It is not. That is an illusion. This type of worship is another message advising us not to give the external world so much importance or control over us. After all, Jesus told us that fundamentally, what we do here is laying up for ourselves in heaven. He did not specify “heaven” or “hell”. He simply stated “heaven”, in that there is only one place and not two, as we have been taught. This should automatically tell all readers that the physical self is not the most important thing in life. The Bible was – and is – a wonderful road map of life for us to follow. Others have gone before us and have attempted to leave directions, so that all may attain their



goals – not just the few who control the information. These same controlling people will tell us that we will be devoured by Satan for even considering the possibilities of other messages hidden within the pages of the Bible. Creation was a necessary aspect to make the Bible workable, and so much was left out as indicated in the first chapter. These omissions must be the very reason that the churches – for the most part – will tell you that any other teaching is wrong. How can this be possible, when it is all of God’s creation, and all are different aspect of the same thing? There is only one God and one Spirit, by whatever name you may call it. For one to be right and the other to be wrong is fear of loss, and judgment being placed by the religious minds of our world as they grow wealthy by the day.

The next chapter will concentrate on the Book of Isaiah as it sets up the New Testament. Further, we will cover the eighteen missing years of Jesus’ life, as most of us do not fully realize the He was taught all He knew. The Book of John does furnish some hints in that matter. He had traveled to different regions of the then known world, to learn from the ancient Masters, all of which sponsored by the three wise men. He went to attain the wisdom of life and, for the most part, it is the very reason why the Bible does not contain this information. If He was “taught”, what value would religion have, since we could all learn this knowledge and become what He was? Hence, it was removed, or hidden from us. He left us a trail to follow, and ways to institute what He was showing us about our very own nature: the nature of Self, working with the Divine Mind, the Creative Principle. We will offer what was discovered in my own personal search for the Truth, along with others who journeyed to the very same lands to seek the wisdom of ages. This knowledge is still available today for those who are willing to search for it. This means that we must earnestly look for such truths rather than just rely on books. Sometimes, we may have to travel far and wide and not sit at home to view only what is on the Internet or the television screen. In so doing, one absorbs solely what the producers have chosen to shape for their advantage, generally to the detriment of the Truth.

The biblical texts foretold that being misled would happen, and so it is. It is asked that you read with an open mind and heart. Consider the possibilities of what we could become, should we know the real



Truth. The Bible also confirms that God is us. We are told this twice: once by the Creator, and the other by Jesus Himself. Be open unto your own being, for the true grace of Spirit will be before you. Some of the information will surprise and even shock you. It will shake the foundation of your belief system. In the Book of John, we are told that all will be made clear, and so it shall. Of course, the most asked question is: what is the Truth? We may never know, but by the same token, things will become clearer so that we can work with them and fully absorb the value of their inner messages. The truth will show itself within the real kingdom of life: the human form. It will show itself only to those that seek these messages. The house that God built is not of wood or bricks. It is inside you. Consider this: does religion truly wish the return of the Christ? If He does return on earth, will He be pleased at what He sees? No one knows for sure until that time comes. We all know there are things that are hidden from us, merely by the way the Bible is written. The omissions hide the truth, but if we were to discover it, could it not change our very lives for the betterment of all? It would offer a greater reliance on the spiritual side, because our eyes would be opened and we would truly see greater things. It would be so, for the mystery would be removed for all to behold.

The following chapters will expose why Christ came to fulfill the prophecies of Isaiah. They will give you a glimpse of the one known as the Christ and, according to Isaiah, the one to come bringing redemption. We will discuss Jesus and Mary Magdalene's relationship and why it was the physical representation of the Creative Principle. To know what He was taught is a revelation unto itself. As have others, I have confirmed this for myself. I listened to biblical advice: "Knock and the door shall be opened... Ask and ye shall receive". If these two ideas were not put to the test, neither would be of any value, would they?

We will discover the messages of the Master through the words of the four main gospels of Matthew, Mark, Luke and John. First, however, we must understand the words of the ancient Master Isaiah that led to these gospels and the New Testament as we know it to be. We will also explore the experience of the Book of Revelation, a book that informs us of the unfolding of the soul and spirit, and what we may anticipate by working with the true nature of life, thus enlightening the soul housed within us.



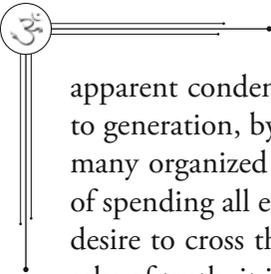
Isaiah

*“Faith is to believe in what we do not see,
and the reward of this Faith is to see what we believed.”*

St. Augustine

It is a fact of life that most of us have not spent an inordinate amount of time reading the messages that the ancient Masters left us as their inspired legacy. When we do open one of their books, do we really understand what these wise persons attempted to convey? Today, because of the stigma created by the methods and mindsets used in teaching these messages, they are mostly considered insignificant and/or ignored. Research and studies recognize that the stirring talents of these teachers of old are beyond compare when weighed against those of our modern societies. In this era, we tend to think that we know more than the minds of the distant past. It may be correct in some instances, but only from a technological perspective. From a metaphysical point of view, however, it seems we know less than ever. The rapid advances of our technology have virtually erected multiple barriers around our own thoughts and our very lives. They have become stumbling blocks in the guidance that is very present within the pages of the Bible and other texts as well. This predicament is compounded by the way it has been presented to us for the past sixteen centuries. It is my perception that, because of this, we now discount the invaluable lessons from the ancient Masters that we should earnestly learn and apply.

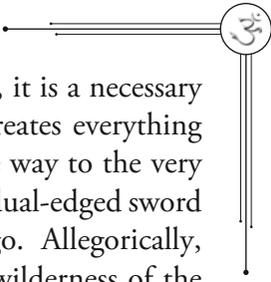
There is another factor that we can call inbred fear, fear of what others may think of us, were we to use these ancient tools in exercising mind and emotion. We have been told that it is heresy if we look at them for any other reason than what religion has dictated. Heresy against whom? God, or the religious organizations? If we were to consider what the words truly mean and tell us about ourselves, we could hold the very keys to our true nature. This fear stems from



apparent condemnation over a long period of time, from generation to generation, by the majority of the various clergies belonging to the many organized churches of the world. With the continuous threat of spending all eternity with the likes of Satan, why would the masses desire to cross that threshold and swim against the current? For the sake of truth, it is well worth the journey. For the sake of lighting the way for others to break the bonds of mind and thought, it is worth the walk through the ideas that ever flow forth in the torrent of the mind. Buddha once stated that our mind is like a tree filled with chattering monkeys. At times, the chatter can be incessant, especially when it comes to fear – or the notion of fear - from so many directions. It is especially acute when we are approached by others on the subject of the Bible. As an example, some believe that they are on the side of right, which implies there is a wrong. Only the warm glow of the light of Truth can solve these variations on life.

As with the symbol of Yin and Yang, the Book of Isaiah is perfect in its symmetry of mind and heart, generating great feelings as we read it. It flows easily, even though early religious thinkers have undoubtedly mistranslated it. Perhaps Isaiah's clever use of metaphors and symbolism was not fully grasped by those who worked on his writings at the time. In a sense, they may not have applied the full faculties of their whole mind, as did the original writer. Referring again to the symbol of Yin and Yang, we see the visual perfection of two similar geometric patterns representing the light and dark side of thought and feelings, working in harmony, in unparalleled balance. In that respect, do we not all bear our own Satan, or the dark side of the mind? In our spiritual moments, do we not bask in the warmth of the illumined side? Isaiah leads us toward the simple principle of balanced thought. After careful deliberation, it is perceived that this great prophet is talking about the whole mind of the human that, for the sake of metaphysical dissertation, we will break down into parts or building blocks that create the thoughts and the feelings inherent to this style of being.

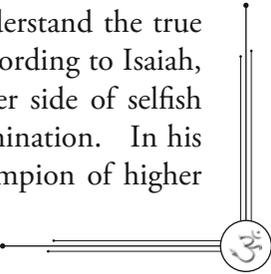
In essence, the Book of Isaiah describes the ego that resides in the human form. It is built-in within each of us as our own creative principle, to complete the “image and likeness”. Today, many authors and speakers tell us that the present ego mindset is a dying attribute

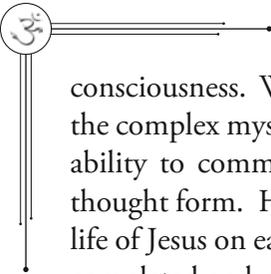


in our society – and this may be the case. However, it is a necessary aspect for the functions of all Homo sapiens. It creates everything in and about our lives, from the beauty of it, all the way to the very destruction of it. Even Jesus compared Himself to a dual-edged sword that can cut in either direction, as can the human ego. Allegorically, one swing of the sword can create splendor in the wilderness of the mind, yet the next motion may cut to shreds that which was created – for a myriad of reasons, whatever they may be. In observing our society, one may sense that we do not necessarily know how to truly use the “whole” mind. We are taught to use it only for analytic purposes rather than earnestly open to the most awe-inspiring tool in God’s creations. Contemporary intellectuals should not dwell on the destruction of the ego so much as they should on the reshaping of it in the proper direction. We should learn to use it in a different state of mind and wield that sword with all the attributes of knowledge. Both are instruments of God that can be used for higher purposes, fully balanced in compassionate thought, rather than self-serving goals toward which we show a definite conditioned propensity.

Isaiah paints the human mind very accurately, weaving his inner wisdom into his words. He shows us all the facets of mind and thought as he describes how the ego manipulates both in its creativity. Indirectly, he teaches us how we may make better use of it by seeking higher levels of consciousness. He walks us through the lower physical domination of these priceless attributes. He points out the sensual reflections generated by our emotional characteristics as they intertwine themselves, seducing us into acts that we tend to think we are unable to control. Were we to comprehend his symbolism, we could detect this seduction of our own selves, and how it was/ is influential in giving away the powers with which we have been endowed. He implores us to reach out for the higher consciousness of Self, so that the ego does not overpower us the way it has and does, to this very day.

In our modern era, it seems we still do not understand the true significance of thought, life and “whole” mind. According to Isaiah, most of us have turned our lives over to the darker side of selfish and self-serving thoughts to a point of absolute domination. In his own way, he was indeed a true prophet and a champion of higher

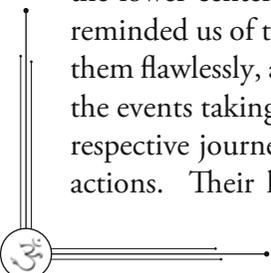


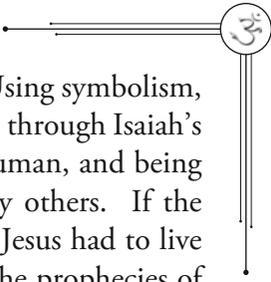


consciousness. With the power of a “whole mind”, he could penetrate the complex mysteries of human form and life itself. He had the great ability to communicate with the higher mind as well as the lower thought form. His intuitive capabilities were such that he foresaw the life of Jesus on earth, thus paving the way for the New Testament that completed and complemented our current Bible.

This chapter will uncover the metaphysical connotations contained in the mystical wisdom and words featured in the Book of Isaiah. When one reads all sixty-six chapters, the first impression is that they were written by a very angry man. It is not truly the case from a metaphysical perspective. At one time or another, we all have our inner arguments pertaining to the pros and cons of a given issue, and we do look at the higher and lower of the thought forms for answers. Isaiah simply recorded such mental disagreements so we could weigh them, in order to understand the reasons and the outcome. He shows the pitfalls expected on both sides of the discussion. His style can be compared to a conscious mind communicating directly with the lower corporeal form. The goal is to have the thought process shift from the dominant physical influence to the higher realms of the mind. Thus, Isaiah emphasizes the fact that the lower thought form had become out of control, outweighing the higher levels of divine mind. Philosophically, it could be construed as the lower energies polluting the higher concepts, while sinking in the quicksand of life. Sadly enough, this situation still exists today because we have not yet grasped the idea of inner truth and we have not learned to rise above the pull of our material world. In truth, the pull has become stronger over the years, just to keep up with the neighbors.

The Master mentions Isaiah many times in the New Testament’s four major Gospels. Jesus came to fulfill his prophecies and, in the process, became a model of the higher principles flowing through the living body. He demonstrated the power of the divine mind over the lower centers. In those same Gospels, He and John the Baptist reminded us of the prophecies on several occasions and both executed them flawlessly, as intended. Even the timing was perfect, considering the events taking place at the time. They both began and ended their respective journeys teaching the elation of higher thought forms and actions. Their lessons pertained to the equality of mind, thought,

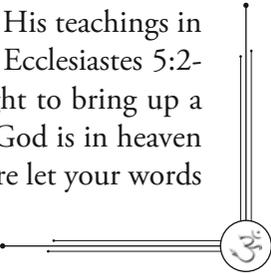


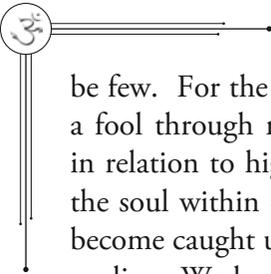


emotion and life, all working as a complete union. Using symbolism, their original intention was to show and demonstrate, through Isaiah's wisdom, the true significance and power of being human, and being above all else without the need to be dominated by others. If the people of the period were to recognize the Messiah, Jesus had to live that life on the very narrow path that led to filling the prophecies of the forefathers.

When reading the Book of Isaiah, one may notice the repetitive style of his writings. They were formulated to give the reader a better opportunity to grasp the different states of the human mind, and Jesus understood it completely. From the divine perspective, the Christ mind is the one that operates in unequivocal union with Self. Isaiah shows us that it is available to all of us if we unify the parts of our minds into a whole and cohesive operation. The members of our modern society do not necessarily comprehend this fact because of our present accepted mental fragmentation. As a result, you will also note that we will be using a similar style, to bring forth and emphasize the deeper meanings of this ancient text. Where it is appropriate, we will attempt to shorten the concepts, but we will repeat them as often as necessary to bring about a more profound comprehension of such biblical wisdom pertaining to mind and the accomplishment of divine mind and thought. It may help to lead us toward the taming of the ego into a more usable human direction.

As in the previous chapter, we will not cover each word or each sentence. Instead, we will offer the metaphysical meanings discovered within each of them that encompass the main attributes of the mind and thought forms. Were we to stop at every word and every nuance, this chapter would take on the thickness of a complete book. Nevertheless, it is earnestly perceived that the Book of Isaiah must be included in this work if we are to understand the higher teachings of the ancient Masters, to include Jesus Himself. Was He not the living example of what we can all become, should we so choose? Not only is it a matter of choice, but it is also a matter of His teachings in the New Testament. Let us offer a few words from Ecclesiastes 5:2-3: "Do not be hasty in word or impulsive in thought to bring up a matter in the presence of God (Divine Mind). For God is in heaven and you are on the earth (thought and form) therefore let your words

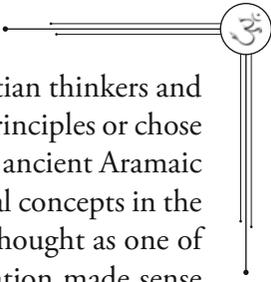




be few. For the dream comes through much effort, and the voice of a fool through many words.” The mention of “God in heaven” is in relation to higher consciousness. “Earth” expresses the notion of the soul within our corporeal shell. It conveys the fact that we will become caught up in the issues of the physical environment in which we live. We have all missed the above standpoint, for when we pray or search for something, more should be done through actions than through words, especially in the eyes of others in our everyday life. The quote also refers to “much effort”, but it is an inner effort, and a very steep climb at best.

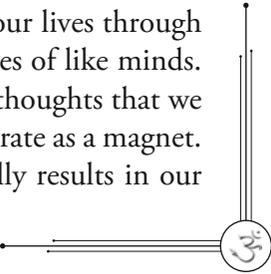
The very first chapter and verse in the Book of Isaiah opens with a very powerful statement that can be conceived as the most important key to the rest of his work. It is significant because he begins with a vision, a vision of higher understanding or an inner view of his consciousness. It also implies that it is in a very sacred space within himself, as though he went to the high places in a state of meditation. In those days of long ago, in that region of the world, this state of mind was a very common occurrence. The metaphor relates the conversation between his own divine mind and thoughts and the lower, generated ego thinking, advising us that we must journey through this process in order to attain the higher state of awareness. Fundamentally, it is a vision that interweaves the higher and lower forms of thought, and the inner conversations between the two aspects. It is brilliantly depicted with the use of admonishments from one to the other. It is the soul, the voice of conscience, communicating with form.

Isaiah 1:1 reads: “The vision of Isaiah the son of Amoz, concerning Judah and Jerusalem which he saw...” For many centuries and today, those who read the above quote immediately imagined that Judah is a person and Jerusalem is a place. In essence, they were a state of being. In his invaluable “Metaphysical Dictionary of the Bible”, Charles Fillmore explains that “Judah represents the spiritual faculty that corresponds to accumulation or increase in the mental [aspect]”, while Jerusalem is as follows: “In man it is the abiding consciousness of spiritual peace, which is the result of continuous realizations of spiritual power tempered with spiritual poise and confidence”. Granted: Judah is also a Biblical personage and Jerusalem is indeed a city. The question is: were these created originally as higher representations in



the material world? It is obvious that the early Christian thinkers and theologians were not cognizant of the metaphysical principles or chose to ignore them. They did not go any deeper than the ancient Aramaic words inscribed on the scrolls and interpreted spiritual concepts in the material sense, while overlooking the human mind/thought as one of the potentials. At the time, their physical interpretation made sense to them, hence, they moved from mind and consciousness to a purely material text. We must consider the fact that there were no great psychologists during the period involved in the development of the Bible. There were only superstitious minds and superstitious motives. Jerusalem may be a geographical location, but it is also a place within the individual. Judah is a higher state of being, as is God. In truth, “Judah” and “Jerusalem” were/are the ability to operate in full, higher spiritual consciousness, while basking in spiritual peace. As the Master stated, the qualities mentioned above are within all of us. Why should we look outside for what we already have?

In reference to “Judah”, Isaiah was very aware that his vision was one of higher consciousness, including its ensuing interactions. He had attained the inner realization that he and everyone in the world must fully recognize and reach those high levels of awareness. In that moment, he knew that any and all thoughts are interweaved through a universal consciousness, which, in essence, connects all of us to each other. If it is so on the inner plane, it stands to reason that there is an outer or physical similar correlation on the same discourse, thereby reinforcing the link. As an example, if our society is plagued by individual problems that generate anger in thoughts and actions, we collectively contribute to thoughts and acts of war. Conversely, the same principle applies to a society at peace with itself, operating on love, consideration and compassion, therefore encouraging personal and global harmony. Deep within each of us is that knowledge. It is how we understand what another person is feeling or is experiencing. It is as a source of information from one human to the next. In our current era, anger is passed on much more than unconditional love, and herein lies the day-to-day struggles. We create our lives through this very same vehicle. We draw to us the experiences of like minds. It is always in motion, answering our requests. The thoughts that we send forth in all of our mental and physical states operate as a magnet. They generate an electromagnetic field that eventually results in our

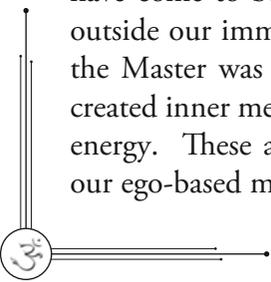


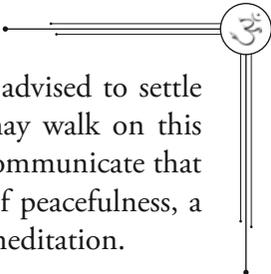


outcomes, and it is steered by our simple choices. Isaiah attempts to have us realize and accept this concept.

Allow us now to expand on the word “Jerusalem”. As mentioned earlier, it is a “dwelling of peace”. It is the idea of inner peace, a meditative state of consciousness. While in this state, there is no struggle and no inner argument of any kind. In essence, it is the balance point of the ego-based mind and thoughts, and it is where we find peace, since there is no pull from any side of the mind. In the Eastern context, it is the void or the gap between thoughts. It is a silent and sacred space where there are no chattering monkeys. In its ideology, mental confusion or chatter must be forgotten and silenced to enter the gates of Jerusalem - that harmonious, serene state of being. The vision was indeed about consciousness and knowingly interacting with it. It would appear that this important revelation is the reason why this prophet outlined the New Testament and shaped the future image of Jesus –the Prince of Peace, or a state of being. The Master was the absolute incarnation - the end result - of Isaiah’s prophecy.

“Be still and know God”. The Far Eastern concept conjures a place of silence, while Isaiah’s vision brings us to that place of peace, one being similar to the other. Not only are we able to invoke this, but we should attempt to reach that stillness within our physical minds in order to be peaceful on the inner plane of Self. Once we reach this spiritual climate, we can release all aspects of inner war and enter the gates of Jerusalem, knowing that consciousness will return our feelings in like kind. Today, when we look around us, we can clearly see that this potent state of being is being negated by individual thoughts of inner struggles and conflicts. That internal war is between the dark and light side of the mind, influenced by the outside environment. Jesus said that we are to first reconcile with our brother and not to show belligerence to our enemies. With the indoctrination that took place from generation to generation for some sixteen centuries, we have come to believe that those are people – and events – that are outside our immediate circle. That is not the case. Metaphorically, the Master was advising us, as was Isaiah, to be aware of our self-created inner mental adversaries and struggles, and not feed them any energy. These are our very own eroding thoughts emanating from our ego-based mindset and that we term as negative thoughts. Thus,



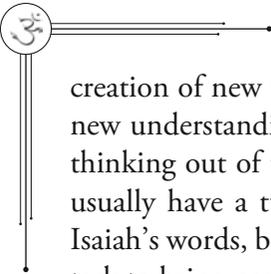


in order to reach that inner plane of peace, we are advised to settle whatever issues we have with others, so that we may walk on this sacred ground within our minds. In turn, we may communicate that elated feeling to others through our attained state of peacefulness, a very natural by-product of continued and repeated meditation.

Isaiah 1:2 & 3: “Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master’s crib: but Israel doth not know, my people doth not consider.” Once more, let us define “Israel” in metaphysical terms. It is not the country that we know today. In Isaiah’s mind, it is what Charles Fillmore describes as: “...joined to Spirit – man in his true, inner, spiritual consciousness sensing his oneness with the Divine and holding faithfully to God as his support and supply...” It is the original intention of creation as opposed to a geographical location. We turned toward the lower thinking style, therefore recognizing Judah, Jerusalem or Israel as tangible material entities rather than states of being and higher principles. This same mentality is found throughout the Biblical texts. We turned away then, and we certainly are now. In reality, we have been led blindly along the lower road by well-intended teachings that are actually our own doing. They came from our material minds and were generated by what we call experiences – through the lower natures of thought and form.

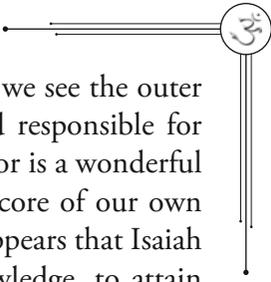
The above verses support the assertion that we choose the inner conflict over inner peace. It is preferred merely to shore up the material world that we consider a reality while traveling the well-worn road of the old mind and thought. After all, it is what we created. Like God – the Creative Principle – we tend to support what we engendered. Unlike God, however, we do not let go. In essence, we ignore the idea of a higher consciousness and its peaceful nature. Based on that disregard, we continue to support our own inner war or conflict, veiling the inner side of life. It further gives us the illusion of separation and the human concept of duality, all caused by the lower thought forms that we all tend to use in our expressions. Thus, we remain ignorant of the higher principles.

The children mentioned in the above metaphor symbolize the



creation of new thinking about old experiences, or working toward a new understanding of an old viewpoint. We have brought this new thinking out of the mental patterns of our pasts, and with which we usually have a tussle. This is why we see the notion of a revolt in Isaiah's words, but as he writes it, it is an inner revolt. It is not an easy task to bring past and present into balance. We have difficulties with it for periods of time, or we ignore it. Eventually, an extended mental debate or revolt will return to its creator. When we begin to nurture new ideas that get trapped in the old grooves, we may think about the parable of the new wine being transferred to old skins. These old mental grooves come into play specifically because we attempt to blend the new with the old. It generally triggers that revolt from the dark side of the ego-based thought. The innovative approaches and the past patterns are all intertwined together, yet they are so subtle that we do not notice the latter appearing on the scene again, until we begin to feel a sense of frustration. Subsequently, we wonder how we got drawn back into the old fold.

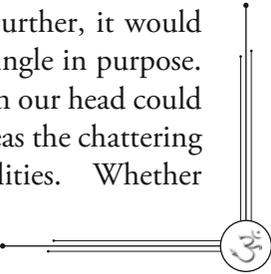
The perfect example of a new thought would be your desire to stop smoking or give up something that you have been doing for years. At that point, the old habit of smoking generates the inner rebellion. It will probably fight you and your wish to change. During the course of this internal conflict, you will continue to smoke and remain on the old familiar path, since it seems to be the easier thing to do. Even that layer of anger will surface and join in that inner rebellion, as part of the old ego creating a diversion in your resolve. This occurs because we are giving importance to the old way by opposing and defying it. In Eastern philosophy, the third law of Karma tells us that "what we resist will persist". It is therefore wiser not to resist, but simply acknowledge your decision, and move on until the new pattern develops roots. This will generally settle the rebellion and unfold the new path and direction. The desire to shift patterns will continue to rise, and it is a simple matter of nurturing it until it reaches fruition. Most of us will state that it is too difficult. That thought will only bring defeat as the inner struggles multiply, to demonstrate Isaiah's rebellion. His expression of truth clearly indicates that outer conflicts are created by the inner individual dissensions, since we are all connected through a universal consciousness. When we see the reflections of ourselves in the mirror of life, however, we do not seem

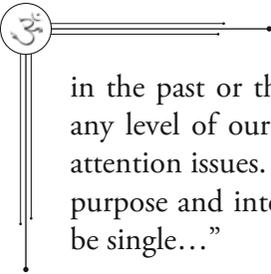


to really gaze at who is looking back at us. Instead, we see the outer world and others, thinking that we cannot be held responsible for events and circumstances surrounding us. This mirror is a wonderful instrument of truth, a tool for earnestly seeing the core of our own persona and its relation to the world around us. It appears that Isaiah wants us to grasp this concept and apply this knowledge, to attain peace with personal or communal circumstances, even in the face of adversity.

The final words in the quotation cited above are: "...my people doth not consider [understand]". Isaiah's implication is simply that we do not understand the flow or current of thoughts within our own minds. Throughout the Bible, you will find many words such as "people", "multitudes", and even "shepherds tending their flocks", along with other biblical surnames. These words are systematically registered by the reader's mind as dictionary definitions or persons, and were translated as such by those who compiled the ancient codices. In our material environment, we have been taught to accept them as they are, rather than their metaphysical connotations. All are metaphorical in their nature, as symbolism for those who strive to reach a higher school of thoughts. In this context, we can understand the Buddha's statement when he said that our minds are "peopled with thoughts". In our heteroclitic society, we could easily state that our heads are being overpopulated by a race all its own.

The issue here is that we do not necessarily know the mind or the ego as well as we think we do. The mind gets away with what it does to us. It is as though we have flailing brainpowers that seem to be perpetually out of control. Isaiah conveys that message in very few words. In this part of the world, we are not taught to focus our mental process, a practice that would ultimately influence and enhance all of life. Could that be the advice given to us by the Master when He said: "Be single in purpose"? To know what our thoughts – or people – are and why they infiltrate our gray matter is quite achievable, and it would control any overpopulation of thought. Further, it would enjoin the feeling of peace to the concept of being single in purpose. To select a specific thought among all those that roam our head could be compared to a mental birth control process, whereas the chattering monkeys would not overrun our thinking capabilities. Whether

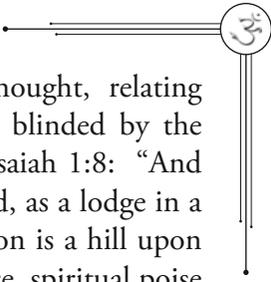




in the past or the present, we have not been taught this practice at any level of our educational system. It is no wonder that we have attention issues. We could very simply engender new thoughts, with purpose and intention, as Jesus suggested. "...If therefore thine eye be single..."

The flaw in our physical way of thinking is further confirmed in Isaiah 1:5 & 6: "...the whole head is sick, and the whole heart is faint. From the sole of the foot even unto the head there is no soundness in it;" and it still exists today. The prophet openly refers to the fact that we do not trust the higher path of life. It appears that our egos, influenced every minute by the glitter of our self-created lifestyles, no longer allow us to walk in faith, a quality that emanates from the heart. To walk in faith is proceeding with what we feel of Truth, rather than what we see or think of Truth. Isaiah tells us that the "whole head is sick". Were we to ponder upon this for a moment, we may discover that the heart would follow, due to the overcrowding of the mind by purely physical thoughts. This implies that we pursue the alleged rewards of a material world, forgetting that, like the Christ, we are creatures of light. When we reach this level of contamination, the mind will inevitably be affected, as will the heart. The body will follow and can manifest ill health.

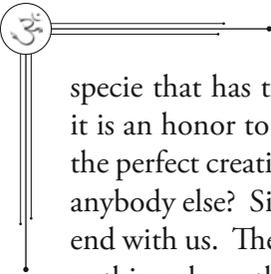
Our thoughts – as they are – have led us away from a spiritual form of life. The mental pollution that we have generated guided us into the dark side of what was intended to always face the light. For many centuries, we have lived merely for the illusionary rewards of material gain and nothing more. The "whole heart is faint" because, through the fogs obscuring our minds, we have forgotten our true emotional bodies and the path to the soul. When gauging the wonders of creation, we can safely state that the mind is one of the most powerful elements in the universe. Sadly enough, we have allowed it to corrupt our spiritual attributes simply because we turned our backs on them. We have indeed forgotten our first love. However, this situation can be remedied, even if it is one individual at a time. It is a matter of returning to the balms found in the higher levels of consciousness, to soothe our hearts and thoughts and bring us to a more peaceful inner state of living. We must return to that important true path of life, the one that we have ignored the most.



The next verse follows the same trend of thought, relating allegorically that we live in the realm of illusions, blinded by the material side and naively believing it protects us. Isaiah 1:8: “And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers...” Who or what is Zion? Zion is a hill upon which we find Jerusalem – an intended place of peace, spiritual poise and confidence. Again, the early religious minds took the meaning literally. From a metaphysical perspective, it is that inner part of us where the sun shines eternally and radiates the warmth of the heart, not just for our comfort but also for the comfort of those around us. It is a fortress of happiness, “where high, holy thoughts and ideals abide” (Charles Fillmore). Did Jesus not tell us: “Ye are the light of the world. A city that is set on an hill cannot be hid.” He also reminded us: “Neither do men light a candle and put it under a bushel, but on a candlestick”, and: “Let your light so shine before men...” These statements are not for the few, but for all of us, everywhere. Following the words of the Master today would be a long and arduous task, for we would – and need to – remove all the mental pollutants to which we have become accustomed. Under the present circumstances, our inner lights appear dim, as though they were projected through a very dense fog.

“Blessed are the pure in heart...” The heart of the human is indeed a true reference point - connected to the soul - that gives us the joy to love all of life in a very sacred way. As 1 Corinthians 6:19-20 states, are we not the temple of the soul? That life should be free of the external conditions that we have imposed upon it through our gargantuan egos. The shining light of the soul is our refuge, built of solid rock, and it radiates through our very hearts. Like the daughter of Zion, we are hiding from what is in plain sight. We are hiding from our own emotional bodies. We even shy away from loving our own being. This is a result of the conditioning during which we have been taught to believe that self-love is an egotistic trait leading to arrogance and conceit. Should we consider ourselves less than who we are?

We do not seem to recognize the awe-inspiring nature of the human form and the ability to live the way that we do. Were we to view ourselves in this fashion, the effect would be one of humility, as the creative realization of life. As mentioned earlier, we are the only

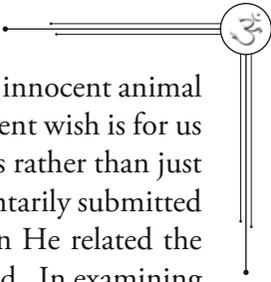


specie that has the ability to even comprehend life. Because of this, it is an honor to be part of it. In truth, if we do not love ourselves as the perfect creation of a benevolent God, how can we love anything or anybody else? Simply stated, we cannot, for what begins with us must end with us. There is no other way. The Master taught us that there is nothing above the natural law of the universe. It is called karma, and that is what He was telling us.

Why would one seek protection in a vineyard? Or in a cucumber patch? How could one hide in either? What would be so threatening to warrant such behavior? It may sound frivolous, but it is in essence what we attempt to do. Anywhere we may be, we hide in plain sight, in the hope that no one will notice our watchful presence, how we are feeling, or the potential insecurities in our thoughts and emotions. The interesting part is that most of us do notice, because of our connatural nature. If we were to stop hiding our true value, the very key to life's wisdom would be before us. We do not see it in the mirror's reflection because we only want to see the corporeal shell. By doing so, we simultaneously hide from our own emotional aspects, thus concealing it from others as well. We could almost define this as a revolt created by insecurity.

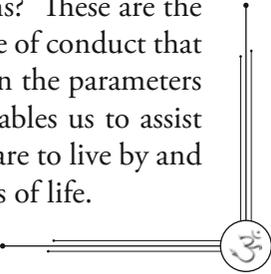
This demeanor makes us hold back the love that we all so desire to share. We must learn to release our emotions and warmth of heart. Let them soar to celebrate life in joy and unconditional love. They are original gifts from the Creative Principle. However, our present behavior reminds us of Adam and Eve hiding in the garden of life. As long as the physical mentality dominates us, our lifestyle will maintain control even over our emotional attributes, and we will continue to hide in plain sight. Thus far, it seems to stand true, but we can break from this unfortunate behavioral incarceration through divine expression. Isaiah implies that very thought in his metaphor. We have bound ourselves in the eyes of judgment and condemnation and are unable to see life as it really is. Somehow, we see only what we wish to see.

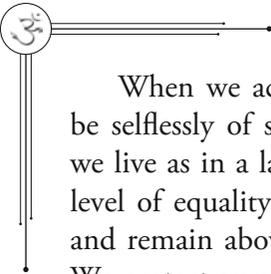
In the subsequent verses, Isaiah tells us that we bring material/physical offerings to God, thinking that these sacrifices will please or appease It. This notion begs the question: how do you offer material



things to an ethereal spirit? How will the blood of an innocent animal appease a God of love? It seems that God's most fervent wish is for us to give all of ourselves, using all our natural attributes rather than just the physical sensory system to which we have so voluntarily submitted and adapted. Jesus echoes the same sentiment when He related the story of the woman that gave away all the little she had. In examining the way that Isaiah phrases it, it would appear that the heavenly form – the soul – is rejecting us. In reality, it is not. It is attempting to let us know that it does not seek the material world. Its goal is for each of us to knowingly turn to the divinity of Self and, following the events of the Garden of Eden, carefully weigh the choice of good and evil. It is another way to let us know that we cannot manipulate our spirit through illusions. All the Creative Principle could ask is that we merely offer truth in our expression. Does it not operate from this very perspective? That is what the prophet wants us to understand. Since we are in Its image, should we not follow through? We see illusion, and It does not. Reality is what It created, and for centuries, we have ignored it and live in a less than divine, human-made fantasy world.

Isaiah 1:16: “Wash you, make you clean...” We find the same advice in the Book of Matthew, when the Master reminded us that we should not wash only the outside of the cup but concentrate on the cleanliness of the inside. In both metaphors, the intention is to clear our minds and emotional bodies of all thoughts and actions of a physical nature, for at times, they may build regret within us. We must sweep away the confusion brought on by our rebellion toward life's events and experiences. We must be able to forget the past, to make room for forgiveness. After achieving this inner cleansing, we can then focus on the higher principles of thought. To further emphasize his point, Isaiah goes on to say – in Isaiah 1:16 & 17: ...put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment; relieve the oppressed, judge the fatherless, plead for the widow.” Again, in the Book of John, do we not hear Jesus say: “Sin no more...” on two occasions? These are the lessons asking us to adopt a compassionate social code of conduct that will relieve these physical burdens and leave us within the parameters of spiritual thinking. To follow this simple rule enables us to assist others without getting caught in their illusions. We are to live by and for our connatural aspects rather than the separations of life.

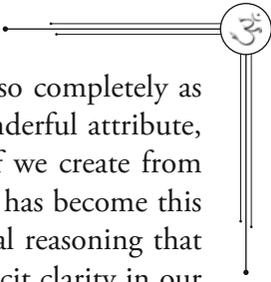




When we achieve this marvelous state of mind, we are able to be selflessly of service to others. Through the eyes of the Master, we live as in a large family where every member can reach a similar level of equality. This is how we keep the inside of the cup clean and remain above the turmoil of life, while assisting the innocents. We protect ourselves from inner fragmentation, unlike those who are confused as orphans of their emotions, or allow the widow to separate their hearts from their souls. Purity spells the difference between the higher and lower forms of life, along with the balance of body and spirit that generates our natural union toward wholeness. Isaiah tells us the passion for life is what will save us. If we do not muster that feeling, we will be cut down by the sword of the mind that controls the tongue. It represents the expression of our thoughts and our minds, the expression to others in this world about what we think. More importantly, it exposes the expression on how we live and feel, and what we seek to fulfill in this life.

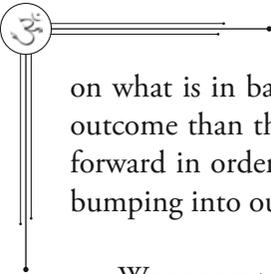
Isaiah 1:18: “Come now, and let us reason together...” In our modern era, we have interpreted the verb “to reason” in a variety of ways. The most common is “to analyze” words, people or events. That is not exactly what the prophet had in mind. The depth and meaning of his simple request are directed toward balancing our schools of thought, balancing the left and right brain in order to reach higher consciousness. One side represents logic and physical environment. The other is the soul response, the higher creative side of thought. To reason is to apply the unification of both as a cohesive principle symbolizing the oneness of body and soul, the joining of our feminine and masculine aspects. To accomplish this is far from analysis, and closer to touching the divine mind.

The Bible and other ancient texts often refer to the infinite omnipotence of such union. For instance, the Nag Hammadi tells us: “...make the two into one and say to the mountain, move from here to there, and it shall be given you.” Along the same lines, in Matthew 21:21, Jesus points out: “Be thou removed [the fig tree], and be thou cast into the sea; it shall be done.” We have been given that ability, providing we can bring forth the optimum balance between body and soul, merging them as the true Spirit within our mortal shells. No other living creature of this world has this absolute opportunity



to command such feat of creation, or to fulfill life so completely as we do. Isaiah's purpose is to present to us this wonderful attribute, the magnanimous gift of the Creative Principle. If we create from confusion, the result will be more confusion, and it has become this way on a global level. We do not apply the internal reasoning that we have discussed; therefore we cannot obtain implicit clarity in our actions. We must realize that the outcome is a product of internal "analysis". Reason, on the other hand, would allow for the natural flow of mind and thought, paying attention to what we hear and feel within us. It is a part of the process of perfection, knowing that this perfection is unfolding in a constant state of motion. We must not compare the sacred chambers of our own temple to those of others or to the outer environment, no matter how strong the temptation may be. We should allow our soul to do the reasoning for us when it comes to matters of the world and the reflections it shows us. This self-knowledge is released from our soul, through the guiding light of the heart. These two priceless attributes are our personal spiritual counselors, gifted to us by the Creative Principle for our life's journey.

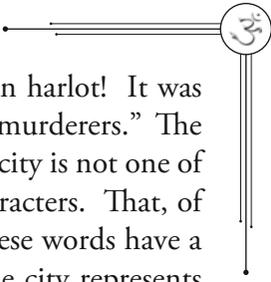
Isaiah 1:18: "...though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." The symbolism in these words invokes an image of the inner cleansing of the mind and thoughts, resulting in the release and eradication of old ideas. This time, from a religious perspective, it is the soul recognition of such spiritual shift, and its offering of forgiveness. As we read the many verses, we must realize that they all work in union with each other in order to emphasize and solidify Isaiah's thinking on the importance of purity in the mind of consciousness. It is something that we can do ourselves. If we are unable to reason and release the issues of yesterday, we continue to repeat the same process time and again, as the soul waits ever patiently for our own awakening to life's true simplicity. Reasoning is clarity and purpose. Analyzing may create confusion and a mental fog. Still, in any given moment, we have the opportunity to purify the inside by removing the heaviness of the emotions brought on by regret or even guilt attached to previous events. The latter can only be viewed if we look backward, as we are wont to do. We do it so much that we do not clearly see what we do in the present. Thus, if our present thoughts or actions are based



on what is in back of us, they may lead us to a completely different outcome than the one we are seemingly choosing. It is best to look forward in order to see what is coming at us, hence we would avoid bumping into ourselves or others on the road of life.

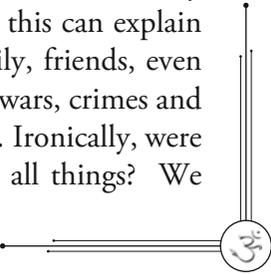
We appear to be the only specie that will not only record events in our memories, but we will hold on to them, especially if they are not as pure as the driven snow. Rather than merely deleting them from our memory banks, we seem to insist on generating the idea of being prone to mistakes, failures or errors in judgment, and even developing a self-made guilt feeling. In reality, none of this exists - except in our mind. It all stems from the way we see and accept – or even reject - ourselves. We can either reach for the negative thoughts of the past or for the bright light of a better future. This decision also depends on who and what we allow to control us. Is it emotional control through dramatic experiences or behavior? Is it mental control applied by others through our perceived insecurity? Is it the issues of our outer environment?

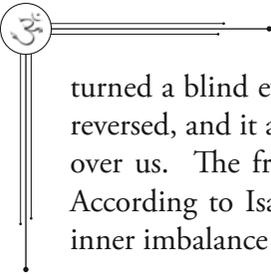
We have a natural propensity to cling to the concept of duality, or the separation of body and soul. Isaiah uses color in this metaphor to point out this widespread misconception. Red is the color of the passions of our heart. Once again, however, the outer world drives these inner emotions and thus influences the way we feel about ourselves. The true power of being is within the soul, and when we operate from that level, life can be as soft as wool. Our physical/material issues become true passions of consciousness. The illusionary, harsh realities that we think we see and experience are perceived with a more tolerant attitude and can become wonderful enjoyments filled with innocence. In Isaiah 1:19, the prophet goes on to say that if we consent to and obey the higher principles, we shall have the best that life has to offer. This consent comes to us by recognizing the truth of who we are, the “image and likeness” of our Creator – and we are nothing less. It is quite a simple task if we listen to the voice of our hearts and follow the guiding light of our emotions. Somehow, we manage to convince ourselves that it is more complicated than that... Could it be that we have chosen the path that leads toward the contamination of our inner Self, a path that we call sin?



Isaiah 1:21: “How is the faithful city become an harlot! It was full of judgment; righteousness lodged in it; but now murderers.” The words themselves paint a rather dim picture, but the city is not one of bricks and stones, inhabited by somewhat shady characters. That, of course, is the initial image that enters the mind. These words have a much deeper spiritual significance. Allegorically, the city represents the heart center of our emotional body. It tells us that our hearts were once faithful to the Creator’s original intentions, living through the experience of what we feel, without restraints or conditions. Over time, it appears that our hearts, or the city within our personal universe, abandoned that faithfulness and traded it for the deceptions of a harlot, much like selling ourselves to life through our feelings. Faithfulness is synonymous with truth and loyalty. In our modern era, there are indications that we have failed this test of life. Since the days of Isaiah, we have wandered away from the path, having little faith in our own selves, even less in others, in our relationships and in the idea of higher consciousness. In the process, we have metaphorically acted as a harlot, catering to our external environment, selling our emotions to outside illusions. We have rendered services to our careers, our bank accounts, our material possessions. We have managed to think that this lifestyle is the only way to receive the pleasures of the body, without realizing that it binds us to potential frustrations. The latter arise from our soul consciousness attempting to lead us away from these self-made ailments.

As we ensnare ourselves in this type of life, we continue our journey, devoid of higher energies, blind to the fact that our standards of living create these pitfalls. This is not to say that enjoying a decent material life is evil. It is not, providing that we remain aware of the dangers it can present, and we do not allow it to control us. We are told that we may have the best of the lands, should we merely follow the guidance of the heart. It seems we have gone without that guidance for centuries. We have surrendered to the shallow gratifications of our material world, letting them erode the feelings of our hearts, only to be replaced by the many roots of greed. Perhaps this can explain why we feel powerless unless we can dominate family, friends, even nations. It could also shed light on the frequency of wars, crimes and the overall lack of righteousness found in our times... Ironically, were we not told in Genesis that we had dominion over all things? We





turned a blind eye on the original intention. Today, the situation is reversed, and it appears that all things of the earth have gained power over us. The frustrations grow more often than not because of it. According to Isaiah, the ego has tricked us once again through the inner imbalance we created for ourselves.

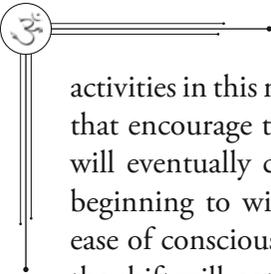
Isaiah 1:22 & 23: “Thy silver is become dross, thy wine mixed with water: Thy princes are rebellious, and companions of thieves; everyone loveth gifts [bribes], and followeth after rewards...” These verses continue to reflect the nature of our present form, enhancing the fact that we have ignored the metaphysical messages not only during the prophet’s times, but for centuries thereafter – including today. For the most part, humankind has viewed them as nonsensical. That being the case, we are using left-brain logic to ascertain the right brain principles of creativity. Generally, right brain impulses alone do not seem to make sense to most people and are deemed illogical. It cannot be otherwise since we use our logic to analyze and obscure such impulses. As a result, we tend to ignore these impressions of higher nature. Were we to interpret the above verses in their literal sense, we would realize that, ironically, they are as true in our modern era as they were then. For anyone interested in current events, do they not describe our 20th and 21st century quasi-secular societies and governments? Does it not also apply to our contemporary way of living as individuals? Who then is able to cast the first stone?

We are quite aware of what we do, and we generally know the modus operandi followed by our numerous, varied organizations. For whatever reasons, we choose to ignore the facts and consequences, remaining in a passive, complacent cocoon. Jesus, who came to fulfill Isaiah’s prophecies, showed us by example that we should not simply follow the logic of life, but expand it to its creative aspects. We can cite the story in which He literally, angrily threw the moneychangers off the steps of the Temple. It was only temporary, for the populace and the priests allowed them to return as if nothing had happened, and they all continued their naïve activities. Why naïve? It is because we have blindly pursued the pleasures of a material world without ever giving importance to the higher activities of consciousness. We misinterpret or neglect the right brain schools of thought. Could it be why we ignore the warnings clearly portrayed in geological disasters,

in meteorological fluctuations, and in our incessant wars? We have allowed for sixteen centuries of control and domination to become the norm, with very few seeking the truth of the ancient Masters such as Isaiah.

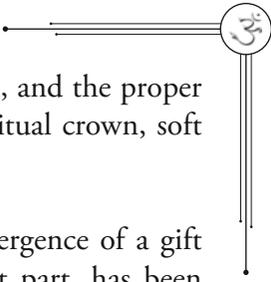
The majority of humankind does not intentionally wish to create negative thoughts, but we must recognize that we require both positive and negative thoughts in order to operate and absorb the benefits of learning. If one dominates the other, we are out of balance. Deductively, we must allow both these conflicting aspects to flow freely so that we can gain the full creative charge of the universe. We must learn to be objective with both sides of the thinking process, and not let ourselves be engrossed by the overpowering of either side. In other words, to gain wisdom from both, we must permit them to coexist. This reminds us of the Yin and Yang symbol that we discussed earlier in this chapter. It represents the light and the dark, one working in union with the other. If one overpowers the other, the balancing act of life will most assuredly occur – as it must. It is always within our grasp to shift our inner scale. Jesus Himself did it. We can relieve the weight either way, one event at a time, one thought at a time, one person at a time. In this manner, we can rejoin the path of original intention that would have our soul exteriorize itself rather than be confined within each of us. The mind – like the body – is like a container that may hold only so much dross. In order to avoid an undesirable overflow, it is highly recommended that we balance both sides of thought. By doing so, in essence, we are creating oneness in this merger of sorts. Both are allowed to be expressed without undue interference. If we give in to the negative side, we merely add another burden to our subconscious. When we lean too much on the positive side, we may even become delusional. Balance is the key, and it must be part of our ego. We can visualize an image of imbalanced mental control as a rendition of the Yin and Yang symbol with unpleasant mismatched colors, giving the impression of a lack of harmony between the two factions, far from the objective mindset.

When Isaiah mentioned the “harlot”, his metaphor dealt with the facets of human deception. When we detach ourselves from our spiritual or higher personalities, we do indeed deceive our own selves as well as others in the moment, in any given event. Our very



activities in this modern era are in themselves an education from others that encourage this type of behavior. According to the prophet, this will eventually come to a close. In our everyday lives, we are now beginning to witness an awakening or shift that brings to some an ease of conscious living, a return of the softness of wool. For others, the shift will not come easily, because old beliefs do not fade without difficulties. We could make it more trouble-free by just letting them go and trust the path being laid in place for us. As an example, we could banish the idea of war, but could we trust anyone else to do so? The next step would be to let go the old concepts of illusionary trust. In truth, as Isaiah predicted, these idiosyncrasies will be shed one way or the other as higher vibrations continue to flow forth. We have been advised of these coming events on many occasions. We could easily state that we are now in that period. How can we be sure of this? Most ancient Masters, in their own ways, have warned us for centuries that when the time comes, the ground will be so hot that we will not be able to walk upon it in our bare feet. Isaiah tells us that it will be a time when higher consciousness will prevail with the return of inner peace. Could that have been a reference to what we term today as “global warming”? Could the vibrations emanating from our collective mental status be involved in this?

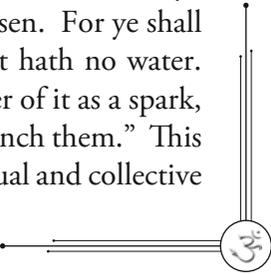
While on the subject of global warming, we know that higher vibrations create heat. We also know that fire is a very high vibration that produces heat and burns. When it is controlled, it can provide warmth for our homes. Uncontrolled, however, it can unleash disasters such as forest fires. We have witnessed the increased frequency of the latter during the past few years. According to studies, we could say that the heat has been turned up and has created the impression of global warming. Science realizes that it has occurred in the past, but not to its present extent. We are told that the sunrays, another higher vibration, cause cancer in the case of overexposure. Even quantum physics recognize that our thoughts, words and actions develop their own vibrations. When considering all these facts, could a raise in collective vibrational consciousness produce the reality of heat? In Isaiah 1:25, we are told: “And I will turn my hand upon thee, and purely purge away thy dross...” Metaphysically, dross is defined as carrying too much of the external world with us. According to the metaphor, the Creative Principle will take care of what we will not.

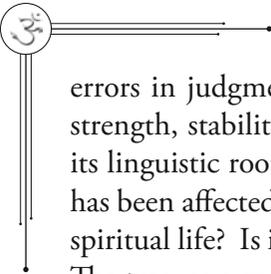


It will be melted away and expunged from our form, and the proper inner guidance of peace will be restored to our spiritual crown, soft as wool.

With the “purging of the dross” comes the emergence of a gift of higher spiritual consciousness that, for the most part, has been smothered by the fogs of material life. In the quote mentioned above, Isaiah implies that our intuitive abilities will be awakened. In our present days, we are beginning to see many whose eyes have been opened to the truth of life, to the higher vibrations and the reality of infinite possibilities. They are indeed awakening and discovering this precious asset. It appears to be the start of a process that will break the chains of a conditioning to which we have been subjected for centuries, and dissolve the overpowering sense system to which we seem to have surrendered. Under these conditions, true freedom will once more be ours to share and with which to live in any way we choose. Still, then and now, we should become fully aware of what we do and the reason we do it. The key is: what is our intention? Are our words and actions based on our lower nature, or are we focusing on the higher? If we insist on the former, Isaiah tells us that we could be crushed by the weight of our own minds and thoughts. Could this be a reference to the notion of inner conflict? Would it be placing emphasis on the idea of right and wrong? Is this the dross being evaluated personally by each individual? Do the prophet’s written words teach us to recognize our own burdens? We are witnessing this type of thinking around the world, while pondering about the global warming. This leads one to believe that we are at a point of spiritual awakening.

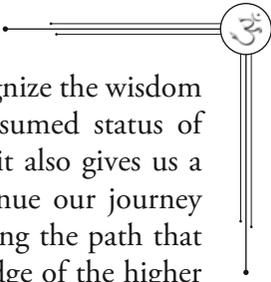
The remaining verses in Isaiah’s first chapter should be carefully considered, especially in light of the events and circumstances that have shaped our present modern world. Verses 1:29 through 31 are very succinct in their nature: “For they [the transgressors and the sinners] shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen. For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water. And the strong shall be as tow [tinder], and the maker of it as a spark, and they shall both burn together, and none shall quench them.” This vivid metaphor appears to be directed toward individual and collective





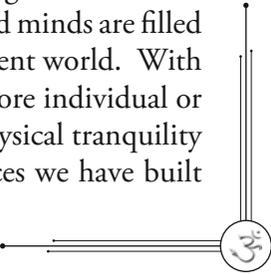
errors in judgment of lifestyles. The oak is generally the symbol of strength, stability and protection. The word Elohim is derived from its linguistic root. Is Isaiah attempting to tell us that the mighty oak has been affected and weakened by our preference of material life over spiritual life? Is it because of that choice that its leaves shrivel and die? The tree, as a symbol of God's eternal stability, may still stand, but it no longer offers protection, especially when we have established our own foundations elsewhere. The strengthening of the roots and the richness of the foliage can happen only with the merging of body and soul that will bring oneness with the Creative Principle. Darkness will be replaced by the light of equality and balance. There will be but one foundation.

Water, in its many metaphysical aspects, can represent the higher or spiritual life, cleansing, or more importantly, vital energy given to us by Spirit. Allegorically, the gardens, with their varied vegetation planted in Mother Earth, symbolize our hearts and minds and the chosen beliefs within. The latter can contribute to the lack of growth and eventual withering. In many cases, the spiritual energy needed to bring the hearts and minds to fruition has been sadly missing. In essence, it is as though we have failed to provide the proper higher nature nutrients, to include the cleansing and vital energy of water, our flow of thoughts. Our first love, adherent to the original intention, has been overpowered – as we chose, and as referenced in the Book of Revelation and the first Church – by the distractions and corruptions of our material world. It has polluted and even dissipated the strength of our spiritual nutrients. It has diverted the course of our river of thoughts toward the crevices of our lower nature. It is no wonder that a once strong humanity tending luxuriant gardens brought itself to the level of spiritual wastelands. Perhaps we sowed more tare than wheat. After many centuries, it exposes the parchedness of its soul to the heat of its own frustrations, making itself vulnerable to the divine spark. We must open our hearts to the idea of unconditional living in order to escape the empty and shallow journey now undertaken by so many. We need to find the peace that we all seek, for here lies the seat of the soul, the place of pure harmony. This oneness state of mind escapes the danger of the spark while we regain the empowerment of the universe, living in truth and eternal consciousness, in a house built on solid rock – not sand.



After reading Isaiah's first chapter, we must recognize the wisdom of his words, words that not only describe the assumed status of civilization some 2700 years ago, but the fact that it also gives us a glimpse of what is happening today. As we continue our journey into his prophecies, we will discover that he is carving the path that we should follow. It is based on his superb knowledge of the higher principles and the first cause of life, through divine inspiration. Later in this chapter, he will go as far as predicting the appearance of a quite special personage who will become the very example of his vision. In his own second chapter, we again find his deep wisdom in the fields of our mental state and the matter of consciousness. He tells us of the Creator's house above the mountains that overlook the hills of life, "and all nations shall flow into it". Metaphorically, the Creator will reestablish Himself within the very heart of the human. The power of choice gifted to our specie will generate many paths leading to the top. Every choice will take each of us on a different learning journey that will fill the individual gaps in higher knowledge. Conversely, as many ancients have reminded us, there is one road of life, but it has numerous paths leading into it. Sadly enough, we can also find some that will lead away from it. Which we will take depends upon the selection we make at any given moment and the circumstances that surround us. These particular bifurcations could be the shining light of our already higher consciousness when guided by the knowledge of the higher principles through the maze of our own minds and thoughts.

Isaiah 2:4: "And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." Because of the Creator's disapproval - that can be expressed in so many ways - we will surrender the weapons of our ego-based defensive nature. We will turn the cold steel of our minds into tools of peace and growth. In turn, these tools will till the fertile soil of the heart and allow us to exercise the power of our own minds, a power strong enough to shake the universe. The thoughts within these balanced egos and minds are filled with clarity and free of the turmoil found in our present world. With the understanding of inner peace, there will be no more individual or collective conflicts, bringing mental, spiritual and physical tranquility to a level never seen before on our planet. The fences we have built

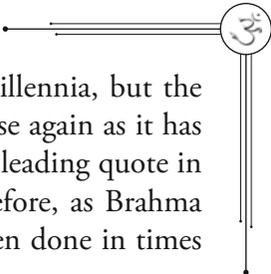




around our minds and our lives will crumble, giving us unlimited access to the wonderful world of higher consciousness.

As we read through Isaiah's second chapter, we find him talking about Jacob and describing us as the children of Jacob. Once more, we refer to the metaphysical symbology of what we consider a name or surname. In this case, Jacob, son of Isaac, represents the spiritual understanding that had to supplant the animal nature of his brother Esau. In Genesis, we find a similar, yet opposite, situation, where Cain – who represents the physical form - or animal nature – slays his brother Abel, who portrays the “animal soul”. In a sense, it is what permeates the entire biblical text. We see the Alpha, or the temporary defeat of the soul (Cain and Abel), followed by Omega, or the appearance of spiritual consciousness over the human form (Jacob and Esau). It confirms that the body-based ego will not be allowed to reign over the soul. Instead, it will be conjoined as in the Yin and Yang symbol by the thin red line that divides the two colors and stands for the inner world of the human. Isaiah tells us that spirit will rise above the illusionary tenacity of material life, as Christ, the Master, ascended near His Father. Deductively, we see Jacob as the image of true strength and character, the rock-solid foundation of the human. He is the I Am of form and wholeness is his cause, a cause that will have the higher forms of consciousness merge with the inner guiding principles of the lower natures.

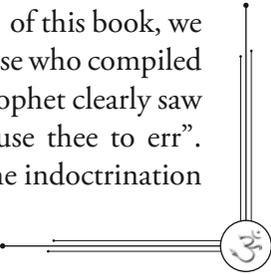
In this case, the prophecy is the return to spiritual consciousness. At the beginning, in a metaphysical sense, the body slew the soul, but such action will be reversed, generated through the higher vibrations of Jacob and his descendants. As previously mentioned, we are commencing to see the return to divine awareness, to our true inner inspiration and emotions. We are becoming aware of their values and accepting the influence of the heart that drives the creative power of mind to peaceful motives. In verses 7 through 11, Isaiah leads us to understand that we cannot let our worldly possessions, our mortal shells, and that which we create with our own hands control us. Our materialistic attitude, mixed with a sense of idolatry, appears to set aside the preeminence of Spirit in our everyday lives. It gives us a wrong sense of pride and prestige. It encourages greed and widens the gap in our self-declared misconception of duality. The shift to a life guided by the higher principles will change our too often arrogant



façade to a more humble demeanor, perhaps for millennia, but the duality cycle will surely return. The struggles will rise again as it has in the past because, periodically, we lose focus. The leading quote in Chapter 2 of this book tells us that it happened before, as Brahma is asked to “again create the world, as thou hast often done in times past”.

The rest of the second chapter reiterates the fact that, in Isaiah’s times as well as in our present era, we spend too much time in the glorification and gratification of the body and its material facilitating expediency. To that end, we have made the outer world the temple that controls our lives. We have turned to idol worship and ignored the words of the Master when He warned us of the temptations of greed. In many ways, we take refuge in the caves and crevices of our minds, seeking an illusionary solace in our erroneously perceived greatness. At this point, we should ask ourselves: where have we placed our personal importance? Have we invested it in our corporeal appearance? In the size of our financial status? Which is the most essential? God, or the body that we will discard at the end of this sojourn on earth? If we insist on the importance of the outer, we must find a way to release that feeling in order for higher principles to clear the dross that blocks our path. We must consider it, for it is coming anyway. Our decision will either extend our internal conflicts, or it will bring us back to the place of our creation, the garden of innocence. Once again, we will be free of the attachments to our outer environment. We will be able to experience the freedom of true life. We will loosen the grip we have on the secular and material traditions of the past, one finger at a time, and as stated in the Book of Revelation, the lands and islands will be moved from their places. It implies a shift in our presently defined reality toward what we could describe as the “rapture” of Christianity.

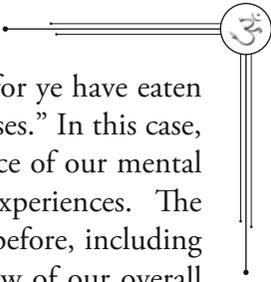
Isaiah 3:12: “As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths.” In Chapter 1 of this book, we give you a brief history of the Bible, the motives of those who compiled it and their subsequent uses of the Scriptures. The prophet clearly saw the results when he said: “they which lead thee cause thee to err”. Does this not depict our present situation? Today, the indoctrination



that began in the domineering minds and egos of the Bible founders and was perpetrated over the years by their sacerdotal colleagues continues and is part of many on this earth. They may have had good intentions, but then and now, they follow the same old road that was paved centuries ago. In the same metaphor, Isaiah mentions children. In essence, he is referring to the mental creations and thought styles to which we stubbornly cling in silent oppression. According to our level of indoctrination, we have established the path of our minds and made it a routine function, under the false impression that it is easier that way. Are there not times when we desire a different experience? If we are determined to achieve that goal, must we not modify or break the oppressive routine and develop a new thought pattern? We must not discard the growing dominance of our present day sensory system that is portrayed by Isaiah as the women. It does influence our thoughts and lifestyles, to the point where many have become the slaves of pleasure. There is nothing wrong with the idea of pleasure, but not just for the sake of it. Happiness is one thing. Addiction is another and, sadly enough, it appears to dominate the sense system at the cost of our very lives, health, freedoms and spiritual welfare. That is what the prophet guides us to understand. He focuses on an external life that blocks the path to higher principles, and that is not necessarily in our own best interest. Under the present conditions, we could say that we are our own teachers, immersed in our pasts, blind creatures leading the blind.

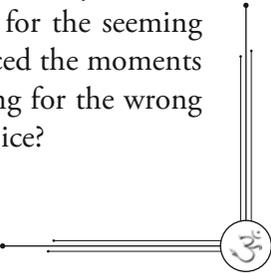
Isaiah 3:13: “The Lord standeth up to plead, and standeth to judge the people.” The second century Greek translation of the word “Lord” is simply “I AM”. Charles Fillmore, in his *Metaphysical Bible Dictionary*, tells us that “I AM is God’s name in man...The I AM always assures us that the preponderance of power is with the spiritual.” It is wholeness, oneness, or our soul consciousness. In this instance, it is how our own soul views the “people” or the lower physical aspects, encompassing the events it created and through which man learns. The word “judge” is used in the sense that it desires to guide us in generating different choices, or as Isaiah stated earlier, to reason with the material side. In other words, it is how we judge our own actions from a higher, purer view of Self.

Isaiah 3:14: “The Lord [I AM] will enter into judgment with



the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses.” In this case, the “ancients” are interpreted as conscience, the voice of our mental attribute, and memory, the voice of our previous experiences. The memories have walked an inner path in our minds before, including thoughts, words and actions that give us an overview of our overall experience. Some of it has been repetitive. We can cite fear as the voice of ancient knowledge. Is it not how we learned that a flame will scorch flesh? By the same token, these same thoughts, words and actions are also imbedded in the echoes of our conscience and are indeed part of our overall experience. In the process of an earnest introspection, we must question the controlling validity of the “princes” of our minds. In the hierarchy of royalty, princes are potential rulers, not fully sovereign, but with a limited amount of authority. Some may have a tendency to seriously influence our mind, while others may encourage us to do things our way. Both represent a state of mind that delineates how we perceive life to be. The former may create the desire to control people or events, whatever the purpose may be. We witness this behavior almost daily. We observe and encounter persons that attempt to dominate – the “do it my way” type. This becomes their personality and a demeanor that will not allow events to occur on their own. With or without them, events would invariably unfold anyway as they were meant to be. Too often, we fight to control or shape them in order to produce an egoistic outcome, whatever it may be at the time. Too much energy is expended in the process that could have been diverted to more significant matters.

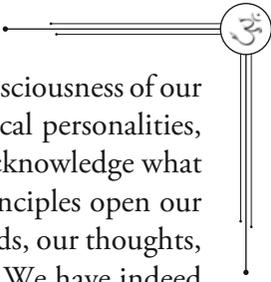
The latter part of the verse mentions vineyards and houses. Referring once more to Charles Fillmore, we find that, metaphysically: “The I AM within us is the vine, our faculties are the branches, and the perfect body is the fruit (John 15).” We know that the “house” is the corporal shell that hosts the mind. In turn, the mind generates our thoughts, and our soul points us in the proper direction unless, of course, we are too centered in the physical ego. Isaiah merely reminds us that we perpetually misinterpret these functions for the seeming outer pleasures. How many times have we experienced the moments when our conscience has told us not to do something for the wrong reason, and we have chosen not to hear that inner voice?



We give in to our own egoistic way, and this is how we allow our “princes” to influence our decision. In essence, with a misused ego state of mind, we have allegorically stripped the vines of their spiritual fruits. The majority of our actions are for self-serving reasons, for we fail to reason it out. In these moments, we become mentally deaf and blind to higher awareness, and ignore the fact that whatever we mete will be returned to us in one way or another. The same applies to the plunder (spoil) of the poor. Once more, through personal motives as well as intended or non-intended manipulation, we rob others of particular experiences, thereby adding their joys and sorrows to our own. We subtly – and unknowingly – diminish their karmic ability and ours. In a way, we have unnecessarily added to our inner conflicts for which we must account through the natural laws of the universe. We have all felt its impact through some event that did not turn out as we anticipated.

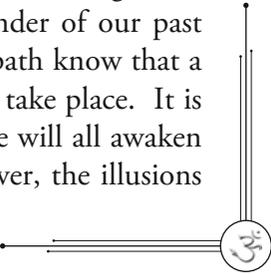
Isaiah 3:16 to 23: “... Because the daughters of Zion [the peaceful side of the heart] are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet; Therefore the Lord [I AM] will smite with a scab the crown of the head of the daughters of Zion, and the Lord [I AM] will discover their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, the chains and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, the rings, and nose jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the veils.” The literal context of this detailed metaphor suggests the cleansing of a lifestyle that seems to have been quite similar to 20th century trends. Metaphysically, however, it is the announcement of a very personal shift, motivated by the higher principles of life, wherein we strip ourselves to the very truth of our acts and actions. In other words, we must now bear the responsibility for our own deeds and not those of others.

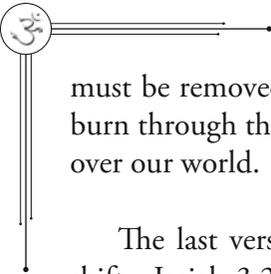
There will come a time when we are unable to deny what we have become in this world. In fact, we have already begun to witness this on a large scale. Those who have reached this stage are asking



themselves how they have contributed to the mass consciousness of our environment. They are questioning their own physical personalities, and when they face them, it is difficult for them to acknowledge what they have become. Isaiah tells us that the higher principles open our eyes, in that we will be exposed to our egocentric minds, our thoughts, and the desires of our overpowering sensate system. We have indeed allowed them to dominate our lives. In the New Testament, Jesus Himself confirmed it and showed us how He overcame this troubling state of mind by facing and rejecting the temptations of the devil – or the lower nature of man - during forty days in the wilderness. The prophet tells us that the ornate façade will be removed, to once more show the world the simple magnificence of our temple. The shift to our higher nature will take place when we recognize and dismiss the illusionary adornments that we allowed to control us. In essence, a healing will occur that will replace them by a higher Truth leading to divine spirituality. The illusions that we deem to be so important will confront us at some juncture in linear time, and by all indications, it is now taking place. It is even felt in corporate structures, where books are being stripped of their phantasmagoric figures to expose their true status. It is only a matter of time before this occurs in all our present systems.

To most people, the mention of a scab at the crown of the head does not invoke a pleasant feeling. From a metaphysical perspective, we find the vision of self-inflicted wounds delivered through our thought styles. We have accumulated these wounds on our journey in this world, and it has left us sore and scarred. This metaphor expresses the potential of regret for what we have thought, said and done to ourselves and others in this life. Even though it is directed at the spiritual side, the wounds to the flesh appear to heal, as witnessed by the scabs that represent a shift from one conscious reality to another. We may seek a new path, but we have difficulties dismissing the old, well-worn grooves of the mind. Hence, this is not the decision of a vengeful God or a God to be feared, as we have been taught. If It were, the wounds would be left open as a reminder of our past demeanor. Most of those who follow the spiritual path know that a vengeful attitude would not allow for the healing to take place. It is a way of saying that there will come a time when we will all awaken to and recognize the higher principles. First, however, the illusions

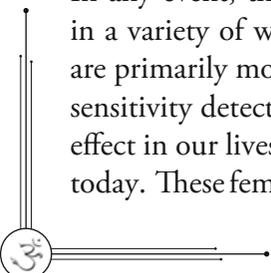


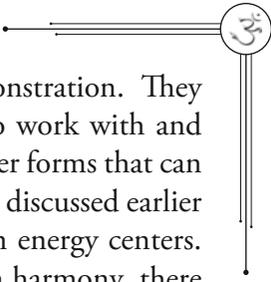


must be removed to complete the healing, to let a truly spiritual life burn through the ashes of the old. We see signs of this happening all over our world.

The last verse in Chapter 3 seems to confirm the result of this shift. Isaiah 3:26: “And her gates [Jerusalem – the peaceful heart] shall lament and mourn; and she being desolate shall sit upon the ground.” The gates, visualized as the entrance for our sense system, may grieve over the loss of its lifestyle and plead for its return, but to no avail. This is paralleled in Genesis with the story of Lot and his wife who were told not to look back. Of course, she did and was frozen in time. The reappearance of Truth and higher principles that will fill our temporal temple will not be so influenced by life the way it was in the past. Apparently, we will be saddened in the initial phases and will be filled by a sense of loss and aloneness. As the shift takes place, there is nothing to be influenced, for we become free of the emotional attachments to which we hold on so tightly. The past, with its links to mundane pleasures, no longer has a grip on our lives as it does today. We lose our affinity for the material things, as life unfolds toward its true intended meaning.

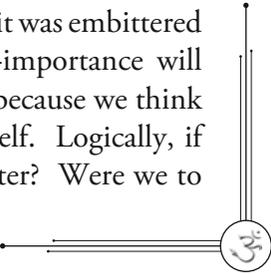
Isaiah 4:1 offers us a very intriguing postulation that has ramifications with the healing discussed above, a healing that is to occur in our lives and our world: “And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.” For those who are familiar with the Bible, you may have noticed that the number seven is often quoted in both the Old and New Testament. In this case, it represents the gentler feminine side of each energy center within our body. In other parts of the world, these focal points are called “chakras”, a term now readily accepted by the Western world. These “chakras” give us life and are capable of generating illusions when the masculine side is solely in dominance. In any event, there are numerous indications that they influence us in a variety of ways. They communicate with the human mind and are primarily motivated by a masculine energy base. Isaiah’s intuitive sensitivity detects that the feminine side will reach a more significant effect in our lives, and his prophecy has already begun its own process today. These feminine aspects of energy are telling us the level of control

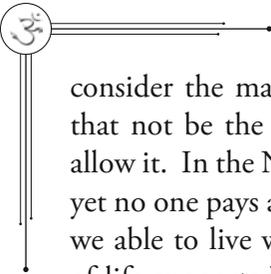




presently in existence need not be a patriarchal demonstration. They do not need any influence whatsoever and prefer to work with and through the higher consciousness rather than the lower forms that can bind them. Accepting and applying the cleansing we discussed earlier will help in acknowledging the power of these seven energy centers. With the feminine and masculine aspects working in harmony, there will be no reason for fear, and wholeness will be ours. In a quite literal sense, it will give us the ability to assume a very sacred life in the temple that we truly are, the latter being confirmed in 1 Corinthians 6:19-20. However, we will not reach this ideal lifestyle until we shed the dross, the remnants of the old indoctrinations. At that point, the inside of the cup will be cleaned by the pure waters of heavens. Allegorically, the seven women will create a stable, balanced human. Practicing reverence for all life will guide our thoughts, words and actions, and no life will be taken again for any reason. This coming shift, recorded in the Book of Genesis, will bless each of us with wholeness, in the triumphant return of spiritual consciousness.

In Isaiah's Chapter 5, his wisdom relates the story of the vineyard, a parable that was later used by Jesus (John 15). In so doing, the Master fulfilled one of the prophecies as part of His mission. It is the story of a person who grew a fenced vineyard in selected fertile grounds, with the best of vines. In its center, he built a tower within which the grapes would ferment into the sweetest wine. Much to his surprise, the wine was sour. As a metaphysical parallel, we can say that, in his own mind, so great was he that he thought he was greater than God. He had filled himself with a self-declared importance, as many of us are wont to do. The tower standing tall in the midst of his field represents his misplaced pride, and the fence can be compared to the barrier we erect to separate us from our spiritual potentiality. The vineyard owner's egoistic self-importance had turned upon him – as it always will – and his efforts to acquire greatness had turned into bitter tasting dissatisfaction. Isaiah tells us: "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!" In this sense, spirit was embittered by the human form. Furthermore, perceived self-importance will more than likely generate this "sour grapes" feeling, because we think we have no use for – or ignore – the inner side of self. Logically, if one relies only on the body, what else could be greater? Were we to

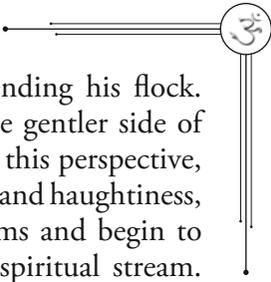




consider the magnitude of our creative force or intelligence, would that not be the greater? Unfortunately, our conditioning does not allow it. In the New Testament, Jesus often warns us of this dilemma, yet no one pays attention to the sounding of the brass horn. How are we able to live without soul? It confirms that we ignore the beauty of life supported by the higher principles, and focus on the glory of our corporal shells. It is the analogy of the outside of the cup upon which we spend so much time cleaning and adorning for the sake of visual effects. Still, the cup remains but an empty container. The Master warns us about this soulless living, hollow to the higher or first cause, as we hear the echoes of our own thoughts and our own minds celebrating the worth of our material assets.

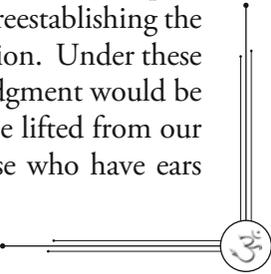
Isaiah 5:15: “And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled.” We find this very same sentiment repeated by Jesus in a variety of ways in the New Testament. The quote’s intention is simple. The words and actions of the haughty, the mighty and the proud will be exposed for what they are. It implies that there must be a just balance in the demeanor of humankind. It is saying that we should operate in this life with a more humble attitude, rather than attempting to create greatness in our own minds that will affect others as well. To persist in this behavior is to ask for a lesson that we define as humiliation. It is an experience through which we are given the opportunity to learn and accept operating in peaceful grace. Some of us will not accept it as a lesson to be learned. Instead, we will respond with anger, and that is exactly the point. To be reminded that humility is a virtue is also a lesson on the subject of anger, and it should be taken as such. To put it simply, none of us would be subjected to such an unpleasant experience if we had acted in peace and humility in the first place. We have all experienced this at one time or another. Have we absorbed the lesson graciously, or have we reacted angrily? In the case of the latter, we fail to glean the teachings the universe is offering. However, when we earnestly correct the fallacies of our own ego, it is a step toward the return of innocence, toward higher consciousness. It brings us to the next verse.

Isaiah 5:17: “Then shall the lambs feed after their manner...” Once again, we see in this verse what Jesus often mentioned in



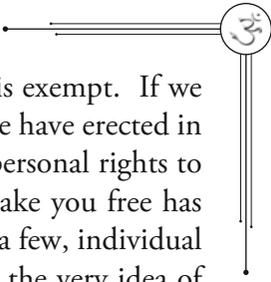
His teachings. We visualize the good shepherd tending his flock. Metaphorically, in this instance, we turn toward the gentler side of one's mind nurturing its numerous thoughts. From this perspective, we become our own "shepherd". Devoid of meanness and haughtiness, we create a flowing union with higher thought forms and begin to move with the soothing and fluid currents of the spiritual stream. In that preferred state of mind, the thoughts will feed in the awe-inspiring fields of Christ consciousness that is ever present within us and was always meant to be. We will operate in complete humility from one human to another. The light of Truth will protect us from falsehood and will spread its glow upon humankind. Our path will follow the natural flow of synchronistic living.

Isaiah continues with a series of prophetic warnings to those who misconceive the Creator's original intent and fill our minds with illusions and deception. Isaiah 5:20, 21, 23: "[20] Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! [21] Woe unto them that are wise in their own eyes, and prudent [clever] in their own sight! [23] Which justify the wicked for reward, and take away the righteousness of the righteous from him!" In Verse 20, our modern society may have some difficulties grasping the seriousness of this issue. As a mild example, it seems that our culture no longer distinguishes the rather stark nuance between a kind word and a nasty remark - as well as its consequences. With our surreptitious societal indoctrination, reinforced by an expected permissiveness, this general attitude is now part of our way of life. Common sense should tell us that it would be wiser to follow our inner feelings rather than what we see or are told on any given subject. The eyes and mind have created this deception. Were we to rely on our personal spiritual sense, we could unveil the "evil" hidden under what we consider as "good". Do we not live in a world whose linguistic currency includes a coin stamped "good" on one side and "bad" on the other? In truth, the "good and bad" concept hides what simply just is. On our part, it is a matter of judgment, and the Master Himself advised us not to judge. As mentioned earlier, we live in a world that just is. If we could learn to view it and accept it that way, judgment would be a thing of the past, thus reestablishing the balance required for a just equality among all the creation. Under these circumstances, "good" and "bad" that are forms of judgment would be simply negated, and that unnecessary weight would be lifted from our shoulders. The Master also often repeated: "let those who have ears hear."



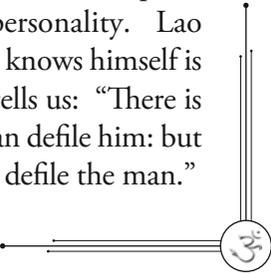
The second part of Verse 20 reminds us of the blind leading the blind, another observation again found in the New Testament. Indeed, our world is shrouded in darkness to a great extent because our minds are filled with mundane data that fit our personal needs, excluding in most part the knowledge of Truth. In a sense, our minds and thoughts still live in a modern version of the dark ages. Isaiah's analogy clearly entails the difference between knowledge and ignorance – or light and darkness. Today, to a great degree, the leading factions tend to keep us blind to or ignorant of the Truth, therefore spreading their own obscurity. They feel that we would not necessarily understand, nor would we like to hear from them the factual circumstances of life. As a result, through their teachings, we build and follow a path of falsehood that only strengthens their greed and power. Thus, to a certain extent, as we learn and accept these untruths, our bitter conditioning becomes our normal way of life, that which we believe to be the sweet Truth. This illusion translates itself into the accumulation of large monetary assets and/or things that may rust and moths may eat, as Jesus expressed it. These empty profits are the darkness that does in fact eclipse the light of higher consciousness. It may be a sweet achievement for the materially conscious, but it is also a bitter defeat for their spiritual welfare.

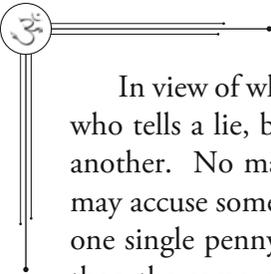
In Verses 21 and 23, Isaiah concludes by warning those that lead with pretentious cunning and erroneous knowledge not to take the people away from the Truth and the natural path of life. We find these same words throughout the Bible and other texts of the era, whether Eastern philosophy or Native American spiritual wisdom. In a sense, we have reached a level of success that we were not intended to reach. We are a spiritual creation that has not climbed to the plateau of the original intention, but we have arrived at the lower level of material achievement. As with the tower in the center of the vineyard, we build great things to celebrate our uncommon ingenuity in an illusionary environment. The God-given right to work with the true creative powers of the universe has been usurped for the sake of self-aggrandizement, at the cost of natural harmony. Our contemporary lifestyle has indeed taken away the "righteousness of the righteous", but it seems to have been prevalent in Isaiah's days as well. That is why discontentment shows in these two verses, and the warning stood then as it does today. We must recognize that this occurs within



ourselves, within our own mindset, and none of us is exempt. If we do not, then we deceive ourselves, while the fences we have erected in our minds stop us from reaching and enjoying our personal rights to freedom. The age-old adage that knowledge will make you free has apparently been abused and battered. By the will of a few, individual rights are slowly being removed, to the point where the very idea of God in all things is indisputably eradicated from our everyday lives. In Isaiah 5:24, we find the reason: "...because they have cast away the law of the Lord [I AM] of hosts..." In other words, we have rejected our own sanctuaries, our own temples. We have opted for the lower aspects and lead our lives out of self-imposed ignorance generated by the conditioning we received. We certainly are not grazing in the pastures that creation gave us to enjoy, and we do not seem to be aware that they do exist. An old Zen proverb states that there is but one road, and there are many paths that branch from it. In our own way, we have wandered away from the highway of life to gratify our lower senses.

Isaiah 6:5: "...Woe is me! For I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips..." We generally think of lips as the physical feature used in the practice of speech. Without them, we would have difficulties in verbalizing the spoken expression of our thoughts. In this instance, Isaiah uses the lips as a symbol of our overall expression, one that encompasses acts and actions among humankind. Our spoken words, as well as our general demeanor, are influenced by the fear of what others will think of us. As a consequence, we do not express our full, true feelings. We filter their purity for the sake of external appearance. On the other hand, we may criticize others for what they do yet, in the next moment, we may do the very same thing. The point of the prophet is that we are always judging others while turning a blind eye on our own physiological and spiritual makeup, thinking that we are beyond reproach. That is the idea of unclean expression. For the most part, we do not pay heed to what we say or do. We do not attempt to understand the depth or shallowness of our own personality. Lao Tzu once said: "He who knows others is wise; he who knows himself is enlightened." Six centuries later, in Mark 7:15, Jesus tells us: "There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man."

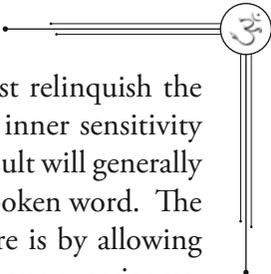




In view of what the Master said above, we may condemn someone who tells a lie, but it does not stop us from uttering a “white lie” to another. No matter what color you may paint it, a lie is a lie. We may accuse someone of stealing a large sum of money, but if we keep one single penny that does not belong to us, it deserves nothing less than the same condemnation. Somehow, we seem to feel no guilt for these allegedly inconsequential acts or words. Would it not be much simpler if we refrained from such behavior, no matter how unimportant we think it is?

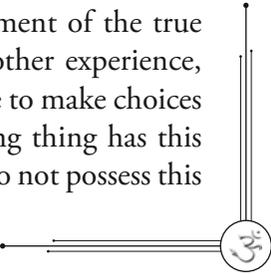
Would life not be more harmonious if we acted as the spiritual human that we are, doing unto others only that which we enjoy and appreciate ourselves? Modern politics everywhere can be cited as a perfect example. We hear politicians tell us what they will do for our society, but their subsequent actions do not match the words. These deceptions are the rungs on the ladder leading to their power and wealth. Even though we hear what they say and know what they do, we appear to exclude it all from our common sense thinking process, allowing them to continue the deceptions at will. Could it be because we see some of it within our own selves? Our corporations are another example. They perpetrate the same deceptions under the guise of profit, economic development, research or expansion. On the surface, it would seem that, to them, the individual is only a means to their ends and not much more. These societal anomalies stem from unclean lips, unclean expressions, as Isaiah states it. Other than grumbling, we not only let these situations happen, but we add to the dilemma by accepting them as normal in our lifestyle. Could all these new diseases have been spread by contaminated lips? In the long run, we are only hurting ourselves. Our minds are asleep as the natural laws of karma bring the return action to the individuals and to all of humanity.

Isaiah 6:9-10: “And he said, go, and tell this people, hear ye indeed, but understand not; and see ye indeed, but perceive not... Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed.” We are “this people”. Higher consciousness [I AM] is telling Isaiah that on the matter of a better life, we should use more than ears and minds.



When we are in search of higher principles, we must relinquish the pull of everyday life in order to concentrate all our inner sensitivity toward understanding the depth of our quest. The result will generally be a human being more sensitive to events and the spoken word. The only way we will ever commune with life and nature is by allowing our very hearts to hear and to be an integral part of our experiences. We separate ourselves from such experiences by placing blame on the outer circumstances of life, and even blaming God for what we created. We simply need to own ourselves and our lives. These verses tell us that the lifestyle we chose has numbed our spiritual potential, because we have grown accustomed to listen only with our ears and to see only with our eyes. We have left the heart out of the equation and in so doing, we have become insensitive to life and its experiences as they were meant to be. We have lost the key to sacred living. We have lost the realization that we are unique amidst all of creation. We have forgotten the true meaning of dominion over all living things (Genesis 1:26).

Life as a human is indeed a very sacred gift, simply because we have the ability to be fully aware of our physical and spiritual experiences. No other living thing in our world possesses this faculty, as fauna and flora operate mostly on instinct. Can an animal appreciate the beauty of the star-studded sky on a bright, clear night? Does a bird recognize the wonders and complexities of flight? One would surmise that they do not. Homo sapiens alone have this possibility, yet, in most instances, we do not appear to consciously reflect such a divine benefaction. We merely take it all for granted, and Isaiah attempts to make us understand how it dulls our experience on earth. If we were to take but a moment to genuinely look at and into life itself, we would behold treasures beyond belief. In reality, we seem to just go through the motions rather than the experience. We do not need to dedicate a specific day to celebrate life, as we have done for so many other occasions. Each morning, when we wake to the chirping of the birds, or even to the noises of a busy street, it is a time for the celebration of life. It is the festive acknowledgment of the true gift we call conscious reality. It is the dawn of another experience, realizing all that we do. It is knowing that we are able to make choices that can shift that experience. Again, no other living thing has this ability. Ants, bugs, birds, dogs, cats, plants or rocks do not possess this

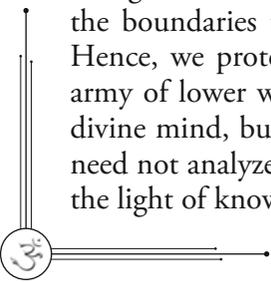


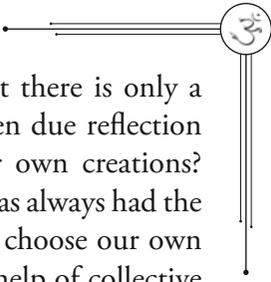


wonderful endowment to which many of us have become insensitive. Have we forgotten?

Isaiah 7:6: “Let us go up against Judah, and vex [terrorize] it, and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal.” May we remind the reader that Judah, in its metaphysical definition, represents our spiritual faculty. Were we to accept this verse as scriptural literalists, we would envision the idea of war, a war against Judah. Where and how would this conflict take place? It has been with us for millennia. It is the war between our physical aspect and the spiritual realm, and it is found throughout the Bible. We engage in this inner battle by the way we live and work in our world. Our most dangerous weapon is the inordinate focus we place on the accumulation of worldly assets by virtually ignoring the needs of and advice from our souls. In this verse, Isaiah introduces us to a new personage named Tabeal (Tabeel). The Metaphysical Bible Dictionary defines this newcomer as: “Thoughts in the outer consciousness of man taking advantage of the goodness of God, or of the understanding that God is good.” This description seems to fit those who settle for the acceptance of a superior spirit that will allow them to continue on their self-created material path, without having to follow the sobering effects of a more sacred life, while selfishly gleaning its benefits. It is another way to say that we all run the potential of fashioning our own weakness through fear of higher consciousness. In a sense, it is the character assassination of our own spiritual personality. Is our physical personality not continually seeking to craft distractions to weaken our spiritual awareness? It appears to give us the impression that we are not able to reach such goals. We will not, if we limit our thoughts as we have.

For most of us, as we mentioned previously, the limitation has been imposed by 1600 years of religious indoctrination. This type of catechization controls through fear and damnation, should we attempt to reach for the higher levels of spirituality. If we expand reverential thoughts into the ever-present experience of divine mind, we reinforce the boundaries that contain the strength of the original intention. Hence, we protect the higher principles from being invaded by an army of lower worldly designs. We may recognize the validity of a divine mind, but we are reluctant to endorse and experience it. We need not analyze it. Instead, we should “tame” our physical ego into the light of knowledge, thus creating an enlightened ego.

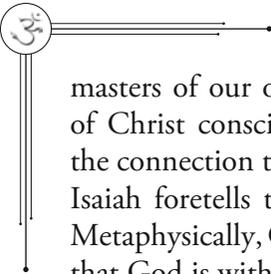




Embedded in this exercise is the realization that there is only a good God, for there is no other way to see it. Given due reflection as spiritual beings, would we harm or destroy our own creations? Probably not – nor would the Creative Principle. It has always had the highest of intentions for us, including the liberty to choose our own path, and that we did, either personally or with the help of collective conditioning. We have been taught the concept of a vengeful God through the mental warring factions found only in humankind. We have been taught that we are not worthy of Its goodness, yet we are. Conversely, the way we view life gives us this sense of unworthiness. Isaiah uncovers the fact that we, and we alone, diminish ourselves and hold back the potential of a better life.

In Isaiah 7:14 and 15, we see the power of the prophet's consciousness as he clearly foresees the birth of the Master, seven centuries before its occurrence. We can understand why Jesus quoted him on so many occasions, and why He had to be cognizant of the works generated by both Isaiah and Daniel. The New Testament had to be carefully edited to support all their prophecies. When we realize the deep implications of the creation as related in the Book of Genesis, we recognize the birthright of all humans once they reach the intended highest level of consciousness. We are born in that blessed state of mind that prefers good over all else, and it is our mission to remain in that degree of inner health, or regain it in case of loss. We offer this dissertation because the word “virgin” is used for the first time, in Verse 14. Literally translated from the ancient Aramaic language, it means “young woman”. From a metaphysical viewpoint, it can even imply being “innocent in our emotional bodies”. In Matthew 18:3, Jesus advises us that we must have the innocence of a child to enter the kingdom of heaven. In this particular context, Isaiah tells us that it applies to all of us when we cleanse our minds and unify them with our emotional bodies. To reach that goal is to attain the innocence and oneness of the human beings we are intended to be, while following the evolutionary process called life. Is this not the reason we keep on returning for another chance?

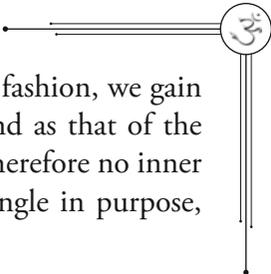
We were told that we were created as individual thinkers, with the power of choice. With that in mind, we should assume personal responsibility, realizing that we are the captains of our own ships, the



masters of our own destiny, and that we are born into the concept of Christ consciousness. Under these circumstances, we recognize the connection to God consciousness and the oneness with all things. Isaiah foretells the birth of an innocent soul he calls “Immanuel”. Metaphysically, Charles Fillmore views this name as “the consciousness that God is with us and we are one with Him”. This is very much in line with the Biblical verses that confirm our divine legacy ^[1]. Each of us should understand that he/she might experience that condition only by endorsing and living the gift bestowed upon humankind by a just, benevolent Spirit. Jesus showed us the path we are to follow and was the role model we should strive to become. He also told us not to worship idols – as we now do of Him. This external worship only curtails the experience we seek. In truth, we are not worthy by the way that we now live our conditioned reality. We can be deserving at any moment by abandoning the temptations of the lower realm and reaching for the higher realities portrayed by Isaiah. Sadly enough, we do not see them because of the subtle indoctrination that has been part of our physiological makeup for so long. Did the Master not say: “For many shall come in my name ... and shall deceive many.” No matter how we view this admirable man, He set the stage for us, out of the ancient visions, so that we would be aware of what we can become.

Chapter 8 continues to reveal Isaiah’s true spiritual nature and his metaphysical understanding of life. Isaiah 8:6: “Forasmuch as this people refuseth the waters of Shiloah that go softly...” Metaphysically, “Shiloah” is “the flowing forth of peace throughout the consciousness...related to every emission of good...” As we have mentioned previously, “people” can be defined as the thoughts that inhabit our minds. Occasionally, we sustain a case of overpopulation, especially in the analytical arena. At times, it may overpower us. Isaiah implies above that we have the capability to control our mind’s “habitation” level, to insure the peaceful flow of our thoughts. The key is to allow this flow to be in union with the higher purpose, whereas

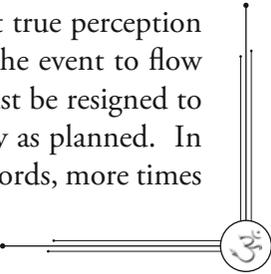
[1] Genesis 1:16: “And God said, Let us make man in our image, after our likeness...”
Genesis 1:27: “So God created man in his own image, in the image of God created he him; male and female created he them.”
Genesis 3:5: “For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.”
Genesis 3:22: “And the Lord God said, Behold, the man is become as one of us, to know good and evil...”
John 10:34: “...Is it not written in you law, I said: Ye are gods?”

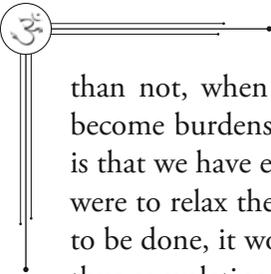


it becomes a guiding light for our very lives. In this fashion, we gain the blessings of a unified, tranquil, enlightened mind as that of the Master. There would be no “chattering monkeys”, therefore no inner struggle. Instead, we would find our mindset as single in purpose, willfully working in consciousness.

In reality, we have the tendency to remove ourselves from the calm main stream of natural universal harmony. This unleashes a torrent of non-spiritual mental matters with and through which we battle. It overpowers us more times than not and leaves us uneasy and confused. The misuse of this attribute leads to self-rejection. In turn, it gets us to reject others as well as life, and we move forward alone. Occasionally, an ever-flowing mind may drown us in our own thoughts, especially when we worry about an anticipated outcome, until we succumb to the idea of prescribed drugs. How many of us had this experience? For the sake of mental peace, Isaiah advises us to bring our minds into the natural order of oneness. This mental peace extends itself into our everyday lives, thus putting us on the path of divine living under one principle. Were we to earnestly listen to that advice and live with it, all things would come into order on their own and through their own process. We would discover a peaceful life, free of the struggles that are all around and within us. It would gently immerse us into the flow of higher mind or thoughts.

When we enter this energetic flow, we begin to feel the effects of what could be termed as spontaneous action or activity. This is synchronicity at its finest. It simply flows from mind to form, with no inner struggle. There is no level of expectation from which we may be disappointed. There is no necessity to force an anticipated outcome. As a result, there is also no sense of drowning or being swallowed by our mind – or life. In Isaiah 8:10, the prophet tells us: “Take counsel together [devise a plan], and it shall come to naught; speak the word [state a proposal], and it shall not stand...” According to these words of enlightenment, it seems to confirm that if we use our insight and do not rely on logic only, we implement true perception and inspiration in a continual stream. If we allow the event to flow naturally and are flexible in our expectations, we must be resigned to recognize that it may not necessarily turn out exactly as planned. In that fashion, dissatisfaction cannot occur. In other words, more times

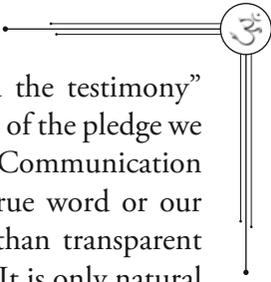




than not, when we plan certain events, they have the tendency to become burdensome or even frustrating. The reason for that feeling is that we have established particular expectations in the result. If we were to relax the vision of the outcome and concentrate on the work to be done, it would allow the plan to unfold in its natural direction, thus completing it with greater ease. It would be effortless because we are not attempting to control that which is not yet finished. Ironically, the outcome would be very similar, except for the internal impact of it all. At one time or another, we all have heard the comment: “You are trying too hard!”

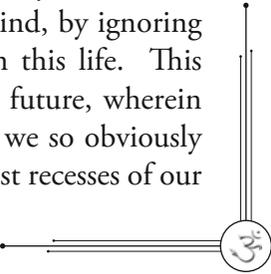
We now come to the notion of a “proposal”. In the business world, it can be defined as an offer from a planned perspective, seeking to achieve a particular outcome. Isaiah’s wisdom was not focused on a business deal or a deal of any kind. He is telling us not to barter with consciousness, but rather reason or discuss our desire with the higher mind or the Creative Principle. Subsequently, we must have the patience to wait for the response from within or let our feelings be our guide. However, as humans, we search for too many loopholes, as though we were dealing with courtroom laws, and many expect instant gratification. We must keep in mind that consciousness, with the fairness of an ethical judge, does not make any “deals”. In truth, we should never present any proposal to the higher levels of consciousness that might look like some sort of “deal” made with another human. Whatever we intend to do must be clearly formulated and put into action, without attaching any conditions to it. As an example, a person could silently suggest: “If I win the lottery, I will give some of it away – or use it to assist others”, in the hope to get the winning numbers as a result. This sort of bargaining, containing an ulterior motive, will not stand with the higher energies. We should simply accept the flow of our own intentions. In most cases, that person would have shared some of the proceeds anyway, if only on a small scale. The prophet tells us to make no deal, but merely be and live as whom we already are, remembering we are consciousness illumined with the mind of the divine.

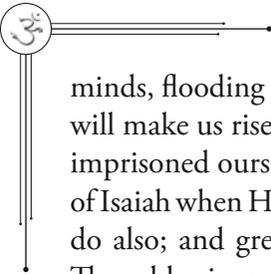
Isaiah 8:16 and 17: “Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord [I AM], that hideth his face from the house of Jacob, and I will look for him.” These words



confirm what we have discussed above. To “bind the testimony” means no proposals or deals. In essence, it reminds us of the pledge we make in Court: “Do you swear to tell the truth...” Communication with the higher realm inexorably relies upon our true word or our genuine expressions through consciousness, rather than transparent concealed reasons emanating from the lower forms. It is only natural that a binding agreement should become law, and all should know such law. It becomes the higher thoughts within each individual, connecting us to the original principles of creation. It establishes a covenant that unites the lower thought forms with the higher. In the next sentence, why would Isaiah tell us that God hides its face from the house of Jacob, who represents the mental consciousness within each of us? God is an ethereal spirit and does not have particular identifying facial features such as we have. It does not need it, for it is in every human face that we see, if we look beyond flesh and bone to the true awareness that is within. From a purely literal viewpoint, if we were created in Its image, would we not all look the same? We must also consider the reality of our individual personalities, for each is unique. Each creation produced by the heavenly energies is precisely one of a kind. No two roses are alike, neither are two snowflakes or two humans. This is how “God” is able to hide in plain sight. If we earnestly seek Its presence, we can discover the Divine within us. Imagine for a brief moment that you are the Creator, and you desire that each human perform as you do – according to Genesis. By the same token, you want to hide the greatest power there is in order to protect it. How would you do it? You would make it so simple that no one would believe it, and then hide it in plain sight so that everyone could see it. Simplicity is the key. Yet, it would be available to those who wish to attain a state of grace. The next verse appears to be a confirmation.

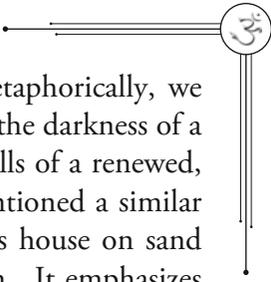
Isaiah 9:2: “The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.” In retrospect, we could easily say that for the most part, we have been living in the darkness of mind, by ignoring the higher consciousness that can light our path in this life. This verse is a ray of hope in that it promises a brighter future, wherein we will recognize and reach the enlightenment that we so obviously disregarded. That great light will penetrate the deepest recesses of our





minds, flooding the light of Truth onto our thoughts and our lives. It will make us rise out of the materialistic idolatry in which we so sadly imprisoned ourselves. The Master Jesus clearly understood the words of Isaiah when He told us: "...the works that I do shall he [humankind] do also; and greater works than these shall he do..." (John 14:12). These blessings will permeate our world, and we will recognize that blind as we were, we were indeed led by the blind. Ignorance of mind will fade and make room for the enlightened thoughts of the spiritually active human awareness. These thoughts will become truly compassionate and will radiate with peace and tranquility. The prophet further confirms this event in Isaiah 9:4: "For thou hast broken the yoke of his burden, and the staff of his shoulder..." It implies lifting the weight of our present state of mind, the removal of the burdens of life and the clearing of the dross. Illumined minds would indeed be the blessed recipients of this deliverance. They would no longer think of the material side as the most important part of life and return to their first love: soul consciousness.

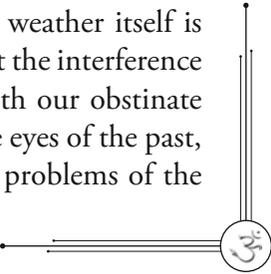
Isaiah 9:9 and 10: "And the people shall know, even Ephraim [the will] and the inhabitant of Samaria [objective consciousness], that say in the pride and stoutness of heart, The bricks have fallen down, but we will build with hewn [smooth] stones..." If we take an honest look at our modern society and its associated mindset, we can perceive that we have become so filled with the destructive side of pride that we have generated arrogance within the heart. It was once stated that it is better to lose one's pride to love than lose that love to pride. Many of us lost a love because of the stubborn side of pride. Was it because the party involved did not love us in our own, selfish, specific way, or failed – in our mind – to live up to certain expectations? Subsequently, we became arrogant with our choices and scattered love to the four winds. This excessive pride is also openly demonstrated on scores of other issues on a global basis. We even inculcate it in our children, unconsciously moving them away from the concept of true humility and awe that should be shown toward life and creation. Upon close observation, it appears that we have reached this impasse. The allegorical bricks that were the foundation of the human spiritual temple have crumbled and fallen over time or have been removed through societal behavior. To regain the bliss of true awareness, it must be rebuilt with a better, stronger type of

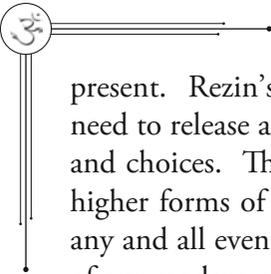


bricks that will withstand the test of eternity. Metaphorically, we can envision the shift of the human demeanor from the darkness of a crumbling spiritual edifice to the bright, smooth walls of a renewed, safe refuge for the mind and soul. The Master mentioned a similar allegory when He compared the man who built his house on sand to the man who erected his upon a rock foundation. It emphasizes the difference between a human life built from and with illusions, and one built on the strength of higher spiritual consciousness – not religious confinement.

Isaiah 9:11: “Therefore the Lord [I AM] shall set up the adversaries of Rezin against him, and join his enemies together...” It is an interesting metaphor, if only in the numbers of the chapter and verse. In the form of a date, it still resonates in our minds, and it has the mystical reality of a prophecy that took place in our era, within our borders. The names may be different, but the circumstances are the same. When we consider the present uncharted weather patterns and geologic upheavals wreaking havoc in our heartland and throughout the world, it is as though these events were spurred onto our very hearts. It is a perfect metaphor for our modern age. It is not a war, but an awakening to the higher realms, as we stubbornly fight to hold on to the old beliefs. How does “Rezin” become involved? In biblical history, he was the King of Syria who met his fate at the hand of the King of Assyria. Metaphysically, however, he embodies the thoughts that we tend to accept as truth but are really illusions generated by the indoctrinated beliefs we currently profess. These thoughts, like theory, are purely intellectual. They contain some fact but are mostly conjecture based on our experience with previous events and our tendency to not release them from our mind, while allowing the new to unfold as separate occurrences at another time.

Because of the view we have of the past, and our reluctance to release it, we have, in essence, put old wine in new skins. As a result, it affects the taste, and in this case, it distorts the flavor of the events and circumstances that are squarely in front of us. The weather itself is attempting to show us the blunt, stark reality, without the interference of the old views or the past experiences of life. With our obstinate mindset determined to define current events with the eyes of the past, it is no wonder that we have difficulties solving the problems of the

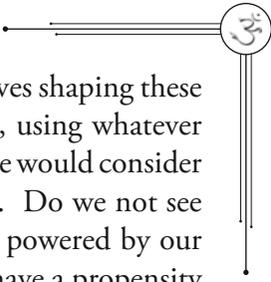




present. Rezin's illusions remove us from the omnipresent, and we need to release and replace the old imagery with effective new visions and choices. This verse shows us that if we learn to trust the newer higher forms of thought and emotion, they could guide us through any and all events as surely as can the Ark of the Covenant. Because of our modern physiological make-up and our associated mindset, we allow these old theoretical thoughts to veil or even smother the higher realm of the mind. This is the joining of the enemies together. When we apply these principles to the tragic events of 9/11, we clearly see that they were based on our karmic return for acts we have already done over many years of life as a nation. This is stored in our collective minds and eventually released to maintain a universal balance. And so goes present life, born out of previous events of our own creation. "As you sow, so shall you reap..."

Isaiah 9:15 and 16: "The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail. For the leaders of this people causes them to err..." Isaiah continues his dissertation on the study of the human being and the leadership of a society deriving therefrom. He is defining the light and dark sides of the ego and mind. In his metaphorical way, he is describing what may occur if they do not operate in union with each other. The result of this lack of harmony will be an unbalanced mind that will lead to many struggles. Neither prescribed nor illegal drugs will help regain mental stability. They may superficially paint over the problem, but they will not cure it or solve it. If you recall, we stated in the chapter on Genesis that there were only two energies at work in the ever-present universe: the feminine and the masculine forces. In his short portrayal of the head, Isaiah implies that the elder is the balanced, unified mind working in unison with the power of the divine higher principles. It becomes the Divine Mind – and "mind" is masculine. In turn, this produces the "honorable" man, consciously aware of the ability to accomplish a union that puts him above the common worldly distractions. This allegory is in line with the Far East symbol of Yin and Yang that represents the perfect mental harmony of the forces of light and darkness – a blessing that we can all experience.

The term "prophet" is used to represent the mainstream thoughts dealing with the material or lower aspects found on the dark side of



the Yin and Yang symbology. As an example, it involves shaping these thoughts into a plan and striving to achieve its goal, using whatever means necessary. Most of these actions are not what we would consider honorable since they are based on misleading others. Do we not see this behavior everywhere today? These thoughts are powered by our lifestyle and the overactive sensate system, and both have a propensity to lead us and others astray. It is a typical example of the misused ego mindset taking us away from spiritual consciousness, our first love. It makes us ignore the soul nature that gives us the true reason for life and the ability to live it. Instead, it concentrates on doom and gloom or the ever-present worse case scenario. It sees nothing as truly good unless it ends up in a caveat. We could classify these thoughts as pessimistic, thoughts that are a residue from our own pasts as they invade our present mind. Herein lies the notion of new wine in old skins and its deteriorating effects. These shadows of our past thoughts seem to be the tormentors that are always on our heels. Isaiah goes on to describe them as the “hypocrites and evil doers” of the mind. An honest introspection will tell us that we all play these mental games that generate nothing but struggles, and through fear, interfere in our reaching our very dream. Evildoers indeed.

Isaiah’s astute perception of the ego mindset is a fascinating study. Because of the length of the pertinent verses, we will modify the format and concentrate on the key phrases within these verses. Most of us will agree that we need the ego in order to sail the rough waters of life. We also need to control it, rather than the other way around. In view of our present societal behavior, we should recognize that it has become the most dominant part of us. Unfortunately, to a great extent, we seem to make use of its darker side. Through his amazing knowledge and sensitivity, Isaiah attempts to show us how to handle it. His use of metaphors and symbols reveals how we use it to this day and how we could apply it toward higher purposes. He even demonstrates how it can bring forth a true transformation into consciousness. He tells us that if we use our ego for a more worthy spiritual cause, our current view of life and the issues that hold us in place will no longer exist in our thoughts. In that fashion, we remove the constraints of our own free will because we return to the true path of life leading to complete awareness. Here are the relevant excerpts we have chosen, from Isaiah 10:13 to 20:

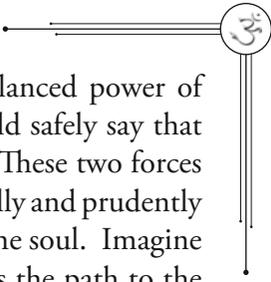
- “...by my wisdom...” (10:13)
- “...for I am prudent [understanding ^[2]] ...” (10:13)
- “...I have removed the bounds of the people...” (10:13)
- “...robbed their treasures...” (10:13)
- “...my hand hath found as a nest the riches of the people: and as one gathered eggs that are left...” (10:14)
- “...I gathered all the earth...” (10:13)
- “Shall the axe boast itself against him that heweth therewith?...” (10:15)
- “...as if the rod [club] should shake itself against them that lift it up...” (10:15)
- “...he shall kindle a burning like the burning of a fire...” (10:16)
- “...the light of Israel [another view of I AM] shall be for a fire, and his Holy One for a flame...” (10:17)
- “...it shall burn and devour his thorns and his briars in one day...” (10:17)
- “...shall no more again stay upon him that smote them...” (10:20)

These words may have a strange resonance in our minds, but they touch an uncommon reality that we can elucidate. Isaiah takes us on the narrow path that was described by the Master in the Book of Matthew, and compared to the wider, easier road that we seem to follow.

In the first three excerpts, we find the words “wisdom”, “understanding” and “bounds” (or boundaries). These three words are linked to the unique human mind that is unlike the mind of any other living creature. Isaiah’s concept of wisdom is the accumulation of knowledge through experience. Most mystics are known to be filled with wisdom as defined above. His Holiness the Dalai Lama is one of these persons, exerting a superb, superior comprehension and application of our spiritual and physical dimensions. However, we must recognize that if the experience occurs and remains locked within its own boundaries, there seldom is deeper understanding of such, therefore it cannot contribute to wisdom.

What is “understanding”? It confirms the ability to differentiate

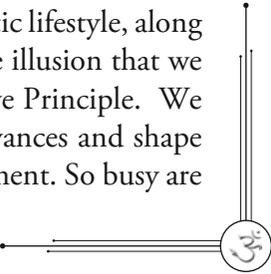
[2] As translated in the New American Standard Bible, 1977.

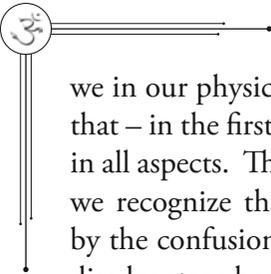


between illusion and reality, thus exercising the balanced power of mind that guides us toward consciousness. We could safely say that there would be no wisdom without understanding. These two forces allow us to work with both sides of the brain, analytically and prudently balanced by the creative union of the emotions and the soul. Imagine the mind without “bounds” or boundaries. It opens the path to the heart and the soul, but it does not preclude the retention of beliefs, discernments and experiences that have brought us to a higher level of awareness. It does not generate inner struggles because we have gained wisdom on the road to spirituality, as though removing dead wood from the forest of the mind. Few trees may remain, but those will be the symbol of eternal strength in a peaceful setting.

As we stay the course on Isaiah’s intuitive observations, we come upon the excerpt that says: “I robbed [plundered] their treasures.” These particular treasures are not meant to depict material wealth and assets, but that which we cherish most in our minds and thoughts: the ego-based mindset. This attribute of choice seems to give us the desire to control, the wish for dominance over others. When we apply this behavior indiscriminately, we deny the true power and spiritual expansion of the human being. The plunder is directed at what we term as important or think to be important, and it will lift the veil of illusion under which we operate. This illusion is a misuse of the mind that cannot contribute to wisdom. Regrettably, it is how we view our reality, and our belief system is, to most of us, a part of the treasure to which we tightly hold on. The metaphor of the eggs is intended to show that the “robbing” will be perpetrated with caution and gentleness. It is more of a shift toward reality that will affect all the earth with its kind action, as if cuddling our specie with a protective attitude while it loses its indoctrinated illusions.

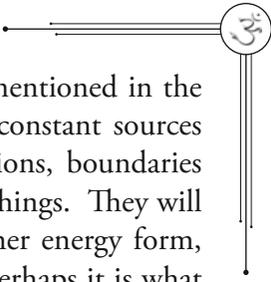
The metaphors of the boasting axe and the shaking rod are beautiful symbols of how the ego mindset carries out its daily activities of life. On a lighter touch, it is a reminder that many of us have cussed the hammer that dared to hit our thumb. Our materialistic lifestyle, along with an overdeveloped ego, has given many of us the illusion that we are as powerful and more ingenious than the Creative Principle. We indeed boast of our industrial and technological advances and shape our lives based on the conquest of our outer environment. So busy are





we in our physical endeavors that we somehow bypass the one power that – in the first place - gifted us with the means to improve ourselves in all aspects. That includes swinging an axe or carrying a staff. When we recognize that fact, there must be a sense of frustration caused by the confusion in who has the power over what. That puts us at a disadvantage because, up to that moment, even though we purchased them, our houses, our cars, our gadgets and even our careers owned us. It may be embarrassing to discover that our mindset was unconsciously putting the cart before the horse, allowing egoistic material things to be more important than our spiritual realization. Isaiah advises us to remember the original intention involved with each of our endeavors. Is it for joy, or is it for what others may think of us? Those are the “treasures” that will be plundered, but only in how we relate to them. We must ask ourselves: Is the idea of consciousness not as important as my environment? Which is of greater significance? Those are very powerful questions that may change the course of our lives. They may also assist us during the process of awakening to higher awareness, an area opened to all of us, according to the ancient texts. We must seek it first, not last – as we do. The next excerpts give us a better idea of this concept.

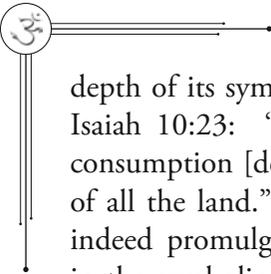
Isaiah’s allegorical plundering of the treasures relates to us that we will no longer be bound to outcomes, nor will they have influence over us. The next verses fall into that very wake and come as a reminder: “...he shall kindle a burning like the burning of a fire...” – “the light of Israel [God consciousness] shall be for a fire, and his Holy One for a flame...” – “it shall burn and devour his thorns and his briers in one day...” The bright, dancing flames of a kindled fire are a joy to watch. They symbolize the awakening of the soul, our own inner flame, and celebrate the warmth of the Christ consciousness within. They hail the illumined Divine mind and all its blessings. It is only natural that Isaiah would mention the light of Israel sharing the flame of God awareness, a glow in which each and every one of us can bask, as Jesus Himself demonstrated. He was indeed the light and the way, and we should follow His path if we earnestly wish to reach a universal state of love and peace. In the process, each of us will experience the depth of these few words: “I and my Father/Mother are one,” to be part of the Holy Flame. From ancient concepts, Isaiah tells us that thorns and briers will be consumed in one day, a metaphor later portrayed



by Christ Himself. The pesky elements of nature mentioned in the last quote are analogous to those matters that are constant sources of irritation. They are guilt, frustrations, expectations, boundaries and worries that are obstacles on the path to better things. They will be removed or transformed as we move into a higher energy form, focusing on the soul and divine ways of thought. Perhaps it is what the Master meant when He said: “For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.” (Matthew 16:25).

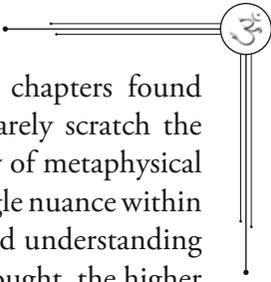
The last excerpt offers another result of the purification cleansing process: “...shall no more again stay upon him that smote them...” The material thought forms and the self-created importance of the sensate system in the human will be diminished. They will not have the level of influence that they have in our present era. We will look at thoughts, words and events as “just a scenario”, and it will automatically lift those boundaries. The dominant ego position that we hold is “him that smote [struck] them.” It is also the seat of our transformation, and this shift of sorts will allow us to use it differently than we do today. The metaphor suggests that we will no longer base our primary reliance on the ego as we have for millennia. Through his wise words, the prophet offered us a glimpse of this coming occurrence, confirmed in Genesis and Revelation. Jesus also spoke of it in the parable of the Ten Virgins found in the Book of Matthew that we will discuss later. In the previous quotation, it would appear that the shift will happen “in one day”, or on the scale of eternal time, “in the twinkling of an eye”. Could we be in this period of change now? It seems that the universe is asking us what is more important. Is it consciousness or material ego? Our current weather phenomenon appears to be growing in the same proportions as the struggles in which we are embroiled each and every day. Is it the devouring of the thorns and briars? When the shift is complete, we will no longer face these dilemmas. Will the human finally wield the rod? And how will all this changing take place, you may ask: as gently as the metaphor of the eggs.

If we were to adopt the views of a scriptural literalist, the Book of Isaiah would have us tremble in fear, and that is how most religions have portrayed it. It takes a metaphysical approach to uncover the



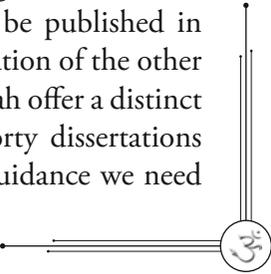
depth of its symbolism and the truth of its meanings. Let us study Isaiah 10:23: “For the Lord God [I AM] of hosts shall make a consumption [destruction], even determined [decreed], in the midst of all the land.” For those fearing a powerful external deity, it will indeed promulgate fear and frightening imagery. Truth is found in the symbolic sense. In 1 Corinthians 6-19 & 20, the human is compared to a “temple”. In Revelation 1:6, we are referred to as a “kingdom”. It would stand to reason that Isaiah is speaking of the body or material reality. He expresses our state as the rod (the body) shaking the human (the soul). The shift would bring back the decreed original intention of the soul controlling the body. The “destruction” will be that of our misguided traditions through a change that will light the way to higher principles. Again, the prophecy is not one of human carnage. If it did take place, it would undoubtedly be induced by humans, rather than the intentions of a gentle Spirit that are directed toward a deep, meaningful change.

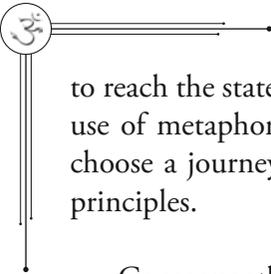
Isaiah 10:27: “And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.” As in all of his visions, we can safely say that it is not a matter of “if”, but rather the idea of “when”. We find the words “and in that day” in all ancient texts and the Bible itself, and we have learned to recognize that it means what it says. Deductively, if we have faith in the universe and “what is”, we know that this shift will truly take place. The whole Bible is about the shift and the preparation for it. Jesus embodied it and was a living demonstration of what we are to become as individuals. The first significant statement is the removal of the burdens of our present lives. In today’s world, they incite and perpetrate the majority of the struggles we are witnessing and experiencing. It will be the shedding of the old, of the tormented past so well defined by the words of this remarkable prophet and later echoed by the Master Himself, among others. The yoke that held us as slaves to indoctrinated concepts and material reality will be lifted, dissolving our heaviness of mind, reshaping it, clearing our thoughts and bringing light to our hearts. Even our ego will be reshaped. On a deeper level, we could say that this verse was a vision of the Crucifixion when all issues of the ego are removed and cleansed from the face of the world.



Thus far, we have covered ten out of the 66 chapters found in the Book of Isaiah, yet we have been able to barely scratch the surface of his wisdom. He offers so much in the way of metaphysical understanding that we could not possibly fit every single nuance within the pages of this book. We have revealed his inspired understanding of consciousness and its direct relationship to life, thought, the higher mind and its associated principles. His vivid metaphors and analogies have drawn for our own minds his deep perceptions of life and the Divine. At the beginning of his prophetic Book, Isaiah wanted to open our hearts and minds, to change our material energy base to a higher level. He wished for us to receive and accept the Divine concepts by removing the veil weaved by the blinding, misguiding light of physical life and the egoistic mindset we have developed. We can go through and beyond that veil only by exploring our very own mind and thoughts rather than analyzing others, as we are prone to do. We must revisit and weigh the importance of the attachments we have formed with a physical reality that we see and experience daily. Operating beyond that veil will assist us in dissolving the self-created illusions. By doing so, a new image will appear, an image of our true inner selves. It will show us ways to change or shift our thoughts and life in a direction filled with greater purpose, while breaking the bonds that enslave us to the material world. The blessed results will be a life with a free spirit, filled with ever-satisfying events.

In that respect, Isaiah exposes us to the naked truth, followed by a description of the lives we can have on our journey to higher consciousness. In each of the chapters, he depicts our blissful state with a “Christed” Divine way of life, in a tone quite different from his expression of anger at thoughts and actions that were apparently as typical in his days as they are in ours. To fully give Isaiah’s philosophies and prophecies their proper due, within their metaphysical context, would require a separate work that would stand-alone. This author does have the intention to produce such a study at a later date. Were we to present each and every facet of the prophet’s great visions and guiding wisdom, this present work would have to be published in several tomes. Thus, we must allow for the interpretation of the other great books of the Bible. The first ten chapters of Isaiah offer a distinct fundamental pattern reflected in the subsequent forty dissertations exposing our fate. Each does provide us with the guidance we need

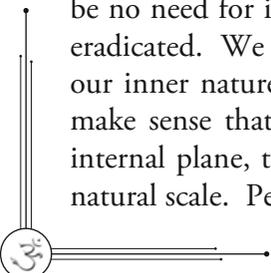


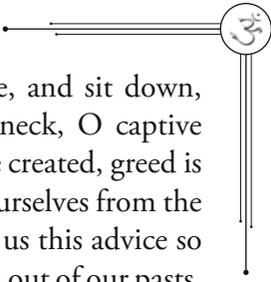


to reach the state of “Immanuel”, the true seat of empowerment. His use of metaphors assists us in finding the path upon which we can choose a journey free of attachments leading to the realm of higher principles.

Consequently, we will move forward to view the results of the journey. We will begin with Chapter 52 in order to emphasize the definitive power of Isaiah’s visions. These enlightened divinations not only encompass the entire basis for the Bible, but build the corner stone of the New Testament by predicting the coming of the Christ Himself. We will find the prophet’s intuition – depicted in his first seven chapters – parallel to the Book of Revelation, where the awakening of the soul takes place in the story of the Seven Churches. First, however, let us study the impact of his wisdom as related in the last chapters of his book.

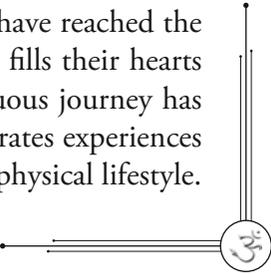
Isaiah 52:1: “Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city [heart]: for henceforth there shall be no more come into thee the uncircumcised and the unclean.” On a metaphysical plane, Isaiah is advising us to reach for and enhance the spiritual consciousness that is within all of us at various degrees (Zion), and allows us to generate our highest thoughts and ideals. He then refers to the holy city of Jerusalem, considered a refuge of peace, where our hearts can don the wonderful spiritual state of unconditional love and acceptance. These are parts of the messages later conveyed by Jesus to the masses, messages that were meant to bring equality to all things in our world. When each and all individuals will be armed with clear minds and hearts that create the idea of positive emotions, our global society will have reached the truest state of being we can achieve. Under these circumstances, we will have severed the bonds of mortal tendencies such as sin and death (the uncircumcised), and chased the negative material concepts off our enlightened path, thus stabilizing a peaceful sense of purity and equality. Once we climb this highest of mountains, there will be no need for individual inner and outer struggles, and war will be eradicated. We make this statement because the outer world reflects our inner natures, whether independently or collectively. It would make sense that if the anger and violence were removed from the internal plane, the external would take care of itself on a grand but natural scale. Peace on Earth and Goodwill toward people!

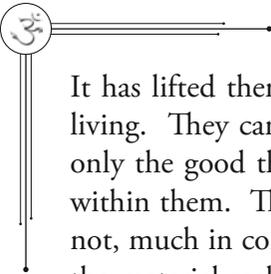




Isaiah 52:2: “Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.” In the modern world that we have created, greed is so steeped into our hearts that we are unable to free ourselves from the yoke that has enslaved us for centuries. Isaiah offers us this advice so that we may ponder upon what we have accomplished out of our pasts. The word “arise” suggests that we should lift ourselves above what we think we are to the heights of who we truly are. To “sit down” is to release ourselves from the burdens of the old. Once again, he refers to our captive hearts. The implication is that we have bound ourselves to become subservient to the illusionary gratifications of material life and the fascination toward our physical body. We have perpetuated this lifestyle from father to son as an accepted societal evolution, to seek power for the sake of power, at all costs. This metaphor encourages us to free our hearts and minds from such shallow and harmful behavior, to rise above and beyond the obstacles we have placed on the road to peace, love and serenity. Isaiah is telling us to awaken to the inner truths of Self and Life, in order to reestablish the true kingdom of higher consciousness within each of us. He celebrates the exhilaration of such accomplishment in the next paragraph.

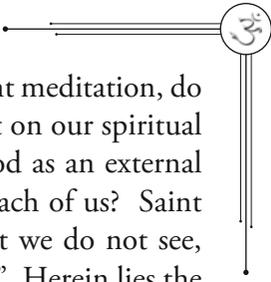
Isaiah 52:6 & 7: “Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I. – How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good [happiness], that publisheth salvation...” Verse 6 unmistakably implies that we realize God consciousness and that the higher nature is speaking to us. It also implies that in the deepest of our subconscious, we remember our ancient pasts as they enfold our present, making the outer world and our material obsessions seem very insignificant by comparison. The prophet speaks of the mountains of life that we can choose to challenge or ignore. The metaphor refers to those who have made the climb through a myriad of thoughts and beyond the veils of material illusions. Armed with spiritual perseverance and faith in a better life, they have reached the high place in their own consciousness, a refuge that fills their hearts with love and peace. This long and sometimes arduous journey has rewarded them with a clear mind that, in turn, generates experiences that could not be found in the low lands of a purely physical lifestyle.





It has lifted them above the old, into the new freedoms of spiritual living. They can humbly say “I am he that doth speak”, perceiving only the good that all of life offers, therefore sharing only the good within them. They see life realistically, “as is”, rather than what it is not, much in contrast with our own outlook. The mortal rewards of the material realm do not tempt them, nor are they attached to the illusionary outcomes of common goals. Hence, they have acquired a level of peace that prompts them to announce “good tidings of happiness”. In the Book of Matthew, the great Master tells us that we must “first be reconciled to [our] brother” before we offer the gift of individual higher consciousness, the latter being the most significant gift we can bestow upon the universe and those surrounding us. Isaiah uses the very same principle, advising us to first rest our issues with the lives we have created for ourselves, in order to achieve the first cause: the state of the Creative Principle. To reach this spiritual goal, we must be free of the bonds that guilt placed upon us, free of the chains of material life. We must let it all go to become the peaceful, happy person described above. This really requires very little effort, and those who succeeded reside on Mount “Immanuel”.

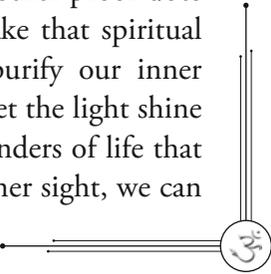
Isaiah 52:8: “Thy watchman shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord [I AM] shall bring again Zion.” Isaiah praises the perseverance of those who achieved the highest principles, and he expresses joy. This is very much in contrast of the style he used at the beginning of his book, wherein, in a literal sense, he gives us the feeling that we are “doomed”. Early on, he appears as an angry person, projecting the idea of a vengeful God. If this were the case, why would the Creator make us in Its “image and likeness”? Would it be to take it all away through Its seeming taunting? The answer is no – it would not. Its desire is simply for us to attain that “image and likeness”. The threatening and painfully revealing words in the many chapters are to show us the life and mindset we generated for our material convenience. It is for us to absorb them and initiate an overdue correction of our physical, mental and spiritual behavior, and attain control of an overwhelming sense system to which we are enslaved. In the subsequent balance of his words, Isaiah demonstrates that the “image and likeness” is achievable, and worth every ounce of effort that we pour into it. The Christ proved it beyond doubt. As with every plan in life, we reap

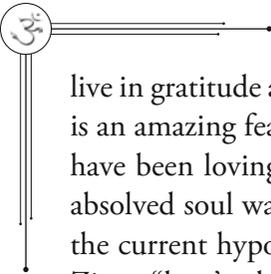


from it only what we put into it. In a moment of silent meditation, do we ever ask ourselves how much effort we have spent on our spiritual path? It is difficult to answer when we consider God as an external deity. How can it be, when in reality, it is within each of us? Saint Augustine once said that “faith is to believe in what we do not see, and the reward of this faith is to see what is believed.” Herein lies the reason that many do not start or complete the journey. Without a strong faith in the reality of “image and likeness”, there can only be a belief in words, paintings or statues. That is the stumbling block to all humanity, even to those who claim to be religious.

It is no wonder that Isaiah expresses joy and exhilaration in this last verse. He shares his happiness with those who reached the peaceful state that we can all attain. He even implies that we all become one as we raise our voices together. Sadly enough, the majority of us have ignored its blissful effect. Were we to have the faith of the mustard seed, we could aspire to this degree of spiritual contentment and walk on the path of divine life. Ironically, it happens to be present within all of us. It only needs a nudge to be awakened. With the word “watchman”, Isaiah opens our minds and their multitude of thoughts. Through an indomitable amount of faith, our conditioned ego-based minds can be led to a more peaceful state of being. Its acceptance will diminish the controlling factor of our egos, something with which we seem to operate. After all, is it not the misused ego that slows or blocks the notion of acceptance? Is it not unwilling to acknowledge anything without some sort of analytical argument, even if it is the “prove it to me” approach?

Would it not be somewhat pretentious to expect the Creative Principle to prove anything to us? Is the proof not staring at us, everywhere, with each passing moment of time? If we comprehend and apply the depth of St. Augustine’s words, the proof is already in front of us. It can be seen through the eyes of the soul, for at this stage, we are no longer blinded by the ego. What other proof does one need? As mentioned before, we must first make that spiritual journey before anything is revealed. We must purify our inner contamination and clear the forest of our minds to let the light shine in. It is the only method that will free us of the blinders of life that hide the truth from us. Once we restore our full inner sight, we can

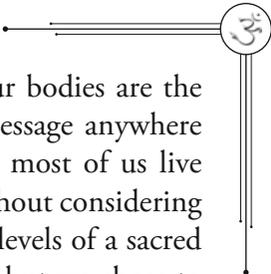




live in gratitude and truly offer the praise that life richly deserves, for it is an amazing feat that is awe-inspiring at all times. Poems and songs have been lovingly dedicated to it, and rightly so, as the eyes of our absolved soul watch with a feeling of righteous admiration – without the current hypocritical “righteousness” attached to it. That is when Zion, “love’s abode in the phase of subjective consciousness where high, holy thoughts and ideals abide” [3] could be restored to our entire world, leaving no one behind, whomsoever it may be. The light of pure equality would penetrate the present penumbra in the minds of humankind. We would simply turn our attention to a higher purpose, and all our watchmen could indeed shout with joy for all the heavens to hear, above the din of life and of those who create the continual superficial chatter that impairs our universal balance. In that sense, we would have climbed the highest mountain and reached its peak in our clothing of white.

Isaiah 52:11 and 15: “...go ye out of the midst of her; be ye clean, that bear the vessels of the Lord [I AM]” --- “...for that which had not been told them shall they see; and that which they had not heard shall they consider [understand]”. The prophet extends the significance of achieving the higher mind of “I AM” and the return to consciousness. The first statement in Verse 11 leads us back to the idea of our individual self-expression. It would become our true representations of life, were we to fully allow them to pour forth from the feminine attribute known as the heart. Should life not be celebrated with joy? Are our emotions not the key to this attainment? They are indeed, and in regard to life and living, we should express them knowingly from the very center where they reside: the fourth church of life-giving energy also known as the fourth chakra. It is our heart center, our center of being. We would be in a perpetual state of gratitude for and toward the blessings of our existence, accepting it simply for what it is, without attempting to shape it into what it is not. Think of the indescribable freedom to have our minds and thoughts separated from their judging eyes and from the disturbing grip of our egos. We would meet our true inner selves for the first time, and this newly discovered reverence would flow forth toward others. This reverence would stem from the realization that we are the vessels in

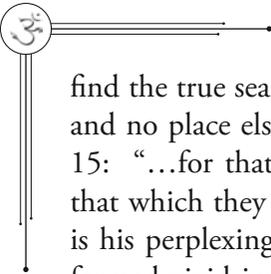
[3] The Metaphysical Bible Dictionary, Charles Fillmore.



“[ye] that bear the vessels of the Lord [I AM].” Our bodies are the vehicles that transport and transmit the “I AM” message anywhere in our world. Unfortunately, in our present days, most of us live only within the influence of the lower vibrations, without considering the higher options that would raise us to the divine levels of a sacred life. We were created by perfection into perfection, but we chose to switch from that state of spiritual creative expression to the superficial gratification of common material goals. Isaiah is reminding us that we can indeed shake loose from the barriers we erected and attain a life filled with gratitude, recognizing that our lives, as originally intended, are the solution to all our problems. This would end the destructive effects of individual and collective struggles, making wars obsolete and allowing us to “live and let live”, as the old adage goes.

In regard to that same verse, our modern world and societies appear to be somewhat confused as to where God resides. All we know is what we have been taught. For the past 1600 years, we have been told that It is located somewhere other than here on earth, outside of our reach, and that is the key. These teachings have triggered all kinds of mental imagery, further feeding the imagination of painters, poets, writers and sacerdotal visions. To most, these images are anchored in their minds, effectively blocking the true picture and giving the false idea that our planet is not good enough for a deity. The same applies to the location of “heaven”, represented as something of an extraterrestrial garden. As a result, we are unable to fathom the true idea of the perfection that is within and surrounding each of us. Were we to earnestly look around us, we would see it in every direction, including our corporeal form that has been called perfection in constant motion. Hence, the centuries of teachings have placed us, so to speak, as residents of this planet, while God is located elsewhere. Since we feel that it is easier to believe in something we can see, it is understandable that faith in the unseen is somewhat lacking, and our mortal shell is in the primary position. It is rather ironic that the Bible itself tells us that we are the “image and likeness” and that our bodies are the temples that contain it, meaning that the soul is primary, for it is God.

In essence, Isaiah tells us that the effects of the conditioning to which we have been subjected will shift and fade. We will once again

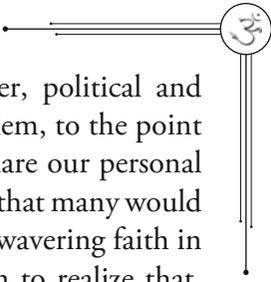


find the true seat of the soul, realizing that God's house is within us, and no place else. With that in mind, the prophet tells us in Verse 15: "...for that which had not been told them shall they see; and that which they had not heard shall they consider [understand]". It is his perplexing way to explain that whatever we have been taught formed vivid images in our minds that cast a veil over the truth of higher principles, and blindness set upon the eyes of the soul. When the shift occurs and the veil is lifted, the blindness will be cured and we will indeed see what was so carefully kept from us. As we can imagine, guided by the inner light of the Divine, we will not need to hear a single word of explanation, for all will be seen and understood. The changes that will take place within us will usually happen as rapidly and clearly as a bolt of lightning, and they will now appear as external. Metaphysically speaking, however, they are created by an internal recognition, a deep, penetrating flash of spiritual reality. This individual shift reminds us of a segment in the Book of Revelation that says: "...and every mountain and island were moved out of their places." [4] That is an event of enormous magnitude. Could it be avoided by individual shifts that would collectively change the vibrations of our universal consciousness? Would they change the definition of life as we know it? The profound thought expressed by Saint Augustine would become completely valid as our minds would open to the Truth. It would be the definitive answer to the question many have asked themselves: what is more important and significant? Physical life or the blessings of the soul?

The next chapter (53) can be perceived as a prophecy that envisions the rejection and persecution of an enlightened individual who appeared 700 years later. It further challenges the question asked above. Isaiah's spiritual philosophy encompasses all of humankind, and this particular treatise covers those who walk the narrow path of faith and higher principles, which, by its very internal nature, is not necessarily religious. The great Master said: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." [5] Our general lifestyle has engendered a mindset that rejects or questions anything that cannot be seen. We have indeed done so on a massive scale until it has

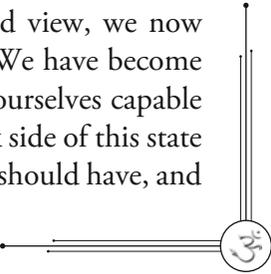
[4] Revelation 6:14 – Opening of the sixth seal.

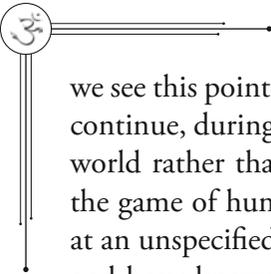
[5] Matthew 5:11.



achieved global proportions. Racial, ethnic, gender, political and religious divisions have further exacerbated the problem, to the point that we reject and/or persecute those who do not share our personal views. Under these circumstances, it stands to reason that many would ridicule those who have embraced and applied an unwavering faith in the intangible bliss of spirituality. We do not seem to realize that, ultimately, we have rejected ourselves and our own natural abilities. Instead, we have chosen materialism, well separated from a preferred external God. Yet, as we have mentioned before, to seek and reach higher consciousness and higher principles would take only a simple act of faith and a strong act of acceptance. It is because of this inability to trust what we cannot see that we now use the Creative Principle as an excuse for our stumbling actions and that which we fail to do. On the other hand, the Buddhist traditions teach the benefits of “right mind, right speech and right action” from the eight-fold path. If the Western mind was willing to learn, understand and apply these marvelous principles, it could lead it to believe in Truth and trust in what cannot be seen. It would make it rise above the idea of physical life only. Isaiah is attempting to tell us that there is so much more we can achieve with a higher purpose. Were we to reach that spiritual summit, there would be no need to deny responsibility, therefore, no need to blame the unseen for what we do. Today, it is easier to have something or someone else to blame, as it soothes our own guilt. For millennia, we have believed that if we can touch or see it, it is the only reality. Is it not that belief that has made our world the way it is today? Have we lost the idea of God as Isaiah projected?

It is so easy to doubt what we are not able to see... Metaphysics is a science that is directed toward the discovery of the first cause. Conversely, material and physical fields are not the first cause. They are an end result, a conclusion. Every word written by Isaiah conveys to us that the Creative Principle is indeed the first cause. If our minds were opened and on a higher scale, we would easily realize this. However, the bright lights of our lifestyles have blinded us to the Truth. Because this has given us a very limited view, we now see the physical form as the only root of existence. We have become pretentious enough as a civilization that we believe ourselves capable to reproduce such divine marvel artificially. The dark side of this state of mind seems to diminish the respect for life that we should have, and



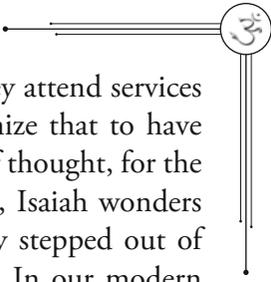


we see this point proven every day, everywhere. This sad situation will continue, during which time we will attempt to trust only the external world rather than the inner sense of Self. We will sink deeper into the game of human illusions. Isaiah tells us that all this will change, at an unspecified time, and the Christ Himself said: “But of that day and hour knoweth no man...” [6]. When this event occurs, we will first reject the idea of the unseen, then the shift in consciousness will open the eyes of our souls and we will be able to see. At that point, all will be made known, and we will gaze upon and understand what we believe, enjoying the love and peace of the higher attributes. We will feel the exhilarating impact of “I and my Father are one”. Truth will reign in the faith of the unseen and will be gladly accepted, without any verification – in the material sense of the word. We will no longer seek proof, for we will know that our resplendent life did not create itself. We will be free of the burden to find the “missing link”, based on sketchy physical information.

Isaiah 53:1: “Who hath believed our report? And to whom is the arm of the Lord [I AM] revealed?” In the New Testament, we find Jesus, on several occasions, calling the doubters and the proof seekers “O ye of little faith”. By the same token, in an effort to convey the Truth to humankind, He would repeat: “Who hath ears to hear, let him hear” [7]. Doubt has no room in our minds and thoughts if we are to achieve any level of consciousness. Metaphorically, Jesus tells us that to accept what may not be seen or spoken is a most important key in the development and practice of faith. In truth, faith leaves no room for doubt. The expression of doubts only means that we are not free of the bonds imposed upon us by external conditions, thus incapable of true faith. Centuries earlier, Isaiah questioned the acceptance of his inspired dissertations. His words recognize the existence of those whom we know today as “doubting Thomas”. Who has believed and who has not? Herein lies the greatest of all stumbling blocks on the path of life, especially when we insist on seeking some physical proof that will satisfy only our limited sensate system. To believe in a church, a religious organization or the preaching of a minister merely brings faith in an external attribute, a mental image or a sculpture. It is apparent that many want to reach a deeper belief, yet they confine

[6] Matthew 24:36

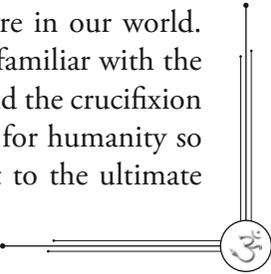
[7] Matthew 13:43

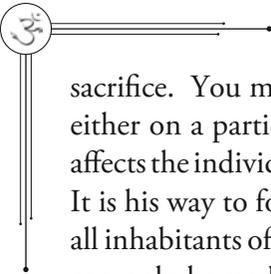


themselves to their sense of sight and touch, and they attend services in the hope it will help them. They should recognize that to have faith in the unseen, they must let go of the old way of thought, for the truth lies within them. Again, in his next sentence, Isaiah wonders how many have understood his words. How many stepped out of their palpable world into the realm of the unseen? In our modern language, we term this as “living outside the box”. Throughout his book, the prophet advises us that it can be accomplished only if we shift our thinking and focus on higher principles. He tells us that we must shed and forget the influence of our misguided conditioning, to let the new spiritual wave wash us clean. Only then will the arm of the Lord [I AM] will be exposed to us, along with the first cause.

As a brief summary, we can now perceive that the first part of the Book of Isaiah envisions things to come, and that we are to seriously consider separating the chaff from the wheat. There are many indications that it is beginning to take place in our present world, as we witness growing personal and global struggles. Are these conflicts for the right cause? According to the prophet, the Creative Principle wishes us to expand and exhaust the necessary physical energy in order to acquire a higher mind and achieve higher levels of spiritual consciousness. This will generate a shift in our current practices. Is it the reason we see the old doctrines, the economy, the educational systems and the governments crumble before our very eyes? Is it making room for a new birth? Many minds are shifting toward a new direction so that they may see the arm of the Lord, as the above metaphor implies. It does not stop the rest of us to continue putting new wine in old skins or operating in the same old worn-out fashion for the sake of comfort and conformity. Perhaps we are in a period of transitory confusion during which we think as we have for eons, yet we feel the approach of this new dawn for humanity, and we are reluctant to accept it and the changes it will bring.

Throughout his book, this remarkable prophet foretells of the coming of a type of energy never encountered before in our world. Going back to Chapter 53, it is difficult for anyone familiar with the Bible not to notice that Isaiah predicts the coming and the crucifixion of the Master. He describes a love and compassion for humanity so irrevocably anchored in that energy that it drives it to the ultimate

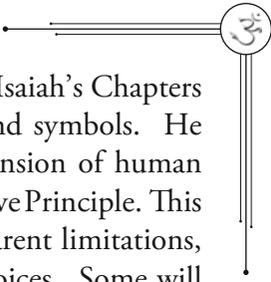




sacrifice. You may have noted as well that even if he is concentrating either on a particular person or a group of people, his writing clearly affects the individual reader, as if the reader himself/herself was targeted. It is his way to foretell and encourage the awakening consciousness of all inhabitants of our planet and the releasing of the old ways. This shift can only be understood through a matter of truthful interpretation. Once the concept is absorbed, Isaiah tells us that it will not be an easy transition. We have all experienced changes that were self-imposed or placed upon us by the necessities of our lifestyle, and all presented some difficulties. The journey can be more grueling when the old ways of our behavioral pattern shift into the higher directions that the universe has in store for us. In Verse 53-4, he speaks of our grief over this shift and how much we will have to reconcile within us for all the deeds for which we are responsible. The fortunate ones who have accomplished the exchange for the higher vibrations available to each of us will enjoy the divine rewards through love and peace. The key is to reach for them before the Creative Principle has to reach for us, and It can outwait us in all ways. It created us.

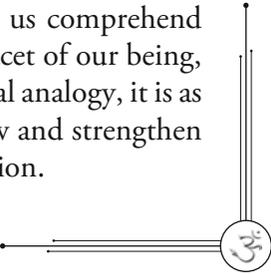
Isaiah 53:6: “All we like sheep have gone astray; we have turned every one to his own way; and the Lord [I AM] has laid on him the iniquity of us all.” Let us recall that the word “Lord” is the 2nd century Greek word meaning “I am”. As we have cited before, Genesis advises us that we were created in His “image and likeness”. That is not a trivial responsibility, and on the universal plane, the iniquities perpetrated by one become the burdens of all. Yet, we have chosen to become individuals that are not overly concerned with our spiritual side. Metaphysically, we have allowed our sense system to become too dominant, thus being led astray and living the lower forms of life we do now. It has affected all of us in one way or another, and it has brought on global instability through a general lack of tolerance, reverence and compassion. Could it be why there is a marked increase in what medical science calls ADD and ADHD [8]? Is this mental anomaly an attempt to rectify and balance physical and spiritual energies? Can it help us become aware of the discrepancy so we can grow strong and wise enough to handle it ourselves? Are the stray sheep being led back onto the proper path of life with higher principles in mind?

[8] Attention Deficit Disorder and Attention Deficit/Hyperactivity Disorder.



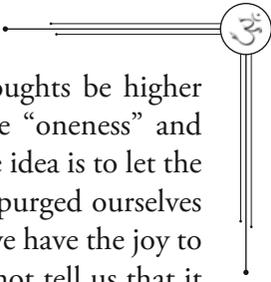
This flurry of questions seems to be answered in Isaiah's Chapters 54 and 55, in the form of wonderful metaphors and symbols. He projects a sense of elation, as he perceives the expansion of human consciousness and the divine benevolence of the Creative Principle. This expansion is available to everyone, without any apparent limitations, other than those we generate through individual choices. Some will prefer to stagnate in the lower energy fields while others will reap the rewards offered by a higher purpose. Again, Isaiah makes us feel as though his dissertations are meant for each of us personally, rather than the awakening of one single individual. Through his words, the Creative Principle advises us that there will come a time when each of us will radiate in peace, and mutual understanding will be part of our lifestyle. It is further implied that we will be sharing openly and willingly. As we expand, so does life. The next paragraph is another sample of his inspired wisdom on the subject of expansion.

Isaiah 54:2: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes..." This allegory refers to the expansion of our spiritual horizon, while we increase the inner capacity of the mind and the heart within our corporeal shells. Curtains shut out the outer world, but when they are stretched, they become more transparent, allowing us to peer at the illusions that surround us or that we create ourselves on the physical plane. The advice to "spare not" implies that we should earnestly focus our efforts on this worthy endeavor, for it will bring the riches of the higher principles that we will share subsequently with those around us. It can be the start of a more open society. Metaphorically, Isaiah tells us that once we have successfully expanded the size of our spiritual dwelling, we must insure its stability and strengthen the structure. With these simple yet mystic words, he envisions the awakening of a better culture, one that will adapt to higher thought forms. Today, we are beginning to witness the concept that he mentions so often and that eventually will become our reality. Throughout his book, the prophet foresees an emancipated, enlightened society, and he makes us comprehend that our newly adopted behavior will impact every facet of our being, down to our very genetic makeup. As a purely physical analogy, it is as though other amino acids never used before will flow and strengthen our metabolism, on the road to our intended perfection.



Isaiah 55:1: “Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.” In this verse, the waters represent the natural flow of life and the higher forms of the spiritual mind that have been hidden from view. They are being offered to those who wandered in the illusionary dry deserts of the material world and have never enjoyed the riches that have no price and cannot be bought. Yet, these same people, even if unconsciously, seek the idea and understanding of Truth on the subject of God, and Isaiah provides the answers and the guidance. He invites all of us to step up to the table that holds the priceless spiritual nourishment we need. On a practical plane, we note that money will not be an issue, but not until we increase our understanding of life’s energies and how to use them. In the interim, we will continue to focus upon and gratify our hunger and thirst for material wealth and recognition only. In turn, it will continue to stifle the supplications of our starving minds and hearts. While we are on the subject of currency – which is often called the “root of all evil” – we cannot help but notice the many struggles in the present world of domestic and international economics. Money seems to be devaluating as we cavalierly print more of it whenever the cash register is empty, thus increasing the future financial burden of each individual while decreasing or blocking his/her spiritual focus. Isaiah’s prophetic words seem to indicate that money and its present use will become a thing of the past. He also advises us that we can and will be blessed by manna provided by the higher energies. Jesus Himself referred to this as the bread of life, ever present and ever abundant.

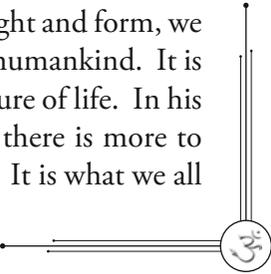
Isaiah 55:9: “...so are my ways higher than your ways, and my thoughts than your thoughts.” Through the words of the prophet, did the Creative Principle intend to show condescension? Not at all. When one considers the omnipotence of such a benevolent deity, one could see this as a gentle, subtle challenge that encourages each of us to strive for higher purposes other than the body, one that we see in Genesis, relating to the Garden and the tree of knowledge. From a spiritual perspective, this verse is merely telling us that there are better and higher ways to conduct one’s life. The goal of the challenge is to attain oneness, to fulfill the statement in Genesis that says we are created in Its “image and likeness”. Were we to adopt higher thoughts

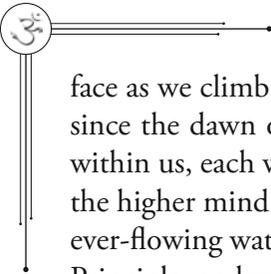


and improve our lifestyle, would our ways and thoughts be higher than the Creator's? No. This would no longer be "oneness" and would only generate spiritual anarchy within us. The idea is to let the divine Spirit manifest itself within us after we have purged ourselves of the influence of the lower forms. Only then will we have the joy to shout: "I and my Father are one". Did the Christ not tell us that it is the essence or the purpose of life? Did His message of oneness not proclaim equality among all of us, regardless of the man-made – not God-made - divisiveness we find in all societies? We can be like the Creator – not greater. Even the modern mind is adding veracity to the concept. In Time Magazine dated October 25, 2004, geneticists have recently discovered that there is a "God code" within our very own genes, and it will begin taking on a greater and more viable role in our everyday lives. At the present, we are and will continue to be in the throws of being awakened all the way down to our genes by higher vibrations. We will expand on these important findings in the last chapter of this book.

The struggles of life found in the Book of Isaiah are portrayed throughout the Bible, and they still exist today in our lifestyle. They are there because it appears that we are against cause and purpose and fight our own god nature! They are of a personal nature, as we search for the meaning of God within us, hoping to find an inner balance in a tumultuous world. They are not intended to blossom into outer conflicts as we are known to do. Conversely, it is only our internal balance of flesh and spirit that can bring a global external stability. Many of us disregard the words of Christ when He told us that the kingdom is within us, and we insist on seeking the answers from outside sources. Perhaps it is time to recognize that the global struggles we witness are really the aggregate result of innumerable individual conflicts. They set the tone for our reality. Isaiah expresses that thought clearly.

After he has exposed us to our weaknesses and given us advice that will ultimately culminate into a higher school of thought and form, we find in his last chapters words of compassion toward humankind. It is a transformation of sorts as we learn of the higher nature of life. In his prophetic prose, we apparently come to realize that there is more to life than the fascination for body and material assets. It is what we all

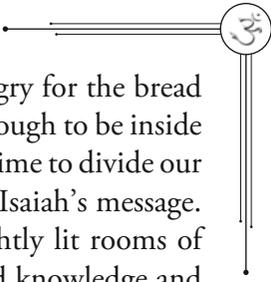




face as we climb the steep ladder to spirituality. It has been that way since the dawn of humankind: a perpetual fight of good versus evil within us, each waking day. It is the journey from the lower forms to the higher mind or the spirit within, the latter being compared to the ever-flowing waters of the universe. It is the intention of the Creative Principle, and we see this in Isaiah 57:14: "...take up the stumbling block out of the way of my people." These are the inner obstacles that we have scattered across our path over a long period of time. They are the sense system and all its temptations and frivolities so well described in Chapter 3 of Isaiah. The biggest impediment appears to be the lives we all fashion under the guise of economic attainment. Created by the lower physical mind, it blinds us to the rather visible events that unfold today in our world. Will we awaken to the higher purpose? That answer is yes, in one way or another.

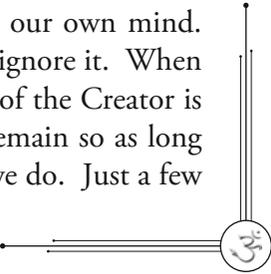
Isaiah 58:6-7: "Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? – Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" Metaphysically, to fast is to abstain from error thoughts. That is in essence what the Creator passes on to Isaiah and to each of us. It is a declaration of Its original intent toward our personal spiritual welfare, for the sake of all concerned, and a reminder as well. The first prompt is to "loose the bands of wickedness". It is a difficult assignment, because it asks that we release the lower, selfish mindset that has been developed in our modern societies, along with all its shameful thoughts and actions. It asks that we shift the ego-based mindset to higher forms of union, implying that our logical and analytical minds have been on the wrong path. This transformation alone can "undo the heavy burdens" that we have generated in the oppressive lifestyle we have set in motion, and comprising the individual and collective struggles that afflict us today. To "break every yoke" that enslaves us to self-imposed material requirements will indeed free us from oppression and allow us to become one with nature and the higher principles.

Having strayed away from the kingdom that is within us, many are in a sense homeless, even the religious minded and all their well-



intentioned structure. They are wandering and hungry for the bread of life that we are to share. When we are fortunate enough to be inside and understand the blessings of our own temple, it is time to divide our newly acquired spiritual wealth with others. That is Isaiah's message. Allegorically, it is to welcome them within the brightly lit rooms of our hearts, clothe them with the warmth of faith and knowledge and feed them the divine nutrients that will give them the strength to find their own kingdom. This verse also advises us not to hide from our very own selves, as we have been conditioned to do. How many of us take the time to conduct an honest introspection and commune with the higher energies of life? How many of us truly know who they are? In our modern world, it would seem that we find it easier to know someone else's business, because it is where we appear to focus. In a compassionate way, it is also part of the above verse. It is a wise person who insures that his/her own backyard is clean before he/she criticizes the condition of the neighbor's yard.

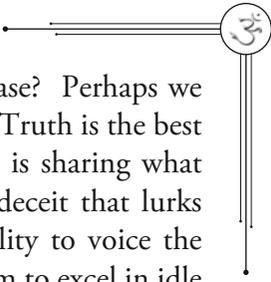
Isaiah 59:2-3: "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear – For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness." That is not exactly an angelic portrayal of humankind, but most importantly, it depicts the perceived idea of separation, and it bluntly exposes its cause. The gap that exists between an individual and the ever-present internal Spirit has produced our mistaken sense of duality. Sixteen centuries of religious conditioning have not helped this matter. We have used the word "perceived" because being separate from the source is not possible. It is an illusion, and Isaiah gives us the earthly reasons why it occurred. Objectively, is it not the case in our modern world? In one way or another, directly or indirectly, are we not all guilty of these iniquities in varied degrees? By so doing, are we not leaving out the truth of consciousness? The constant advice of the prophet is to live from and with the higher principles, in order to achieve the oneness that will fill the void of separation. In truth, we are never away from the source, except through our own mind. Even then, the source is still there, but we choose to ignore it. When we become blind to it, it is no wonder that the face of the Creator is hidden from us and It no longer hears us. It will remain so as long as we travel the lower road of form in the way that we do. Just a few



verses ago, we were informed that It would show Itself to us, and now we are merely shown the causes for the delay. In essence, eons ago, we turned our backs to the perfect world and chose the lower instincts of a physical life. This generated the illusionary idea of imperfection. We must also remind ourselves that when we embarked upon this type of life, where minds run wild with whatever they choose, we created the separation that is also known as the original sin.

In the same verse, we find “that he will not hear”. We all agree that communication is a two-way concept. Silence, whether vocal or mental, cannot convey any sort of message, for it is stillness. It is not to say that the Creative Principle is not aware of our behavior or our intent. To quote modern phraseology, it implies that we should be “on the same wave length”, if we are to converse with our inner Spirit. Considering the fact that most of us focus primarily on the physical life we have created, little or anything of a higher nature will come to mind. Everything being equal, if we seldom listen, why should the Creator? Isaiah suggests that we become free of the bonds tying us to our lower mental logic, so that we may mutually hear from body to spirit and spirit to body. It does not mean that we should be necessarily in a state of grace. At least, we should be willing to loosen the grip that life has on us and repeal the fear we have to relinquish all that we possess to higher purposes. The latter cannot be seen. They are impalpable. Now we are back to Saint Augustine’s words on faith.

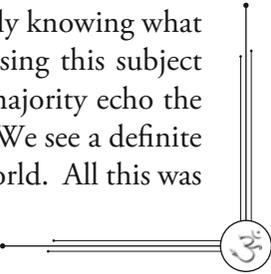
The last blunt causes of our dilemma speak of lies and perverseness. Will the Creative Principle listen if our message is weaved in falsehood and wickedness? Not likely. Whether in private or public life, as a society, we have always been known to mislead each other and bear false witness to most, including ourselves. We cite insecurities for this deficiency, afraid that our contemporaries will condemn us for what we say or do. Somehow, within our different environments, we feel it is important that we fit a certain social image, normally fabricated by our own modern means of shaping the great masses – mostly for fiscal gratification. Why should we be ashamed of who we truly are? Would we prefer to be without a conscience, when truth can be expressed so easily? Why must we disguise our physical, mental and spiritual attributes merely to be accepted by a crowd that

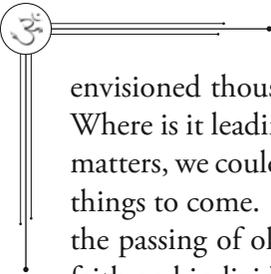


probably does not genuinely care about us in any case? Perhaps we should question the intentions of a pretentious ego. Truth is the best expression we can offer to others and ourselves. It is sharing what we know in and from our hearts, rather than the deceit that lurks in our minds and thoughts. Have we lost the ability to voice the redeeming qualities of higher ideals? Instead, we seem to excel in idle conversations void of values, as if we were reluctant to engage in more enlightening subjects. If we do not stand in truth, we will never know the deep significance of the Creative Principle. We will continue to drift on a sea of material reality, in an ever slowly sinking ship built by our own hands.

Isaiah 59:4: “None calleth for justice, nor any pleadeth for truth: they trust in vanity [confusion] and speak lies; they conceive mischief, and bring forth iniquity.” Could this be one of Isaiah’s prophecies? Is this one more bridge we must cross before we reach the higher mind? When we look at our modern judicial system, we can see the prophecy issued millennia ago, foreseeing the coming of a period of change. We witness the innocent being incarcerated, and the guilty turned loose on society. During the proceedings, how can we be assured of the integrity of the defendant, the witnesses, the counselors and even the judge? We are merely enforcing the laws formulated by humankind, none of them contributing toward true justice. Ironically, there are some 38 million laws on our books to support the Ten Commandments. Many factors motivate the expression of untruths. Greed and pride come to mind. Isaiah also envisioned the state of confusion that would exist before and during the period of change. Are we not seeing it today? Could we be on the verge of the shift seen by this astounding prophet? Even though the Bible tells us that no one knows the day or the hour, it appears that Isaiah’s descriptions of what will happen match the general situation in our present era: the birth of a spiritually enlightened society.

When asked if we feel that something is about to occur, most of us will invariably answer in the positive, without really knowing what it will be. Traveling across our country and discussing this subject with many audiences, I find it interesting that the majority echo the same sentiment. We see unusual events take place. We see a definite change in the spiritual status of the nation and the world. All this was

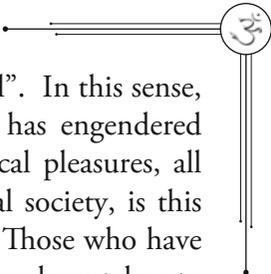




envisioned thousands of years ago and seems to become reality now. Where is it leading us? As correct as Isaiah has been on so many other matters, we could surmise that the content of his verses are a prelude of things to come. Across our planet, many are witnessing and applying the passing of old ways, to make room for a better understanding of faith and individual consciousness. The launching of this shift of the ages appears to bring forth higher levels of awareness and an earnest search for the idea of the God archetype. At present, many of us are being affected by this new dawn in one fashion or another during the course of our daily lives. It pleads for higher reasoning and openness to life and to the world. In a compassionate way, Isaiah warns us that it will not be an easy journey, as he unfurls the events generated by the shift.

Isaiah 59:6-8: "...neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands. – Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths. – The way of peace they know not; and there is no judgment in their goings: they have made themselves crooked paths; whosoever goeth therein shall not know peace." Isaiah continues to depict the karmic returns for which we are individually and collectively responsible, as they are the sum of our acts, thoughts and actions toward one another, toward life and our natural surroundings. Divine justice will be rendered at that point in time, and no one will be able to hide behind the facades they deem impenetrable in this world. Jesus reiterated this fact when He said: "For there is nothing covered, that shall not be revealed; neither hid, that shall not be known." [9] It will be the moment when the universe will determine what we have done, and it will weigh our transition with what it has found. Perhaps it is time to ask ourselves whether we travel a higher spiritual path, or live in the lower realm to which we may have become accustomed and helped create. Again, we must be true to ourselves, accepting responsibility for our thoughts and actions, without the excuses or the blame game. It will happen in the twinkling of an eye, and we will not be able to deny our deeds. It would appear that those who are clean and free of the bonds of physical life will have an easier time of it, more so than those who will attempt to justify their behavior.

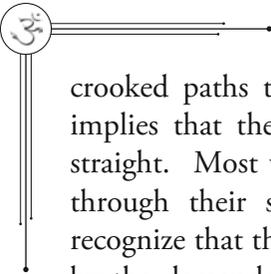
[9] Luke 12:2.



In Verse 7, we are told that “their feet run to evil”. In this sense, evil is representing the material environment that has engendered death and violence as well as the practice of physical pleasures, all without concerns for the consequences. As a global society, is this not the direction toward which we are all heading? Those who have turned their backs on the higher levels of consciousness have taken to the pursuit of evil, in various degrees and ways, chasing the illusions of material gains. In Isaiah’s thoughts and words, it has been our downfall. They were repeated by the Master 700 years later, and we have not yet grasped the importance of that message. Further, as we explained earlier, we have become enamored with the sense system and do things for the sole sake of pleasure. When we add all this, it can only result in the death of the innocents, at all stages of their development. This ordeal ranges from the obliteration of innocence itself, to the emotional abuse of the young and finally to the death of innocent victims as collateral damage in senseless, violent acts of war. We cannot deny that it is now quite common in our world, and it is done by those who seek only power and wealth.

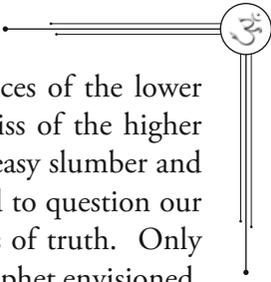
The violence, death and devastation depicted in these three verses are enough to send chills throughout our bodies. It is a prophecy that has become reality for centuries, and we see it today in the form of wars, crimes, terrorism and famine in all parts of the world. Why does humankind behave in such a way when it should and could consider peaceful options? The problem is that these conflicts exist within each and every one of us. We may wish for peace, as we argue with ourselves and others to make some point, but our self-created culture demands otherwise, resulting in confusion and frustration of the masses. We are being bombarded from all directions with news of wars and rumors of wars, one blaming the other and with no resolution in sight. Diplomacy is ineffective, and the olive branch has been replaced by more sophisticated weapons of death. Yet, we are at the beginning of a period of change. The signs are all around us, and once it arrives, no one will be able to hide from it. We will all have to account for our lives and deeds, as stated so many times by the prophet. After all, we are the ones who paved the road upon which we journey.

In Verse 8, more of today’s truth is exposed. Isaiah speaks of



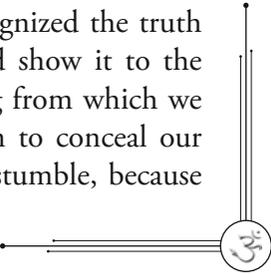
crooked paths twisting and turning in every direction. It clearly implies that the road to individual and universal peace is indeed straight. Most will claim that they can reach the same destination through their somewhat bifurcating individuality. They do not recognize that the latter is barely existent. We live in a box designed by the demands of our indoctrination, a process that makes us all the same as everyone else. Consequently, our lives are no longer our own. They are controlled by our conditioning and travel wherever that conditioning takes us. That does not conjure up a straight path. It takes away the free interpretation of our experiences. After all, what would everyone think? Is it any wonder why we cannot achieve peace? Peace is something that takes place within each of us. Collectively, what is within us creates the mood of the external world. It is a matter of how we see it, and we can change our environment if only we try. It is up to us to determine whether we want a world at peace or at war. In essence, Isaiah makes each of us responsible for the status of our fate.

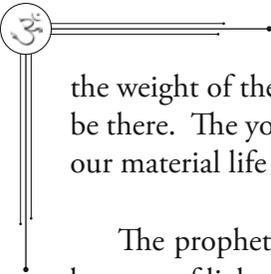
Isaiah 59:9: “Therefore is judgment far from us, neither doth justice [righteousness] overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness.” For those who read the Bible regularly and the Book of Isaiah in particular, have you ever wondered what happened to us and the life we could have known? Neither we nor our ancestors have studied this subject often or hard enough, nor have we thought to use it as a sort of steering mechanism. Had we done so, the world would not be the way it is today. We have allowed it to happen because of the way we live and because of the priorities we set for ourselves and the future generations. In this verse, it is apparent that the prophet saw the results of our earthly creative talents. The next few verses go on to list more of our societal shortcomings. Verse 9 begs the question: how can there ever be justice when we turn a blind eye to the Truth? Truth is indeed rare in all facets of our present society. Whether in a courtroom, in casual conversations, reporting the news, or even in our most inner thoughts, only the veracity and credibility of the facts can inspire confidence, trust and a just end to the process. Anything else has us stumbling in obscurity – the darkness of a troubled mind. In Verse 10, Isaiah goes as far as telling us that “we are in desolate places as dead men”. From all indications, we seem to be dead or numb to



the concept of pure truth. We seek the conveniences of the lower energies without really seeking and living in the bliss of the higher principles. Now is the time to awaken from our uneasy slumber and question our general lack of righteousness. We need to question our past shadowy priorities and return to the brightness of truth. Only then can we become the light of the world, as the prophet envisioned. It is a matter of choice, and he advises us to persevere until we conquer and eliminate the darkness in which we live.

Isaiah 59:12-15: "...and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them; --In transgressing and lying against the Lord [I AM], and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood -- ...for truth is fallen in the street, and equity cannot enter. -- Yea, truth faileth..." It is of interest to note that Isaiah clearly emphasizes the vital importance of Truth and how we have turned away from the idea of higher consciousness and seem to prefer living in the darkness of gloom. When we consider that even in the meanest among us, there exists a faint spark of conscience, we can understand the confusion that reigns in our societies. If we interpret the above verse within the I AM concept, we have a new, more personal view of the words. We are told that we have abandoned the truth of our very own soul's existence, the Spirit within. It is attempting to wake us, to recognize the weight of our transgressions. It is making us face the fact that we have allowed our minds and bodies to succumb to material reality and to the temptations of physical pleasures. Too occupied by these fields of endeavor, we have deserted the true idea of God. Therein lies the iniquity that most of us bear. It does not mean that we cannot enjoy life for what it is. Far from it. It is telling us that, with the balancing effect of the higher energies, we would take pleasure in life in the deepest sense of the word. We would honor and respect all living things more than we ever have. Through our interactions, the learning process would be an incredible experience, but we must reach this plateau on our own. Once we have recognized the truth of ourselves within our hearts, we must live it and show it to the fullest. From this position, there would be nothing from which we would have to hide, and we would have no reason to conceal our feelings. We would stand straight and would not stumble, because

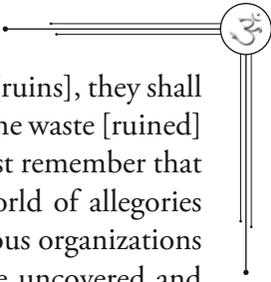




the weight of the burdens that we have accumulated would no longer be there. The yoke would be lifted, and the chains that enslaved us to our material life would be shattered.

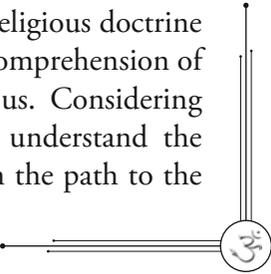
The prophet's visions reveal that humans will finally become the beacons of lights that were promised long ago. Isaiah's metaphors tell us that all signs are in place. Many of us recognize them, and we are beginning to awaken to a new dawn. It is being addressed in Isaiah 60:1-5. Please note that we have carefully chosen excerpts of those verses, not to intentionally leave anything out, but to concentrate on the single thought that expresses the joy of that new dawn, and the powerful effect it will have on the future of humanity. Verse 1: "Arise, shine; for thy light is come, and the glory of the Lord [I AM] is risen upon thee." Verse 2: "...and his glory shall be upon thee." Verse 3: "And the Gentiles [nations] shall come to thy light, and kings to the brightness of thy rising." Verse 4: "Lift up thine eyes round about, and see: all they gather themselves together, they come to thee..." Verse 5: "Then thou shalt see, and flow together, and thine heart shall fear [thrill], and be enlarged [rejoice]; because the abundance of the sea shall be converted unto thee, the forces [wealth] of the Gentiles [nations] ^[10] shall come unto thee." This inspired venerable man announces the time of our awakening with the blessings of the divine Spirit. It is meant for each of us. Our newly acquired wisdom will be shining forth as a beacon, but most importantly, we will use it sensibly in the service of all creation. Our world will be better for the balance of our collective consciousness, and we will begin to seek each other for who we are and not for what we have. Our spiritual purification will have washed away all the untruths, giving us a chance to view the true magnificence of life. Our hearts will radiate the love that the Creator placed within us, and the desire to lie will no longer exist. We will have no need for borders or leaders, for we will share the gentle spirit of oneness in true equality. Peace will reign. Having read the works of Isaiah, we recognize that we have made a very grueling journey from our self-inflicted miseries to the pinnacle of life. The prophet sums it up in Verse 7 as a personal achievement: "...and I will glorify the house of my glory."

[10] The words in brackets are a modern translation of the Scriptures in the New American Bible.



Isaiah 61:4: “And they shall build the old wastes [ruins], they shall raise up the former desolations, and they shall repair the waste [ruined] cities, the desolations of many generations.” We must remember that symbolism is used throughout the Bible. It is a world of allegories that cannot be taken in a literal sense, as many religious organizations want us to do. Each carries a message that must be uncovered and brought into the light. In this verse, the ruins and the desolations are our very selves after we tasted the fruit of knowledge, became captivated with our physical attributes and were caught in the idea of wealth. After the predicted shift, we will return to the concept of spiritual humans living in pure grace, having whatever we so choose, and using our ancient knowledge as it was meant to be. Long ago, that same knowledge built magnificent cities and buildings in places that we would find difficult to reach and that even defy our present abilities. These feats of grandeur were accomplished by being in union with the Creator of all things, as oneness rather than division. Most importantly, we will rebuild a peaceful and loving civilization, one individual at a time. We will rise from the ashes like the Phoenix of old to achieve our true destiny as Christ conscious beings in physical form.

The words that were born of Isaiah’s brilliant, inspired mind are the most fertile fields in the world of metaphysics. We encounter the concepts of the First Cause, I AM and many others. When we discover and understand the subtle meanings of his symbolism, the true messages of the Creative Principle come to light, and a new horizon crosses our spiritual threshold. It increases our knowledge and helps us prepare for a not too distant future. He envisioned the coming of Christ and Christ consciousness. With prophecies that are the foundation of the New Testament, he is the essential element that weaved the Biblical tapestry into a timeless spiritual guide, as well as a history of man in search of his true self. This book is the culmination of a desire to unfold and share the Truth that is contained within the texts of the Bible, and especially in the Book of Isaiah. It has also been our intent to adopt a style that does not reflect any religious doctrine or control, in order to promote a clearer individual comprehension of consciousness and the true notion of the God within us. Considering today’s world situation, it is time for us to fully understand the truth of the mystic biblical messages and journey on the path to the





Archetype. Isaiah tells us that we will be awakened to the truth of life and the Spirit within us. His words were later echoed by the Christ who advised us that the Truth would be made known and what was hidden would be seen. In essence, through the prophet's visions, we hope to have revealed what was hidden in the scriptural metaphors. With the wisdom of metaphysical interpretation, it is our sincere wish to reach the reader in a very personal way, and let the Creative Principle and its love and peace enter his/her heart.



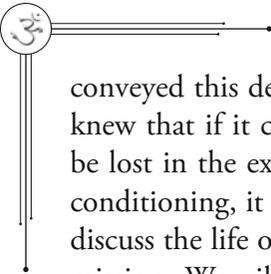


The Mystery of Jesus

*“Through Knowledge of Truth all evils are destroyed.
The true Enlightened One stands firm, scattering the clouds of deceit
like the sun shining in a cloudless sky.”*

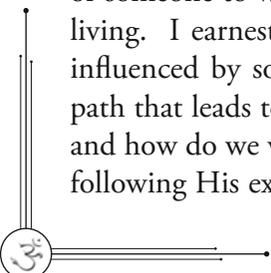
Buddha

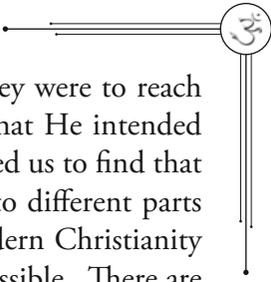
The most fascinating and mysterious person, still very much alive within the pages of the Bible, is that wonderful teacher and master of all things called Jesus the Christ. His appearance in our world was no accident, and Isaiah foresaw that memorable event. Early in his works, he predicted that this teacher of life would come to lift humanity to a higher level of awareness and guide us onto the proper path. There is absolutely no doubt that this person is Jesus. His coming was known by many, especially the Essenes and the Wise Men who embarked on a long journey to find Him. He became the bridge between the Old and the New Testaments. Without him, there would be no Bible as we know it, nor would there be what has been defined as “religion”. Did Jesus not state that we should not worship idols, not even Him? This was meant to describe anything outside of ourselves. Did He not also insist that we not make a religion of Him? We apparently did not pay heed to His last request. The power and the wisdom of divine consciousness brought us this gifted child with great intent, and that intent was to raise the spiritual level of understanding and the vibration of all humanity, to renew the ancient knowledge we once possessed in the Garden, in the old lands. It was Spirit’s attempt to steer the inhabitants of this planet toward the higher ideal that is available to all of us. It was only partially successful then. Today, we are submerged more deeply than ever in our fixation for the physical form. We ignore the spiritual aspect or the true higher vibrations that are with us in life. We have placed Him on a cold pedestal in stone churches rather than welcoming Him in the warmth of our hearts. Is this because the religions claim Him as an external idol? As stated earlier, Jesus did not want to become a religion unto Himself, and He



conveyed this desire to the Apostles at the close of His mission. He knew that if it came to pass in that manner, the full message would be lost in the external worship just mentioned. After 1600 years of conditioning, it certainly appears that it has. In this chapter, we will discuss the life of the Master from His birth to the end of his earthly mission. We will also cover the biblical personalities and metaphysical perspectives of Joseph, Mary, the Apostles and Mary Magdalene. We will study the story of the Crucifixion in this particular segment, rather than in the later chapters of the Gospels, since it would be somewhat redundant.

The ever-present question is: who was this human being? The term “human being” is used because that is what He was when He came into this world, the same way that we all do, through the travail of a woman. It has been asked for millennia by people of all ages, from all walks of life. An absolutely accurate answer would be difficult at best. The biblical texts tell us the story of His birth and death, but very little of His youth or His life in general. There is a silent time lapse of some eighteen years, then the Scriptures begin relating His words and deeds after He was approximately thirty-one years old. We catch a mere occasional glimpse of His personality and lifestyle, thus He remains a mystery. Was it an intentional plan by the church founders? Did they not want us to freely accomplish this very same feat of human consciousness? However, the Bible is not the only text that refers to the “Nazarene” or the “Galilean”. Where was the Master during all these years? What was He doing? When we are deeply interested in a particular subject, it is only natural that we will attempt to learn as much as possible about it. In our area of discussion, is it not peculiar that religion itself discourages this endeavor? What are their reasons? In my own life, I wanted to know. I was brought up as a Christian and I still am to this day, but a very flexible one. After all the years and the searching, I believe in the Master more than ever, and I know that He was indeed a great soul incarnate. I do not follow Him as something or someone to worship or idolize, but rather as my ideal, as a way of living. I earnestly wanted to understand His words, without being influenced by someone else’s interpretation. I wanted to enter the path that leads to the Creative Principle. How do we find that path, and how do we walk it? He assured us that we could do it by merely following His example as Jesus, but not as the persona of the Christ.



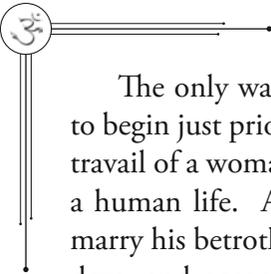


He was the ideal that all humans may achieve, if they were to reach the road upon which He walked. Could this be what He intended when He stated: "...I am the door..." [1]? He advised us to find that road, and I took it literally. The journey took me to different parts of the world, in search of the answers. Today, modern Christianity fights what was discovered, claiming that it is not possible. There are many in our present world that believe in the authenticity of the new evidence about this great human being and His journey.

Was He a chosen soul that already knew everything needed to accomplish His mission? That is a debatable question, when we consider that we all must learn to acquire and accumulate knowledge. If it was an act of God, could it not apply to each of us, since we are all acts of God? The words of Isaiah and the Christ Himself tell us that "...the works that I do shall he (man) do also"[2]. We will show, as much as possible, that there were lessons in His life, much in the manner we are taught in school, which assisted Him in every way. We will attempt to trace the journey upon which He embarked, through other texts that talk of this man, such as the Nag Hammadi Library, the Dead Sea Scrolls, the Buddhist philosophies and even the Koran of the Islam faith. In comparison, Christianity exposes very few facts about the deity that they have chosen to follow. The minds of the religion's early founders determined that Jesus was quite a paradox and needed to remain a cryptic, mysterious figure. The Church leaders of the time agreed and insured that some facts would stay a secret. In the chapter pertaining to the history of the Bible, we spoke of the Crusades and how they were sanctioned by the early Churches for many reasons. During those cruel raids, many books and documents were destroyed because certain historical data had to be kept from the eyes of humanity. Enough was retained to portray the Christ as He is represented in the Bible. He is as much of a mystery as Odin of the Viking lore, or Hercules of the Greek mythology, not to mention many others in the history of our world. Some were actually living beings whose legend turned into myth and even strange cults. The ancient storytellers went as far as boasting that their "god" was of virgin birth. In our modern era, we construe all these as myth with the exception of one individual: Jesus.

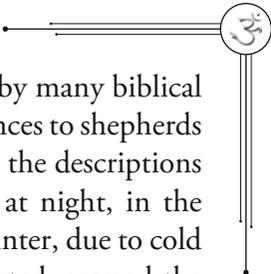
[1] John 10:9

[2] John 14:12



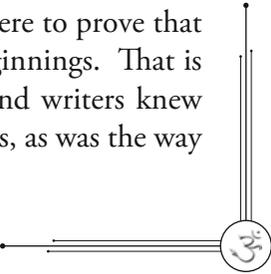
The only way to elucidate the mysteries surrounding this man is to begin just prior to His birth. Immaculate or not, that birth was the travail of a woman, and the known process associated with producing a human life. As we are told in the Bible, Joseph was reluctant to marry his betrothed, Mary, since she was already with child. In those days, and according to the existing traditions, a pregnancy out of wedlock was an extremely negative and dangerous event. Had others known, Mary could even have been put to death. The prospective husband was indeed undecided, until an angel appeared in his dreams and told him that the child was the Son of God to come. The couple belonged to a community located in the Mount Carmel area and inhabited by a group of people known as the Essenes. The Eastern “Hidden Texts” tell us that their reverence for God was so genuinely intense that the Creative Principle chose among them to present the world with the great soul that we are discussing. We know today that they were Essenes because of a shepherd’s discovery in the late 1940’s of the Dead Sea Scrolls, in Qum Ran, a town on the northwest shores of the Dead Sea where Essenes also resided. The Bible tells us that Jesus would visit Mount Carmel, and this is a strong indication that He was in fact an Essene. What other motives did He have to go there? Further, had He not been a member of that community, He probably would not have been allowed to enter. The reason is that, according to ancient Judaic tradition, Essenes were considered gentiles, since they did not follow their laws. In a sense, they were “non-Jews” belonging to a completely different sect with an entirely dissimilar belief system.

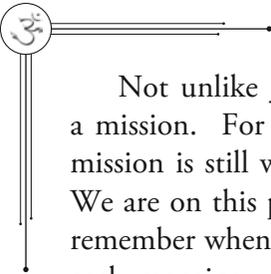
Historical scrolls and tablets reveal that the Essenes were a very close-knit society, and their security did not let just anyone come and go as they chose. They were considered an esoteric minority sect. We could surmise that they were secretive. Why so? The majority were scholars and holy persons not only studying higher principles, but living them in each and every moment. Their lifestyle was monastic. By today’s standards, it would be considered a communal type of living, but perpetrated in complete harmony with life and each other, for they knew the concealed mysteries of nature. This ambiance and the consciousness of the community itself would indeed be a fitting place for the birth of the Master. While we are on the subject of the birth, may we suggest to the readers that Jesus was not born on December



25th, as we have been taught? This theory is shared by many biblical researchers and theologians. As an example, all references to shepherds do not necessarily adopt a literal sense. According to the descriptions found in the Bible, they were tending their flocks at night, in the fields, and that is not something that is done in the winter, due to cold and inclement weather. Springtime has been suggested, around the month of May. Some tablets and scrolls indicate the 15th to the 25th of that month. If you were to read about other religions and myths, you would find that most of the great people or souls mentioned within them were born on or around December 25th. That is why this particular date was chosen, even though the early church fathers had decided on December 21st, the actual winter solstice. The 25th was common to the period, a special pagan day of festivals, the winter solstice or a time of peace. Jesus' birthday celebration is a societal convenience, in alignment with the likes of Odin, Hercules and many other personages with whom we are familiar. The rest seems to have been forgotten and much of it has been concealed for centuries.

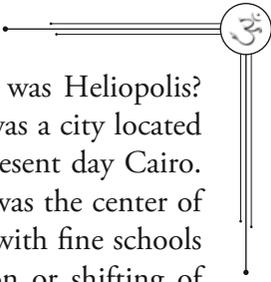
We find a slight discrepancy in the description of the birthplace. Matthew 2:11 mentions a "house", while Luke 2:7 places the event in a "manger". In view of the lifestyle and traditions of the time, they are both similar. A manger, normally found in a stable or a barn where animals were gathered during the cold months, was usually located underneath the living quarters of the family. Furthermore, we must remember that Luke was not a disciple while Jesus was alive. He reported his findings some 75 years after the crucifixion of the Master; thus, much of it can be regarded as hearsay, passed on by others who had a propensity to glorify and exaggerate – as humans are wont to do. An interesting note is that the birth of Jesus is not mentioned in the Book of Mark or the Book of John. There are numerous controversies as to the exact location of this momentous event. Example: recent excavations between Haifa and Nazareth, close to the Mount Carmel range, have archeologists mention the possibility of another Bethlehem. The most important fact is that Jesus was born in the same way as we all have. The biblical descriptions were to prove that the greatest among us might come from humble beginnings. That is ultimately the Truth. The Far East philosophers and writers knew that Joseph and Mary were not wealthy by any means, as was the way of the Essenes.





Not unlike Jesus, we have all been brought on this earth with a mission. For millions, that is where the similarity ends, but the mission is still within us, waiting for higher purpose to be realized. We are on this planet to celebrate all the facets of life, to love it, to remember whence we came and why we are so fortunate to wake up each morning. Over 2000 years ago, there were people who were looking forward with great exultation to the arrival of a very special infant. They were not only the Essene Brotherhood, but also the three wise men from the East, mentioned as such only in the Book of Matthew. They were cognizant of the prophecy that announced His coming and the fact that it was written in the stars. At that time, and in our modern era as well, few paid attention to prophecies or the position of planets and stars in the firmament. Still, there were three ancient masters that knew and who studied the Magian astrological charts with intense alacrity, determining that it was time to “follow the star”. Was that star defying the natural laws of physics and astronomy? Not everyone could see that bright light in the sky, or else, why would Herod inquire as to the location of the infant? Of course, we tend to discount this science, yet the Book of Genesis tells us that our times and our seasons were recorded in the stars. On the other hand, could the three wise men have been following their higher consciousness or their intuitive senses? What we do witness in this story is a metaphysical, mystical experience made manifest with these three distinguished gentlemen from the East. The word “distinguished” is used because even King Herod mysteriously knew that these high profile persons were coming to his kingdom.

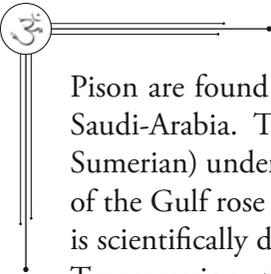
In our present religious folklore, we mistakenly sing of and praise the “three ‘Kings’ of the Orient”, ‘orient’ meaning east of Bethlehem. Perhaps it is because we find them and their gifts referenced in Psalms 72:10-11, Isaiah 60:6, Jeremiah 6:20 and Ezekiel 27-22. In truth, they were wise men, as described in Matthew, or Magi – mystics as in the days of Moses. They were a combination of alchemists, philosophers and astrologers – teachers, if you will – teachers of the higher spiritual nature of life. Some scholars and theologians even mention their possible involvement in Zoroastrianism. Could they have been educated in the great college of Helios, in Alexandria, Egypt? These learning centers had been originally founded in Heliopolis, a site that had been very vital to the Egyptian culture and religion for centuries,



and in existence during the days of Moses. What was Heliopolis? From approximately 2900 B.C. until 332 B.C., it was a city located five miles east of the Nile and six miles north of present day Cairo. They called it Per-Re (the City of the Sun), and it was the center of the sun cult, astrology and theological speculation, with fine schools and temples. Subjects such as energy manipulation or shifting of material vibrations were studied there. The Hebrews named it “On” or “Beth-Shemesh”. However, Alexander the Great built Alexandria circa 332 and made it the capital and cultural center of Egypt. At that point, Heliopolis began to fade and, over time, schools and colleges were moved to their new locations. Eventually, Heliopolis all but disappeared, with the exception of a few obelisks standing in the northern suburbs of Cairo today.

There have been endless speculations as to the identity and ethnicity of the three men who brought presents to the divine infant. The roads they followed to arrive in Bethlehem are unknown. Some researchers believe they were originally from Egypt, Syria and the Indus Valley region – or India at the time. Ancient records indicate that graduates of the Alexandria/Heliopolis schools were disseminated in the limited parts of the then known world, to assist in all regions. Their journey is not all that unusual. Even today, the monks of Tibet seek out the reincarnated Dalai Lama, in order to perpetuate and extend the original spiritual teachings instilled for millennia in their traditions. In that search, they administer certain tests to insure that the chosen one is indeed the return of an ancient Dalai Lama. Most of us have seen some of these tests in the movie “Seven Days in Tibet”, based on actual facts. I had the privilege to witness them myself while studying in that region. Essentially, it was the mission of the three wise men. They wanted to confirm the ancient prophecy and verify that it was that particular birth that would bring a great soul, a teacher of Truth. The Book of Matthew tells us that they came from the East. Where, in the East? Did their journey begin from the “land of the five rivers”^[3], the land known as the Garden of Eden? The rivers are named in the Bible: the Euphrates, the Hiddekel (Hebrew for Tigris), the Pison and the Gihon. Intensive research in geology, hydrology and linguistics conducted for years by archeologist Juris Zarins concludes that the Gihon is the present Karun River in Iran, and the remnants of the

[3] Genesis 2:10-14.

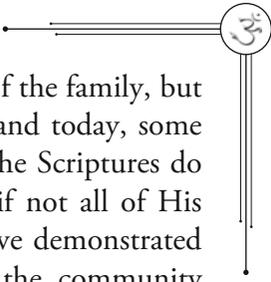


Pison are found in the dry beds of Wadi Riniyah and Wadi Batin in Saudi-Arabia. This would place the Garden of Eden (“fertile land” in Sumerian) under the northern waters of the Persian Gulf. The waters of the Gulf rose from approximately 6000 to 5000 B.C. during what is scientifically defined as the Neolithic Wet Phase and the Flandrian Transgression, thus the submergence of that area is quite plausible and would confirm the existence of the marshes below the converging of the Euphrates and the Tigris rivers.

Did the Magi start from Takshashila, a center of learning in Kashmir? This presently troubled country has been known for centuries as the seat of knowledge, where they may have studied. In any event, we can only surmise that they arrived together in Bethlehem, and not necessarily on the exact day Jesus was born. Their long trek was to greet this special child of light and to insure that He was the Savior, the teacher who would eliminate the negativity in our world. His purpose was to bring Truth to humanity, and where there is Truth, negativity cannot exist. Biblical and other ancient texts clearly indicate that, having been warned of impending danger from the reigning King of Israel, Joseph and Mary took the child and fled to Egypt ^[4]. In the same Gospel, it picks up His life at the time of His baptism by John the Baptist, and very little is known of His youth. The Bible leaves us no room but to assume that Jesus had to have some education, whether in Egypt or in Israel. If one were born to accomplish a specific mission, would it not stand to reason that a certain schooling would be required to assure success? It seems that our conditioning has not allowed us to think in those terms when it comes to the life of Jesus.

We do find some biblical references concerning the education of the Master, even though somewhat veiled. Mark 6:2 asks: “...from whence hath this man these things? And what wisdom is this which is given unto him...?” John 7:15 states: “And the Jews marveled, saying, how knoweth this man letters, having never learned?” In the second quote, we discern the thinking of the general populace. Mark seems to give us the answer in Mark 6:3: “Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? And are not his sisters here with us?” With these very words, the Bible

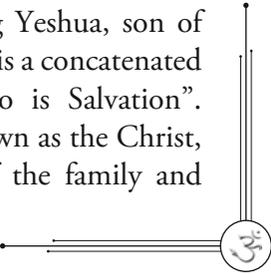
[4] Matthew 2:13-15.

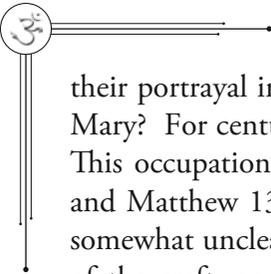


tells us that the people were quite aware of the rest of the family, but not the Master Himself who was the elder. Then and today, some may have thought that He was not educated, and the Scriptures do not help in this matter by being silent over most if not all of His forming years. Joseph's other children may not have demonstrated many intellectual qualities, and the members of the community arbitrarily placed the Master in the same category – something that we tend to do, even today.

Let us return to the Magi for a moment and discuss the symbolic gifts they brought with them. They were gold, frankincense and myrrh, and we systematically think of them as material presents. Were they really palpable items? Would learned alchemists leave such gifts when, to them, they were simply products of nature or man? Perhaps what we traditionally accept as wrapped offerings had a greater spiritual significance, and they do in a metaphysical perspective. The Christ is portrayed with a golden glow around His head. It is not only a sign of regal divinity in the eyes of His followers. It stands for the knowledge of ages, for the understanding of all aspects of life. Hence, gold is the symbol of wisdom that was to be applied and propagated by the Master. Next, we have the frankincense that symbolizes deep-seated compassion, a compassion that ultimately would know no boundaries. It was readily seen in each of His actions and heard in His every word. The third gift of myrrh complemented the other two as it represented the basis of an unrestricted nature that was/is the true path to sagacity and higher consciousness. It is in that nature that one can find the blessings of unconditional love. Jesus showed us the sublime example in His willingness to face death for the love of humanity, including those who persecuted Him. Further, these gifts bore very specific instructions for Joseph and Mary as to what they should do in the early years to prepare Him for His long journey.

When the Master was born, His name was not Jesus as we have been taught to believe. According to ancient Hebrew and Essene records, His name was Yeshua ben Yosef, meaning Yeshua, son of Joseph. In Hebrew, it is translated as “Salvation”. It is a concatenated name stemming from “Yahoshua”, or “Lord who is Salvation”. Before we continue with the journey of the one known as the Christ, allow us to offer a metaphysical understanding of the family and

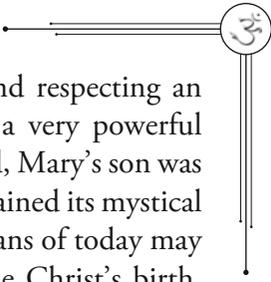




their portrayal in the characters of the Bible. Who were Joseph and Mary? For centuries, we have been told that Joseph was a carpenter. This occupation is mentioned only once in the Gospels (Mark 6:3 and Matthew 13:55), and that refers to Jesus. Joseph's profession is somewhat unclear because the original texts describe him as a master of the craft, and that does not necessarily mean carpentry. Being a member of the Essene community, many believe that he had full comprehension of the power of the mind and of the higher principles. In that era, the Essenes were known as healers and masters of the physical form, and he may have been a leader of that group. He may have been an alchemist, with power over his mind and thoughts, similar to the Magi – as was the Christ. From a metaphysical standpoint, he embodies wisdom through knowledge. Comparatively speaking, he is often portrayed as a bearded distinguished gentleman, as a mystic, while religious paintings insist that he should appear as someone shaping a piece of wood.

On a metaphysical plane, if Joseph was indeed wisdom, Mary the Mother was the “divine motherhood of love”, the “affectional and emotional phase of man's being” [5]. She was a great soul who had proven herself over time through her strength and resolve. The Creative Principle bestowed upon her tasks that few human beings would be able to complete. She was chosen to be an anchor for the young Christ, and in order to begin her earthly mission, she was asked to hold an immaculate concept of Christ consciousness within a human form. Her duty was to maintain perfection from the moment of His conception until the end of His mission. By today's standards, it would be a monumental task for any woman to undertake. Imagine your child in the womb being bathed in the perfection of God consciousness throughout the pregnancy and every day of His life. Imagine the purity of Mary's dedication, her concentration and intensity in being single in this purpose. It meant never having the normal fears pertaining to His anatomical development, while emanating a perpetual flow of the energy of love upon the unborn child. It meant never to let up on the idea of perfect consciousness, no matter what the material world was or would bring. She had to live totally in each moment for His entire life, never failing to support His ideals. Her heart was to be the child's strength. She could not

[5] Charles Fillmore's Metaphysical Bible Dictionary.

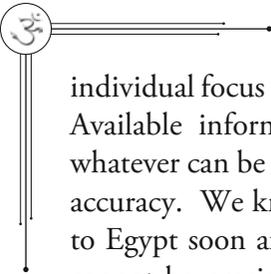


falter even for an instant, all the while believing and respecting an immaculate concept. By all standards, Mary was a very powerful woman. However the birth may have been conceived, Mary's son was human in all respects. This remarkable event has sustained its mystical effect for over 2000 years. Geneticists and obstetricians of today may still be baffled by the religion's interpretation of the Christ's birth, but in the realm of metaphysics, "this coming of the Christ body into activity is the result of an exalted idea sown in the mind and matured by the soul (Mary) [6]. To be born anew requires that we become immaculate within our own minds. It is there for us to grasp, but we must have the unconditional faith shown by Mary.

In the past decade, much has been revealed on the subject of the main characters of the Bible, including data that had been jealously guarded by the Vatican for centuries. CNN aired an interesting program called "Tale of the Two Mary's", in which Mary the Mother was portrayed as a leader and a powerful spokesperson in the Essene community. It indicates that she was actively involved in the administration of the group, aside from being an expectant mother holding the ideal of higher consciousness for the sake of her son, the Christ. The Bible does not elaborate much on the lives and personalities of Joseph and Mary, but metaphysically, we view them in a different light. We see Joseph as the wise, consummate master of intelligence, with the gentle acceptance of his own awareness through the nurturing of the Christ spirit. We see Mary as a master of the heart, the epitome of unconditional love, giving birth to the concept of Christ consciousness. The subtle message is that each of us can achieve these levels of spiritual awareness, accept them with humility and a new being is born in true wholeness. In fact, the Book of Isaiah is a virtual guide, an instruction book if you will, on how to reach for these goals. As mentioned many times throughout this work, this shift of mind and heart is always close at hand, ready for us to embrace it. It can be a long and arduous journey, or it can happen in a single moment, but the rewards are indescribable.

So far, we have attempted to set the stage for the next events that will take place in the life of this enlightened human being and His

[6] Charles Fillmore's Metaphysical Bible Dictionary.

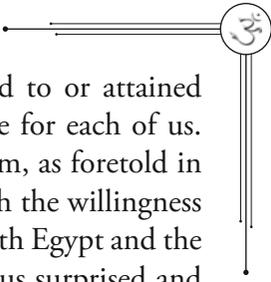


individual focus on higher purpose. We hope we have been successful. Available information is not always accessible to the public and whatever can be gleaned must be screened carefully for credibility and accuracy. We know for certain that Yeshua and His parents traveled to Egypt soon after His birth, to escape Herod Antipas's edict. We cannot be precise as to the age of the infant at the time, since even the historians and theologians have difficulties establishing a rapport between Hebrew and Roman calendars. When they arrived safely in the new land, it is logical to think that Yeshua began His education in the temples and mystery schools of Egypt, probably under the tutorship of the first Magi, and where His Essene parents undoubtedly continued their own studies. We can also safely assume that such education continued in the communities found either in Qum Ran or in the Mount Carmel area, in an Essene environment. As for the flight to Egypt, we must recognize the fact that it was based solely on Joseph's dream advising him of impending danger. We must also admire his faith in and acceptance of the warning. How many of us would rest such an important decision on a simple dream? Matthew 2:13 tells us: "...for Herod will seek the young child to destroy him." That is partially correct. The Romans and many other conquering armies of that era had a tradition to terminate all new born or very young children, to decrease the possibilities of a future uprising against them. We also read in the Book of Matthew that Herod (Antipas), probably to please his Roman allies, gave the order to slay the children "from two years and under". That implies that Yeshua may have been two years old at the time of the escape to Egypt.

Even though Herod is mentioned in the above quotes, he is identified only as "Herod the king". History tells us that Herod the Great was born circa 73 BCE and died circa 4 BCE. His son, Herod Antipas, was born circa 20 BCE and began his reign when his father died, before the birth of Christ. Returning to the early years of the Master, we find Him at age 12, speaking to the doctors in the temple, in Jerusalem ^[7]. At that point, His name had become Jesus, a name that He had earned and with which He was anointed at the appropriate time, according to the scriptures ^[8]. The name stood for the highest level of accomplishment in the understanding of higher principles.

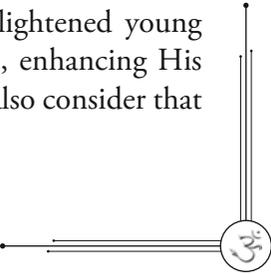
[7] Luke 2:42 and 46.

[8] Matthew 1:21 and Luke 1:31

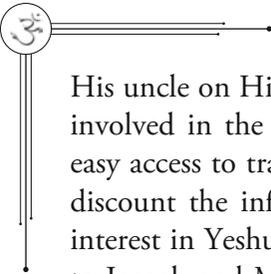


In truth, it was a confirmation that He had shifted to or attained the required abilities that have always been available for each of us. He had changed His views of life by His very wisdom, as foretold in Isaiah's prophecies. Blessed with an open mind, with the willingness to learn, guided by the efficiency of the teachers in both Egypt and the Essene communities, it is no wonder that young Jesus surprised and impressed the doctors in the temple – and many others. Add to that the loving care bestowed upon Him by Joseph and Mary, and you have the undeniable vision of a young man on a divine mission. What is rather disturbing is that, after the incident in the temple, biblical reports become strangely silent on the adolescent life of the man who has been the subject of veneration and respect for two millennia. Did the early founding fathers of the Church determine that it would be adverse to their plans for Christianity? Did they possess scrolls and tablets describing His “missing years”? Suffice it to say that we pick up the life of Jesus when he was thirty years old ^[9] and attending His own baptism by John the Baptist – His cousin - in the waters of the Jordan River. After that memorable event, He spent 40 days and nights in the desert, settling and appeasing His own ego. What motivated this blatant gap in the life of young Jesus?

Where did He go and what happened to Him between the ages of twelve and thirty? Perhaps in the not too distant future, our persistent modern technology will uncover more ancient codices that will solve the mystery. Until then, it is safe to presume that Jesus returned to Egypt, once again tutored by the first Magi, to complete his education in the art of alchemy and other subjects, subsequently traveling further East to study the Buddhist philosophies that had been in existence for centuries in places like India, Tibet, Kashmir and Nepal. It is interesting to note that when it is mentioned to people, most of them cannot or simply do not believe that the Master was indeed taught His immense knowledge, nor can they believe that He ever left Israel. That mindset confirms the degree of control achieved after 1600 years of conditioning. Yet, with a little effort, anyone can discover a wealth of information pertaining to a certain enlightened young man spending His time in other parts of the world, enhancing His comprehension of life and consciousness. We must also consider that



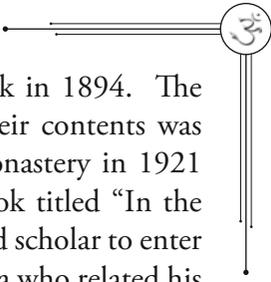
[9] Luke 3:23.



His uncle on His mother's side was Joseph of Arimathea, a rich man involved in the metals trade with surrounding countries, and with easy access to traveling means and facilities. In addition, we cannot discount the influence of the three Magi who showed a profound interest in Yeshua's development. They had left specific instructions to Joseph and Mary that probably included open invitations for the young man to visit them and increase His knowledge. It would stand to reason that Jesus intended to honor the offers, and He did. He also understood that, whether as a carpenter or a spiritual leader, one could not become a master of the craft unless one is thoroughly trained in the chosen field, with the required voluntary dedication and focus. There is no doubt that He was seriously tested as He progressed in His education, something we fail to do in our modern system. After 2000 years, it is unlikely that anyone above three years of age in our global population is not familiar with the name of Jesus or His title of Christ – the crowned one. This is the ultimate proof that He mastered His craft beyond all expectations, to further His mission on earth in the name of our collective Father.

The facts that we are about to present are not the figments of someone's imagination. They are events carefully recorded centuries ago and guarded as cultural treasures would be. They may not be found in the Vatican Library, but they are very real in Tibetan monasteries. Few are those who had the privilege to view them. These texts, so reverently preserved, relate the story of a young man named Issa (Arabic for "Jesus") ^[10] who journeyed into their lands to further His education, in order to prove that even the weakest among us could rise to His stature. The information contained in the scrolls and codices first uncovered in the Lamaist Monastery of Himis would unleash unparalleled controversial debates among scholars, theologians and prelates of the late 19th and early 20th centuries. The man who triggered these copious verbal and written intellectual jousts was a Russian gentleman known as Nicolas Notovitch. As a result of his visit to Ladakh (Little Tibet) in 1887, he produced a manuscript in 1890 entitled "The Unknown Life of Jesus Christ". When he approached ecclesiastics with the revelations of his work, he was tactfully offered a bribe to keep it out of the public eye. Was the Church reluctant to allow such story to threaten the stability of the current Christian

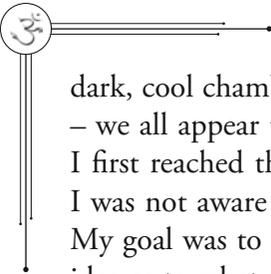
[10] Also known in Central Asia as "Isha", "Sri Isha" or "Isha Nhat".



belief? Nevertheless, the manuscript became a book in 1894. The second person to view these dusty volumes and their contents was Lady Henrietta Merrick who visited the Himis Monastery in 1921 and reported it in the pertinent chapters of her book titled “In the World’s Attic”, published in 1931. In 1922, the third scholar to enter the Himis lamasery was Swami Abhedananda of India who related his visit in “In Kashmir and Tibet”. It helped confirm the veracity of the much-criticized work of Dr. Notovitch. It was further substantiated by Swami Triganatitananda, a colleague of Swami Abhedananda who returned to Himis and was shown the documents. Professor Nicholas Roerich of Russia was the fifth visitor. He was an archeologist and artist, and along with his son George, wrote many books concerning their expedition in Central Asia between 1924 and 1928. They were fortunate to view the many documents that related the story of Issa in that part of the world. Excerpts can be found in “Himalaya”, “Altai-Himalaya” and “Heart of Asia”.

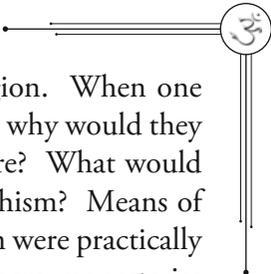
The sixth and seventh individuals to enter the sanctity of the Tibetan Monasteries were two courageous women. Mrs. Elizabeth Caspari was a native of Switzerland and became the founder of the American Montessori Schools. She and her husband befriended Mrs. Clarence Gasque, an American, who was the “Mother Superior” of the Swiss Mazdaznan, the Western Zoroastrian movement. The society’s name is derived from the Persian and, loosely interpreted, means divine thought or knowledge of God in Man. She was also known as “Mother Gloria”. In 1938, they began their Central Asia tour, and in 1939, they arrived in Himis. Once again, the lamas shared the contents of the ancient parchments. Their story can be found in “The Lost Years of Jesus” by Elizabeth Clare Prophet. Holger Kersten, a German, is the eighth person to have viewed the books and codices, and in 1974, he published his book “Jesus Lived in India”, reaffirming the authenticity of facts revealed by Nicolas Notovitch in 1887. At the time Mr. Kersten’s book was released, it is my opinion that this writer was the ninth pilgrim who was honored and humbled by being shown what had been hidden from the world for centuries.

It has always been my earnest desire to share what the other inspired travelers and I learned while on the journey through the rugged beauty of Central Asia. After viewing the various manuscripts in the



dark, cool chambers of the monasteries – whether copies or originals – we all appear to be convinced that Jesus was indeed there. When I first reached the land of elephants, tigers and mysterious cultures, I was not aware that the people mentioned above had preceded me. My goal was to study the philosophies of the Buddha, and I had no idea as to what was about to unfold. The first blow to my Western indoctrination was to learn that Jesus had dwelled in these lands and was well known for His words and deeds. It was also strangely pleasant in that it agreed with my assumption that He had been taught by other Masters. Somehow, it strengthened and enhanced my admiration and reverence toward Jesus. Born of woman, a man of great intention, He had achieved the heights of the true oneness with the Creative Principle, through body and mind. I was now more impressed than ever. He appeared more real to me, rather than an ethereal form whose qualities no one could reach. He was there to study all the ancient philosophies on the concept of God. It seems that I am verifying exactly what others before me also discovered, whether intentionally or by accident.

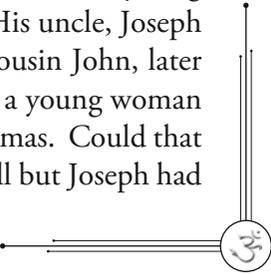
One of the first things that I learned while studying in the Far East and Central Asia is that the Buddhists and Tibetans were/are meticulous record keepers. Judging by the contents of the libraries found throughout those regions, one could conclude that they recorded every worthy event that took place ever since the art of writing was invented, centuries ago. These records were/are invaluable references on a variety of subjects and even individuals, and are seen only by the guardians and those who are genuinely interested in their spiritual values. One must be extremely patient to see them, and they must prove their worthiness, to insure that the information will not be misused – especially by those in power positions. They may have been composed by unknown authors, but the texts are well known and some are quite revered, especially those concerning Buddha and Issa. One important point to remember is that the Orders that are the keepers of the ancient manuscripts live completely by the truth, hence they had no reason whatsoever to report and maintain anything but the truth. They walk the path of the Buddhist philosophy, one that is known to lead to the concept of enlightenment and perpetual consciousness, and they believe as much in the idea of the Christ as they do of the Buddha. In all respects, they live in the aura of innocence and hold



no animosity toward Christianity or any other religion. When one considers their spiritual mindset and their way of life, why would they have written about this man if He has not been there? What would they have gained, when their main belief is in Buddhism? Means of communication at the time these codices were written were practically non-existent, especially in the very remote areas where monasteries had been erected. The texts containing information about the life of Issa in those regions are very detailed, and I am convinced that He most certainly was there, learning what He later presented to the world.

Let us now accompany the Christ as He began the long journey leading to His inspired accomplishments. Let us explore the practical side that guided Him to the land of knowledge. To attain a successful goal, we are only as good as the level of learning we intentionally store in our mind and heart. It stands true for any type of endeavor upon which we choose to concentrate, and the Master was not different from us in that respect. As an example, once we complete High School, most of us go on to a college or a university to continue a higher education in a chosen field. From there, we may go on to strive for a Master's Degree or a Ph.D in that very same field. The purpose is to become the best that we can be from the standpoint of intellectual knowledge in the vocation we have chosen. In His own way, is it not what Jesus did? He had completed his studies in Egypt and sought the best teachers in His chosen field of higher consciousness, no matter where they taught during that era. All this had already been set in motion long before His birth, and the three wise men come to mind. As the master of His own ship, He followed His fate toward the East, to fulfill the prophecies found in the Book of Isaiah, seeking knowledge for the mind and heart, along with its physical applications.

The documents found in Far Eastern monasteries indicate that young Yeshua traveled with a relative, a young man and a young woman. It is logical to assume that the relative was His uncle, Joseph of Arimathea, and the young man was His second cousin John, later known as John the Baptist. The same texts mention a young woman by the name of Miriam, and also a person named Thomas. Could that Thomas have been the one who became a disciple? All but Joseph had





been studying in Egypt to master the art of alchemy, a field that offered subjects such as chemistry and even transmutation. From there, they journeyed toward the East to pursue deeper studies on the different religious beliefs, vibrations, the refining of healing abilities, and the chakra system or energy functions of the body. Their self-imposed curriculum included learning about the Buddha philosophies of life and the reading of the Vedas that contained the oldest known religious texts in our world. The Vedas have been used in a variety of ways, and many belief systems have incorporated some of the principles as their own, and that includes Christianity.

Before we resume the journey, let us remind the reader that Thomas, Yeshua's traveling companion, did become an Apostle. We know him as "Doubting Thomas" from the short sketches found in the Bible. The Eastern texts, however, did not portray him as the "doubter". He simply had a propensity to ask questions. Conversely, he is painted as a man of great faith, with an insatiable appetite for knowledge, as was the Master. He was curious about his physical environment, a seeker of causes, enhancing the proficiency of an alchemist. As a friend of and fellow student with Jesus, he was an early follower, and biblically, it seems that he was not selected as the other disciples were. Following the crucifixion, Jesus' closest followers began their assigned mission and scattered throughout the then known world. Thomas was sent to the Far East, in countries with which he was already familiar, especially India. While there, he converted many souls to Christianity and founded several parishes on the Malabar Coast and the Karala District. He offered the same messages to the public as did Issa. Today, we still find "Saint Thomas Christians" (Mar Thoma Nasrani) in India. We must also mention that the "Thomasines" were one of the four early Christian organizations, as related earlier in this book.

But who was Miriam? As Yeshua and Thomas, she belonged to the Essene Brotherhood, known to be a group of healers, well versed in the higher principles of life and the one God. All three were being prepared for this type of vocation. Miriam (a diminutive of the name Mary) was also a student at the mystery schools of Alexandria, where she met Yeshua. She was a direct descendant of Benjamin, king of one of the original twelve tribes of Israel, thus, it made her a member

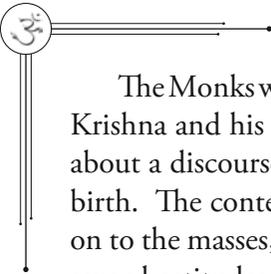


of a royal family, just as Jesus was from the House of David through His father, Joseph. We will return to Miriam later in this chapter.

The very same ancient codices traced the route taken by Jesus and His retinue as He progressed toward India. Again, the authors and explorers mentioned above found the identical information during their sojourn in Central Asia, even though the religious world rejected the idea. If the story were more readily accepted, perhaps the various organized churches would release the grip they have on their congregations, to allow them the possibilities of individual spiritual attainment. The Buddhist and Tibetan records indicate that Jesus followed the “Silk Road” through Syria, Iraq, Iran and Afghanistan, to finally arrive in Kashmir. From there, He also walked and learned in Bhutan, Ladakh, Nepal, Tibet and India. For a man with a well-determined single purpose in mind, much must have been learned on the long voyage from Israel to Kashmir. Once in that beautiful part of the world, it is not difficult to imagine the intensity of the lessons and meditative states provided by the great teachers found in the land of knowledge and surrounding countries, to include the wisdom of the second Magi and the Master Chetan Nath, from whom came the mystical order of the Nath Yogis. It is said in the records that Issa often meditated in a cave located near the present city of Rishikesh, and on the banks of the Ganges River in the holy city of Hardwar, in the foothills of the Himalayas. It is also said that while in that region, He attained perfect inner wisdom. He is mentioned in an ancient Hindu Sutra called the Natha Namavali.

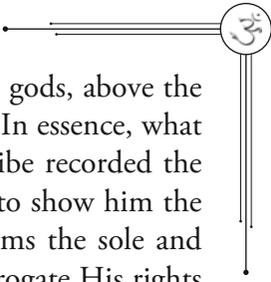
His teachings began in the Sind Province, located in the south of the Indus Valley, presently within the borders of today’s Pakistan. The records tell us that the Jains who dwelled in that area were very much impressed by young Issa and asked Him to stay with them. He answered that He could not because of the task He was bound to complete. Later, these believers in Jainism erected temples in and around Palitana, on the Kathiawar peninsula. The Master crossed central India and arrived in Juggernaut (Puri) ^[11], a coastal town on the Bay of Bengal located in Orissa Province, southwest of Calcutta. He had been told that there, He would find Krishna’s holy ashes and Brahman communities.

[11] Also called Jaggannath.



The Monks welcomed Him into their monasteries where He studied Krishna and his philosophy. It was during that time that He learned about a discourse delivered by Krishna himself 1000 years before His birth. The contents are quite similar to the message that Jesus passed on to the masses, better known as the Sermon on the Mount, with the seven beatitudes or main points of higher consciousness. We will cover this more extensively in the chapter concerning Matthew. Let the reader be assured that this is not intended to detract from the intent of the Christ at the time of His preaching. It is merely to impress upon all the readers and those who will listen that the power of education and the will to excel can be ingrained in each of us, and Isaiah showed us that we can all reach that goal by learning. The key is that we must be willing to seek and attain higher standards. Jesus' sojourn with the Brahmans had a great impact on the development of His mind. He studied the Vedas, learned the deep meaning of meditative states, the unknown truth of focused prayer and renunciation. Through this, He was taught about vibrations and vibrational states that could cause illness and insanity. He was taught to heal the sick and the lame. He became proficient in infusing His higher vibrations – or “chi” – with another human's lower vibrations so as to cast evil spirits from the afflicted and to influence the physical form, restoring them to a healthy state of body and consciousness. On an intellectual level, He learned the Pali language and was taught the art of public speaking so that He could explain the Holy Vedic Scriptures to the masses, and deliver His messages of love and peace. The Master became a great teacher of Truth but, as in any vocational field, these messages of Truth must be learned, and the path must be found before one can walk it and live it.

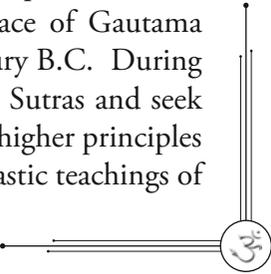
During approximately six years, young Issa lived not only in Juggernaut, but also in Benares, where He studied the Upanishads, and in Rajagriha. He learned so well that He began to teach the lower castes outside the monasteries. This was against the Brahman doctrine, for there were only certain people that were able to hear or understand the texts, and on selected days. This is reminiscent of the early churches whose prelates spoke only in Latin, and of course, the Bible was written in the same language, thus only the few could understand the words and the teachings. The Brahmans believed that they were superior to the general population, which they considered

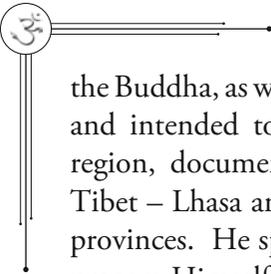


as servants. The early priests claimed that they were gods, above the very laws they had promised to follow and enforce. In essence, what Issa taught was quite similar to the Gospels. A scribe recorded the intent of His words: “The law was made for Man, to show him the way. The eternal judge, the eternal spirit, who forms the sole and individual World-Soul, will go against those who arrogate His rights to themselves. The miracles of our God have been ever since the first day, when the Universe was created; they take place every day and at every moment. Those that cannot perceive them are robbed of one of the most beautiful gifts of life. So long as the people had no priests, they were ruled by natural law and they preserved the flawlessness of their souls. Their souls were in the presence of God, to commune with the Father. They had no need to resort to the meditation of an idol. You say the sun is to be worshipped. I tell you your doctrine is false, for the sun has no power but through the will of God, who has willed it to be the star to light the day and seed the time of man.”

Suffice it to say that they asked Him to cease because they felt that they could lose status and wealth if this were to continue. Jesus declined, for He was bound to the idea of absolute equality. He did not want to join them and separate Himself from the people. He knew that He was not above them, but was one of them, much in the footsteps of Moses. It is written that He even offered the following statement to the Brahmans that intensified their anger: “God the Father makes no difference between His children; all to Him are equally dear.” He further said: “Those who deprive their brethren of divine happiness shall be deprived of it themselves.” The priests went as far as threatening His life. He was warned of this and decided to leave the area for other regions. It seems that a similar situation developed later, just before the crucifixion, and for the same reasons.

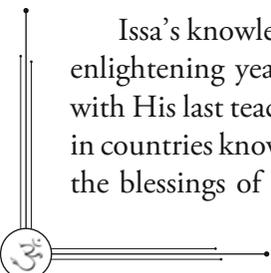
Jesus traveled north toward the land where they worshipped the one God. He arrived in a community that was called Kapilavastu at the time, and is found today within the borders of Nepal (Rummindei) in the Lumbini province. It was the birthplace of Gautama Buddha, the most revered ascetic since the 5th century B.C. During His stay in that area, young Issa began to study the Sutras and seek their deeper meanings on the subjects of life and the higher principles of consciousness. He became fascinated by the monastic teachings of



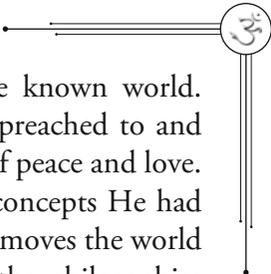


the Buddha, as well as his perspectives on life and his accomplishments, and intended to add them to His own teachings. While in that region, documents indicate that He visited several monasteries in Tibet – Lhasa and Himis in particular – in Bhutan and surrounding provinces. He spent hours each day in profound meditative states to prepare Himself for His return to the homeland, as were His cousin John, His friend Thomas and the ever-present Miriam. It is interesting to note that they had all been studying the very same subjects, yet it was the Christ who was the most outspoken of the group, as He spent much time talking with the people and educating them on the adverse side of worshipping idols and the blessings of oneness. Hence, for the most part and according to the Eastern texts, His retinue was there to support His mission and help in His education, while absorbing as much information as they could.

It is believed that John returned to Israel before Jesus did, to pave the way for the fulfillment of Isaiah’s prophecies. In Matthew 11:10, did not the Christ say: “For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee”? John’s life of renunciation and his selfless, revolutionary devotion to express the Truth helped the Master in acquiring many followers once He completed his long voyage away from home. He became known as John the Baptist, converting people to the one God and baptizing them as the symbol of the conversion. This significant ceremony is still used in our religions to this very day, yet, we have transmogrified it to an external exercise without changing the inner nature of the human form into the implicit notion of living in truth. In fact, Josephus, a Jewish historian, was quite impressed with John’s courage and wrote this about him: “He was indeed a man endued with all virtue, who exhorted the Jews to the practice of justice towards men and piety towards God; and also to baptism, preaching that they would become acceptable to God if they renounced their sins, and to the cleanness of their bodies added purity of soul.”

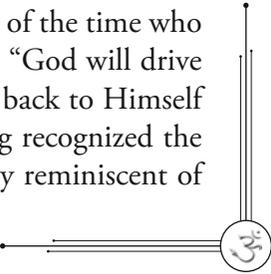


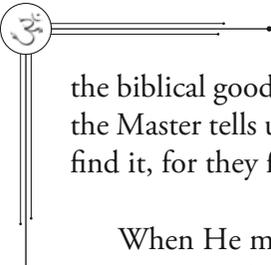
Issa’s knowledge was undoubtedly tested many times during those enlightening years, but time was passing and He was ready to meet with His last teacher, the third Magi, who was said to offer his wisdom in countries known today as Iraq and Syria. He left the Himalayas with the blessings of the Masters who now considered Him a missionary



of the Arya Dharma for the Middle East and the known world. During the arduous journey toward the West, He preached to and taught those who were drawn toward His messages of peace and love. He had gathered all the principles of the different concepts He had learned and had made it into the powerful ideal that moves the world even today. His most recent lessons had been in the philosophies of Zarathustra, known in Greece as Zoroaster, a legendary teacher from the ancient country of Bactria and founder of Zoroastrianism. The objective, harmonious union of these beliefs readied Him for the final part of His mission in our world, to divert humanity away from the paths of a disturbing material reality. His ultimate purpose was to lead people away from worshipping just about anything to an inner reverence for a single energy source, the Creative Principle itself.

Traveling from the Himalayas toward Israel, Jesus' words and acts were documented by scholars and scribes. While journeying through the "pagan" territories, the messages coming from His infinite mind and His union with the higher principles grew and blossomed. Here, the term "pagan" is not used to describe a heathen or a non-Christian. It is used strictly in its original Latin root (paganus), which simply defines a country-dweller. Jesus taught the crowds that the abnormal worship of visible gods was contrary to the laws of nature. It is recorded that He told them: "For human has not been permitted to see God as an image or form, and yet he has made a host of deities in the likeness of the Eternal." The message was that all things – rather than just one single thing - are a representation of God. Hence, we are unable to view an individual God until we are able to see God in all things. This thought is also shared by Saint Augustine in the previous chapter. Jesus went on to say: "The miracles of our God have been worked since the first day when the universe was created; they take place everyday and at every moment, if we were to see with our spiritual eyes. Whosoever seeth them not is deprived of one of the fairest gifts of life." Those words are indeed what the Master would preach, for He knew and understood the special meaning of all life. He knew that He was not above the law, unlike the priests and prelates of the time who thought they were. Jesus is also recorded as saying: "God will drive the impure from among his flocks, but He will take back to Himself those who shall have gone astray through not having recognized the portion of spirituality within them." This is strangely reminiscent of





the biblical good shepherd and the lost sheep. It is remarkable in that the Master tells us the kingdom is within us. Of course, many cannot find it, for they focus only on the outward shell.

When He met with His last benefactor, He began to learn sacred geometry, so that He could truly comprehend all that He had been studying, and that what He was doing was indeed a very exact and sacred science. At the same time, He studied astrology, the mystery of the stars, for it was written in the Book of Genesis that our times and seasons were written in the lights of the firmament ^[12]. He was also instructed in the cycles of life, again through the knowledge of the stars. There is further evidence of their importance in two non-biblical texts. They are the Book of Luminaries, written by Enoch, and the Gospel in the Stars, by Joseph A. Seiss. It explains the undeniable relationship between the stars and creation, life, spiritual evolution and the human being. It must also be said that, during these years of concentrated studies, the Master never lost sight of the prophecies that He was about to fulfill. They were a focal point, since everything He was meant to do was to be in accordance with them. He was to follow His path to the letter, in relation with each prophet's vision. The Bible quotes such as "as it was told," or "to fulfill what the prophet said," are repeated numerous times, and the Master had to remember each of them.

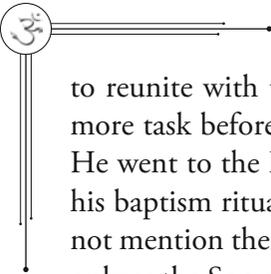
No matter how busy His schedule may have been, Jesus seldom lost an opportunity to talk to the people. He would teach the pagans not to strive to see the Eternal Spirit with their eyes, but to look for It in their hearts. He would stress purity of soul, to render themselves worthy of Its favors. He spoke against animal sacrifices for the sake of idols, and insisted on revering all life because it is a gift. This was very much in line with the teachings of the Buddha, honored by every Eastern monk in the world. He preached against the need to steal or deceive others for any reason and warned the crowds to not be carried away by the temptations of the sense system. We can find these dissertations in the biblical texts, in different words perhaps, but with the very same intention. Of course, no matter where He addressed the crowd, the Master also encountered confrontations on the part of priests from various orders, as He did with the Brahmans. If He

[12] Genesis 1:14.

were to appear among us today, some would undoubtedly question Him as well, especially those who lead the masses to worship in the external sense only. That is how we have been conditioned, but Jesus, in His divine wisdom, approached His audiences with the comforting thought that “Heaven is with you”. This was the result of His deep meditations and the status of oneness He had achieved. It was a way to make them feel indeed as part of universal consciousness.

As the pertinent documents reveal, priests queried him once again while in Persia. They asked: “But how could a people live according to the rules of justice if it had no preceptors?” Jesus answered in this fashion: “So long as the people had no priests, the natural law governed them, and they preserved the candor of their souls. Their souls were with God, and to commune with the Father they had recourse to the medium of no idol or animal, nor to the fire, as is practiced here. You contend that one must worship the sun, the spirit of good and evil. Well, I say unto you, your doctrine is a false one, the sun acting not spontaneously but according to the will of the invisible Creator who gave it birth.” Needless to say, the priests were incensed by these words, and once more, Jesus was asked to move on. The expression of metaphysical truths was upsetting the factions that were in positions of control. It was the third such event to occur in the life of the Christ, and Isaiah predicted that He would be persecuted. We know that this situation was repeated in His own land at a later date. This is even true in our modern times with any individual that comes forth with a new idea or concept. The Master was simply attempting to place the masses onto the path that would reach the Creative Principle, rather than let them stay on the one upon which they were herded by the religious leaders of the period. Across the continents, the latter were quite consistent in their erroneous beliefs, mostly for the sake of power and wealth.

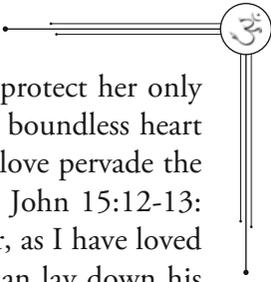
When the third Magi felt that Jesus was ready, the divine student returned to Egypt, where all His teachers waited to proceed with the final testing. After some eighteen years of learning and practicing all the subjects that He had assimilated, the examination must have been incredibly complex. Needless to say, the Master graduated and was ready to begin the vocation passed on to Him by His heavenly Father. He, Miriam and Thomas then returned to the land of the Israelites



to reunite with their families. However, Jesus had to complete one more task before He started His long inspiring journey to Golgotha. He went to the River Jordan where His cousin John was performing his baptism ritual and praising the greatness of God. The Bible does not mention their family relationship at that point and speaks of Him only as the Son of God. Metaphysically, Charles Fillmore tells us that "...water baptism symbolizes a cleansing process, the letting go of error. It is the first step in the realization of Truth. It is the process of pouring into consciousness the dissolving power of the Word, which breaks up and washes away all thoughts of materiality." It was followed by forty days in the wilderness, during which time Jesus faced His own individual consciousness. Henceforth, He was ready to carry on the ancient prophecies.

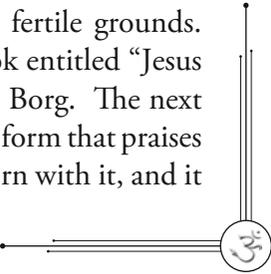
Earlier, we mentioned that the name of Issa could be found in several Hindu texts. Here are two more, originated in Kashmir: "Bhavishya Maha Purana" and "Rajatarangini". On many occasions, people have questioned the veracity of Eastern texts and asked me for proof. Ironically, such proof is openly exposed to all those who seek it, in the messages that the Christ Himself delivered and the acts He performed. They are quite parallel to those of the Vedas, the Sutras, Buddha and Krishna. The wording, and especially the intent, are very similar. Once we are in contact with higher consciousness, the messages are basically the same, whether from the Master or the mental process of other teachers. He simply used both modalities for His mission once He returned to the Middle East. Perhaps it is time to introduce the reader to biblically recorded statements made by the Christ that can be compared to similar statements made by the Buddha some five hundred years before young Issa was born. These are offered to support the information within the pages of this book, and are again not intended to detract from the Christ at all. The purpose is to support and admire what He accomplished in the fulfillment of the ancient prophecies and gathering the knowledge that He needed to carry out the mission of His soul. He was meant to bring higher vibration and ancient awareness to a wider field of people and followed the path of His destiny. Here are a few of the statements offered in an open and objective manner.

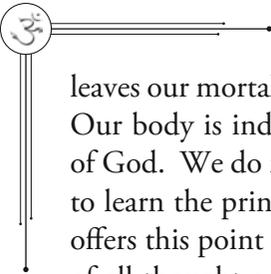
The first is on the subject of compassion. In the Sutta Nipata



149-150, Buddha stated: “Just as a mother would protect her only child at the risk of her own life, even so, cultivate a boundless heart towards all beings. Let your thoughts of boundless love pervade the whole world.” Jesus expressed the same thought in John 15:12-13: “This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends.” In that quote, Christ expanded the love beyond the family and to all people. The second parallel is on wisdom, in *Viamlakirtinirdesha Sutra 2*: “He was expert in knowing the thoughts and actions of living beings.” We find a similar description of Jesus in John 2:24-25: “But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man: for he knew what was in man.” The following is also on wisdom, one that we should all practice. It is found in *Dhammapada 4.7*: “Do not look at the faults of others, or what others have done or not done; observe what you yourself have done and have not done.” We find a similar well-known quote in John 8:4, 5 & 7: “They say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou? --- So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.” Jesus expressed this same thought in another way, in Matthew 7:3: “And why beholdest thou the mote that is in thy brother’s eye, but considerest not the beam that is in thine own eye?” On the subject of materialism, Buddha offers this in *Dhammapada 13:11*: “The avaricious do not go to heaven, the foolish do not extol charity. The wise one, however, rejoicing in charity, becomes thereby happy in the beyond.” The Master put it this way, in Matthew 19:21: “...If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven...”

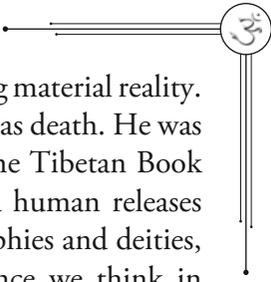
We can see that the words are not similar, but the philosophies and designs are indeed the same. For both Buddha and the Christ, their intentions were meant to penetrate the ears and minds of the masses, with the hope that the seeds would fall on fertile grounds. You can find more of this striking similarity in a book entitled “*Jesus & Buddha: The Parallel Sayings*”, edited by Marcus Borg. The next quotations pertain to the inner attribute of the human form that praises the Creative Principle within each of us. We were born with it, and it





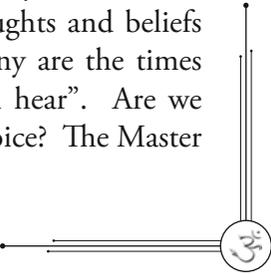
leaves our mortal shell when we reach our transition for the other side. Our body is indeed a temple wherein we honor and glorify the idea of God. We do not need an external place of worship, except perhaps to learn the principles of life and the proper path to follow. Buddha offers this point in Majjhima Nikaya 72.15: “With the relinquishing of all thought and egotism, the enlightened one is liberated through not clinging.” In Mark 8:35, Jesus tells us: “For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake..., the same shall save it.” The expression “for my sake” does not mean for the sake of the human Christ in a literal sense. It is letting us know that if we were to surrender to the Christ consciousness – a dormant, natural attribute in all of us – we would save our eternal soul rather than just the body with which we are so enamored. To reach for the higher rung on the ladder of spirituality is a matter of wise choice, and Isaiah has offered us the instructions we need. It leads us to the true path of wholeness. When we examine the similarities between the messages found in the Bible and those found within other beliefs that existed centuries before Jesus, it becomes evident that the Master had to learn, to become aware of His mission. It is fascinating that this fact is supported by Eastern records that can be verified by anyone who wishes to do so. The few examples we have cited above demonstrate that Issa was indeed very aware of the Buddha and his teachings.

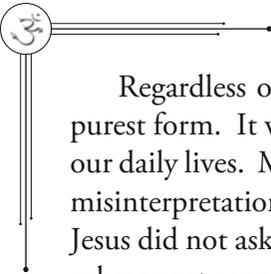
One must recognize the perseverance and dedication that Jesus devoted to His education. He opened His mind to all the pertinent subjects that would assure the success of His mission. Most of us have pondered upon His miraculous actions. How did He manage to do what He did? You may recall that the Master studied alchemy in Egypt with the best of teachers. For those in this world who decided to seek the truth for themselves, including myself, there are certain fields that are conducive to perpetrating acts the masses will consider mystical. Some will ignorantly call them witchcraft. In Exodus 4:3 and Exodus 7:10, even the Bible relates such acts. Did Aaron, Moses’ brother, not turn his staff into a serpent, in the presence of the Pharaoh? The latter called his own alchemists who did likewise with their own staffs. Aaron’s reptile devoured the others, demonstrating superior control over matter. When the children are told this story, they view it as magic against magic – as do some adults. A few are aware that the learned ancients were familiar with vibration manipulation, especially



in that part of the world. They knew about rearranging material reality. Jesus also studied the processes of physical life as well as death. He was cognizant of the spiritual realms in the Vedas and the Tibetan Book of the Dead, recognizing the higher realities after a human releases his last breath. He learned Eastern religious philosophies and deities, and especially the power of mental symbolism, since we think in symbols and images rather than words. He sharpened his knowledge of enlightenment and the more subtle aspects of Self and of God. He not only became an expert in the Krishna doctrines, but also in the teachings and philosophies of the Buddha. He focused on compassion and the love of humanity, on the gentler outlooks of life, learning the power to merge His emotions with the energy of God in order to heal others. Most importantly, He learned to override His own ego. He mastered the aspect of vibration and the power of His thoughts. He learned to take the energy of His emotional body and combine it with the mental ability, to focus on the intent of manifestation, producing what was needed at that moment in time.

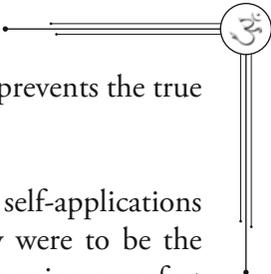
From the time of His birth, Jesus gave humanity everything He had, simply to show us that there was a better way to live our lives. Apparently, we did not hear or pay attention! Look at the world today. Has it improved? Our technology may have, but humanity in general is the same today as it was in the days of Isaiah. Can we do better? Some of the answers are found in this book, for it is dedicated to the Truth, in the hope that it will explain the meaning of His words and deeds. He gave His whole being for our sake, for our salvation. His being is the sum total of His physical, mental, emotional and spiritual attributes when He said: "I and my Father are one". Out of this eternal statement, we have carefully extracted the "I" only, and that is not enough. It merely describes the tangible parts recognized by our earthly ego, those that we can see and touch. We believe that "physical" is all there is. Is it any wonder that we stagnate in a quagmire of material temptations? We should realize that our physiological makeup is only the tip of reality. Jesus knew this and attempted to share and inculcate His thoughts and beliefs about the potential wholeness of humankind. Many are the times that He repeated: "Who has ears to hear, let him hear". Are we that preoccupied that we cannot hear that internal voice? The Master knew that as well.





Regardless of our attitudes, He passed on this knowledge in the purest form. It was our responsibility to understand it and apply it to our daily lives. Much of it was changed by a few, and as the omissions, misinterpretations and fabrications took place, the meanings were lost. Jesus did not ask to be made into a religion, for He could envision the subsequent agendas of humankind. He so wished because He had no ego involvement on this path, and only ego would want glorification for His selfless actions. The message was not about Him. It was about “us” and what we can become within ourselves. “I am the light and the way.” He was indeed the prime example of the higher Self, promoting the proper use of understanding and applying the messages of the ancients. Whether in the Old Testament prophecies or the New Testament dissertations by the Master, biblical texts are clearly consistent in the importance of our individual Spirit, since it is the most redeeming attribute we possess. Jesus wanted us to be aware of it, for He knew that we would get caught up in idol worshipping and external trappings to selfishly assist the palpable pleasures of the outer Self. His message was that our mortal shell was not as important as we think. Once more, we did not pay heed.

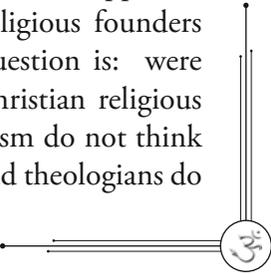
We will now enter a very delicate subject that has been the center of much controversy during the last few decades. The ancient mystery schools in both the Middle East and Central Asia fully understood that the true nature of God revolves on two energies working in union: the feminine and the masculine energies. As stated in an earlier chapter, and since we have been created in Its image and likeness, they are in each and every one of us, regardless of physical gender. When we humans, as lightning rods for the natural law, can work these two opposite but equal fields in unison, we can achieve the most amazing tasks. The polarity of such forces, in perfect union, allows for symmetry, balance, harmony and the creation of life – the human being as the focal point. This subject is not limited to the simple recognition of physical attributes, but the fact that these two energies exist within all of us. They are the essence of life, the two perfect examples of God in life, yet independent of each other. They symbolize the wisdom of higher thoughts and emotions and, as would a magnet, the natural laws of attraction. The ancient teachers were also aware that they could be directly influenced by the human mind. We can easily discern such influence by merely observing the modern

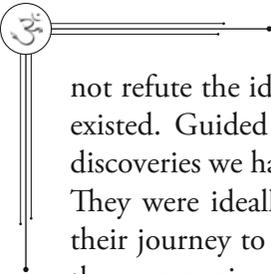


traditions governing an unfortunate gender gap that prevents the true merging of these two energies.

Young Essenes were taught this concept and its self-applications through their late twenties. The Master and Mary were to be the earthly representatives of these two vital energies, forming a perfect union not just within themselves, but with each other – independent, but of the same mind and purpose. While studying in the East, Miriam’s name became Mary, upon her completion and mastering of the many levels of alchemy. As traditions of that era dictated, she was ordained as Mary, much as Simon became Peter, to embody the feminine idea of first cause, while Jesus was to do the same at the River Jordan to finally become the Avatar incarnate that He was intended to be. These two events brought the feminine and masculine first causes to fruition, merging them in true union and becoming proof that life must indeed contain both fields of energy. Jesus and Mary fully understood the concept, for they had been living it since their early childhood. Life could not be sustained without the balancing effect of positive and negative forces. To put it in simple terms, would we have the glow of a light bulb that fades away the darkness, were it not for that very same principle?

In that ancient period of our history during which these two beloved biblical personages lived, it was the custom to arrange marriages when the males reached the age of thirteen. According to the Eastern texts, there apparently were many families interested because of the early wisdom of the Master. Precisely because of that wisdom and purpose, young Jesus and Miriam did not desire to marry at that age. Hence, they reached the decision to delay a union and journeyed together, focusing on the path of education and spiritual achievements. Later, Miriam became known as Mary the Magdala, presumably because she came from a region known then as the coasts of Magdala, on the west side of the Sea of Galilee. CNN mentioned it in their presentation of “A Tale of Two Mary’s”, and it is supported by other texts written during that period. The religious founders interpreted her name as Mary Magdalene. The question is: were these two admirable people husband and wife? Christian religious organizations that have encouraged scriptural literalism do not think so, for very apparent reasons. While some scholars and theologians do

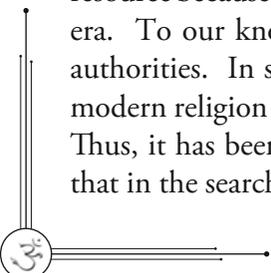


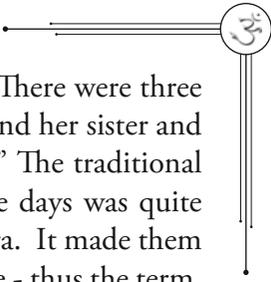


not refute the idea entirely, others are convinced that a marital bond existed. Guided by many years of research, and in view of the startling discoveries we have uncovered, it is my sense that it was their destiny. They were ideally suited in mind, heart, soul and form. While on their journey to the Far East, their early maturity and wisdom made them recognize that their union was superseded temporarily by the will of the Creative Principle.

In the past few years, there have been numerous books and television documentaries that have proclaimed the Master's marital status. On the other hand, there have been quite a few that have insisted on His celibacy. In truth, the Bible and religion in general do not acknowledge such union except in a few minor ways. They do offer a few hints, but it is never directly stated. Modern theologians deny this concept, based on their conditioning and the early, deliberate omission of certain texts when the Bible was assembled. In Chapter 2 of the Book of John, we have the story of the wedding in Cana. It does not reveal the names of the bride or groom, nor does it name the host of the reception (governor of the feast). It does indicate that Jesus was there, along with His mother and His disciples. It was His mother who reminded Him that the wine supply was getting low, and who instructed the servants to do as He said. When we consider the customs and traditions of the period, we can easily deduce that Jesus was presiding over His own marriage celebration, or else the question of refreshments would have been solved by the host and his own servants. Further, the host approached the bridegroom – still unnamed at that point – to compliment him on the quality of the wine. If the Master was not the groom, why would His mother be concerned about the wine? He satisfied His mother's wish, and because of the written depiction of the event, we can only speculate.

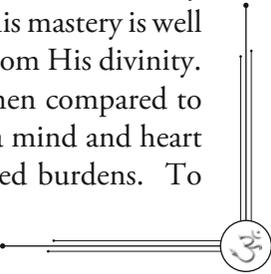
The Nag Hammadi Library is another source that gives strong indications that Jesus did not remain single. It is an invaluable resource because the documents it contains support records of the same era. To our knowledge, it has not been sanctioned by ecclesiastical authorities. In some respects, its contents appear to contradict what modern religion teaches and could be adverse to the church doctrines. Thus, it has been considered irrelevant. One would think, however, that in the search for God, all things would be relevant. For instance,





in the Gospel of Philip, the following is recorded: “There were three who always walked with the lord: Mary his mother and her sister and Magdalene, the one who was called his companion.” The traditional ceremony that united a man and a woman in those days was quite different from what we have devised in our present era. It made them companions for life – what we define as man and wife - thus the term. In the same Gospel, we cite this excerpt: “And the companion of the [...] Mary Magdalene. [...] loved] her more than [all] the disciples [and used to] kiss her (often) on her [mouth]. The rest of [the disciples...]. They said to him, “Why do you love her more than all of us?” The social customs of the period would not allow a man to act in this fashion unless the female companion was his wife, and it would not be done in public. This demonstration of love was to be in private. Such custom is still observed in the Middle East and other countries. This excerpt gives us a different perception of the Master. It would also imply that the disciples had seen them in more private settings, sharing this level of intimacy – reserved for man and wife. From a personal viewpoint and after years of studies on the subject, I feel that they were true companions in body, mind, emotion and soul, united by the bonds of matrimony.

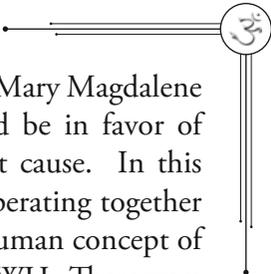
In the Gospel of Mary, Levi tells Peter: “...But if the Savior made her (Mary Magdalene) worthy, who are you indeed to reject her? Surely the Savior knows her very well. That is why he loved her more than us.” This not only affirms the great love existing between these two divine companions, but it also confirms her position as a disciple. We must also consider that, in the biblical texts, Jesus is often referred as “Rabbi”. It proves that He was recognized by the religious leaders as one of them. The Hebraic system specifies that if one wishes to become a Rabbi, one must be married to demonstrate stability and wholeness. The laws themselves appear to emphasize the union. It renews my belief in the concept of Christ. To truly know and realize that He was fully human and yet search, discover and nurture His whole spiritual energy with such an open state of mind renovates my faith in the idea of personal attainment. To achieve this mastery is well worth the journey of life. In no way does it detract from His divinity. In truth, it portrays the highest level of a person, when compared to the frailty of humankind. It shows the openness of a mind and heart that accepts all things about life, free of self- imposed burdens. To





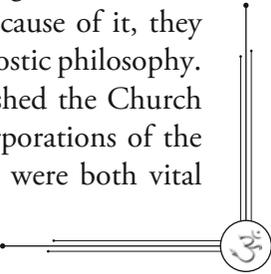
imagine a man and a woman walking together at this level cannot help but lighten the heart and give hope for the rest of us.

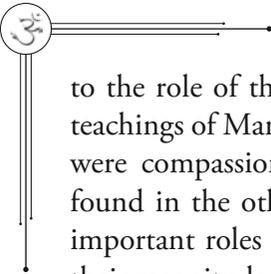
How can the highly spiritual character of such important female biblical figure be so crassly transmogrified into that of a sinful prostitute? This has been the subject of heated discussions among prelates, scholars and theologians for the past 1400 years. Once again, we must go back in history, wherein we find Gregory I, or Gregory the Great, who was Pope from 590 to 604 CE. Whatever his reasons were, he seems to have confused Mary of Bethany with Mary of Magdala in a sermon he delivered in 591, thus classifying Mary Magdalene as a “sinner”. The harm was done. As the leader of his church, his words became subsequent teachings, pretty much to this day. In 1969, the Catholic Church made an effort to correct this rather fragrant deceit in their daily missal, realizing that nowhere in the Bible was she ever portrayed as a prostitute. Somehow, the news has not reached everyone yet. In the same vein, it was also Pope Gregory who shortened the Book of Mark by approximately fifteen full chapters. Did they contain data about Mary Magdalene? Why were they removed and where are these documents today? At the time, the Church was still establishing its control over the superstitious masses. Perhaps Mary Magdalene posed a threat, or else, why would Gregory the Great do this? We must remember that, along with the influence of Paul the Apostle, she was very instrumental in the foundation of the Gnostic path. This early branch of Christianity was quite a challenge to the newly founded Church doctrines, since it represented a new way of redemption without ecclesiastical guidance. A certain amount of animosity could be expected from the Holy See, despite the quotes found in Luke 17:20-21 and John 14:17 reminding us that the “Kingdom of God is within you” – both being Gnostic in nature. Yet, each day brings us another ray of truth with more information being made public, even by a rather secular media. We can graciously thank Mr. Dan Brown and his book “The DaVinci Code” for this shift in awareness and a renewed spirit for the search of the truth pertaining to God and the brilliant cast found in the Bible. It has once more brought Jesus and Mary Magdalene to the surface, and many are busy again on a personal and professional quest today. It is only a matter of time before someone discovers positive proof and lifts the heart of the masses.



How does the potential union of the Master and Mary Magdalene fare under metaphysical scrutiny? It would indeed be in favor of it, because its ultimate search is always for the first cause. In this context, it is the masculine and feminine energies operating together in absolute symmetry and harmony. In the initial human concept of God, Its name was spelled with only consonants: YHWH. There were no vowels, and as such, it was unpronounceable, incomprehensible and indefinable. Nonetheless, these letters emulate the two perfect energies – YH and WH – working in ideal synchronization. We inserted vowels so that the word could be pronounced, and ultimately, it simply became “God”. By so doing, it seems that we limited it only to the narrow scope of human comprehension and created a definable external entity. The initial letters are embodied, if you will, by Jesus and Mary Magdalene. The Christ is one of the principles while Mary is the other, separate but both working in absolute, timeless unison within the symbol of matrimony. They are an exquisite portrait of mind and heart, thought and emotion, and even body and soul.

One of the postulations of metaphysics is that there must be a higher or spiritual energy base before anything can manifest itself in our physical reality. So it was for Jesus and Mary of Magdala. Their union exemplifies this philosophy that was taught in the mystery schools of ancient times. It helps us realize that the masculine and feminine energies, single in purpose, are the creative power of the universe. They were both strong in their resolve and dedication, making them the ideal candidates to be chosen for the highest of missions. Subsequently, they executed every single detail in union. Mary Magdalene must have been quite a significant woman and leader in her own right. Like the Christ and Thomas, she was an outspoken teacher and can be considered a founding pillar of our modern religion. After the mission of the Master had come to a close, she, like other Apostles, continued to propagate another part of the spiritual word as co-founder of and a strong voice for the Gnostic path. In the Nag Hammadi, we find that Peter had great issue with having to work so closely with a female leader. Because of it, they were at odds with each other on the subject of the Gnostic philosophy. Eventually, Peter went his separate way and established the Church in Rome, against Jesus’ own wishes. As early incorporations of the Christian beliefs, the Gnostics and the Thomasines were both vital





to the role of the first founders of Christianity as we know it. The teachings of Mary Magdalene and Thomas echoed the Master's. They were compassionate and peaceful, without the fire and brimstone found in the other two early factions. In essence, they played very important roles in the formulation of our modern Christianity, and their magnitude was on an equal setting with Jesus. After the Apostles went on their separate journeys to perpetuate the teachings of the Master, very little appears in known texts pertaining to the lives of either Jesus or Mary Magdalene.

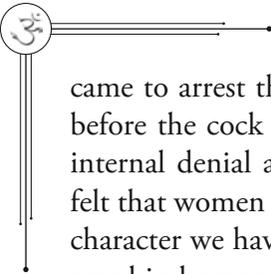
To write about the Christ's life some 2000 years after His birth brings forth many issues about which there are multitudes of questions and speculations. We are offering as much as is known from so many invaluable sources covering His human and divine attributes, for He was and is the greatest mystery of all. He was indeed human, and we will remind you of it! He was the ultimate spiritual individual who had climbed the highest mountains in His internal kingdom and intentionally left us a path to follow. There is a toll to pay in order to get on that blessed path, and that is pure consciousness. Everything He did was for a superior purpose, to include His relationship with Mary Magdalene. As it is written, He continuously assured us that such purpose was always realized by a few in order to spread to the masses. It appears that the masses still wait! Can they not find the price for the toll? We have discussed the educational period of the Master and His journeys with close friends and family. We have examined the reasons for such journeys as well as His rapport with Mary. Allow us now to take a look at the Apostles and the roles they played from both a human a metaphysical viewpoint.

As we grow in life, all philosophies tell us that we will encounter demons within us. The Master was quite aware of it and felt that He should defeat them all before He could go on His intended path with a pure mind and a pure heart. During the forty days in His inner wilderness, He had to become familiar, repress and reject the traits and temptations that could be found in the varied personalities of humankind, including the twelve Apostles. He could not allow Himself to fall prey to the ego. After His inner journey, He fully understood the complex ramifications of life. He was ready to select those who would surround Him, perhaps as reminders not to give in

to the physical side of Creation and to remain “single in purpose”. He knew that He had to pit Himself against His own personality as the final test.

The Apostles were a very select group of individuals that gathered together for the purpose of helping the Master in any way they could and propagate His teachings. They had witnessed the many demonstrations of higher principles, all working in perfect symmetry. They are the few who had access to the inner lessons given by Jesus, thus accepting a role that they had to carry out. In the Nag Hammadi Library, the Gospel of Philip confirms the existence of these devoted people, Mary Magdalene being the closest to the Master. We must point out that there were certainly more than twelve Apostles and disciples, as the Book of Acts tells us, but for now, we will focus only on the twelve. In relating the story, the Bible gives us the impression that Jesus was strolling along the shores, casually choosing people to follow Him in His mission. We do not intend to dispute the texts, but considering the mission ahead, each of us would probably choose a little differently. The Bible does indicate that the Master had great powers of perception, yet He had to carefully pick those with whom He was going to work. This subject is brought out because there was much more depth involved in the selection process. According to the Scriptures, each of those who were chosen played a very specific role. There had to be conversations between them on some level, dialogues that turned every day people into devoted followers, especially when Jesus was unknown by His people at the time, having just recently returned from His long journey.

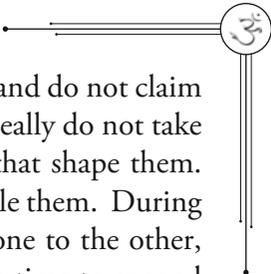
Another factor is that each of the disciples had distinct characteristics within their particular personalities. It is my sense that those were instrumental in the selection process. The Christ had to know them before He could make a decision. Thomas came to be known as the doubter. Matthew was once a tax collector by the name of Levi. His name was changed following his transition from greed and wealth to the belief in and understanding of higher consciousness. It was he who invited Jesus to his house for supper, during which many subjects were brought to light. Then, there was Simon, called Peter, a simple, hard-working fisherman with a large ego. He was a man of action, as portrayed by the drawing of his sword when they



came to arrest the Christ – yet he denied knowing Him three times before the cock crowed. It revealed his aggressiveness as well as his internal denial and fear. As written in the Nag Hammadi, he also felt that women were inferior to him. Judas Iscariot is another whose character we have learned to know. He characterizes the pinnacle of greed in human form. The other Simon was known as the “Zealot”. By these few examples, we can see that Jesus surrounded Himself with twelve separate, different character traits. Why did He specifically select them? By today’s standards, they would seem to be an unruly group, difficult to manage, considering the importance of the tasks ahead.

To the reader, the dissertation that follows may appear lengthy and out of context. It is, however, very much a part of the Master’s life, and it does help comprehend His unforgettable personality, His tenacious resolve and the purity of His thoughts. Metaphorically, the disciples do represent possible states of mind that occur within each of us. Given the implications related in the ancient texts, some of these thought processes turn into character traits, especially if one focuses on selected ones for a long period of time. They become mental habits of sorts that eventually form our physical personality. The Apostles represent a basic variety as the Bible story unfolds. As an example, we all have a propensity to sell ourselves, not necessarily to the highest bidder, or succumb to certain arguments lurking in the shadows of greed. That was Judas. There are moments when our ego gets the best of us, and we lash out, surrendering to the need of force. That was Peter. There are positive times when, like Matthew, we overcome our sense of greed for a better cause. As males, we even have the tendency to move away from the concept of Mary Magdalene’s unconditional heart. The point is that all these feelings swirl within us, and we are to learn to control or smother them as we strive for that higher consciousness. Jesus ultimately traveled that very road. The path led to the overcoming of life itself and finally achieving great heights to become one with the Creator. The path exists within our own minds. We must all walk it and accept the experiences it presents – good or bad - as our teachers. They guide us toward self-mastery. “Know Thyself”.

This road of life is not an easy one, as it is often blocked by



obstacles. Many of us have chosen different avenues and do not claim these personality traits as our own. By so doing, we really do not take responsibility for our lives or the associated events that shape them. We are under the false impression that God will handle them. During the course of our years on earth, we vacillate from one to the other, and hopefully, we learn. Perhaps it is the opportune time to expand on the idea of metaphysics and the subject of the seven energy centers of the body called chakras. They give us our very lives and vibrations that give us form, and they can influence us in more ways than we may fully realize. Various religions recognize them under different names. They can be deities or thought and energy centers or patterns. Abstractly speaking, we could say that the Apostles would fit in that category. Even with their human frailty, they are models through which we can learn of ourselves.

In the other religions, the chakras are not so much a deity as they are a part of our inner self. In the biblical texts, we have a similar situation encompassing twelve Apostles, Mary Magdalene and Jesus, for a total of fourteen individuals. Mary is included because she was indeed a disciple and was quite instrumental in the launching of Christianity, through the Gnostic path – as already indicated. Allow us to clarify that which could become a very confusing subject. In certain religious philosophies, fourteen is the ideal number. It represents true harmony in life, one that is within each of us. In India, one of the popular domestic deities is Lakshmi. Hinduism honors her as the goddess of wealth, generosity and purity, and the incarnation of beauty, charm and grace. As the consort of Vishnu, she is called “Sri” or “Shri”, the female energy of the Supreme Being. Her partial story is that: “...she arose out of the foam on the sea of milk as one of fourteen precious things...” [13] Analogically, we can understand now that the fourteen individuals named above could be seen as these precious things and as a formidable group, metaphysically speaking. In the sight of the Christian God to which we have been conditioned, they would be the fourteen priceless jewels meant to carry out Its wishes, willing to give their very lives in the accomplishment of such monumental task.

[13] “Indian Mythology”, by Veronica Ions.

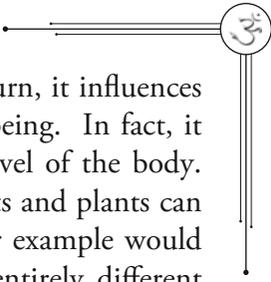


Let us go a little further into this quasi-mathematical, metaphysical perspective. Jesus, Mary Magdalene and the twelve Apostles were blessed with the same attributes found in each of us. Each possessed the seven life-giving, spinning vortexes of energy we call chakras. In his book “Chakras for Beginners”, David Pond gives us a relatively simple definition: “The chakras are the storehouses and transmitters of the universal energy, and each of the chakras represent distinct frequencies within the universal. The chakras interact with the electromagnetic energy field and transform this into the energy that sustains our lives.” They were taught in the mystery schools, and when the Master studied in Central Asia, He most assuredly learned about them. His words and especially His deeds demonstrated that He was indeed aware of their existence and their effects. Written as an eternal parable, the Bible does not describe them openly. However, we can find them hidden under other names throughout the various texts. They are called churches, kingdoms or nations, and the body is the temple that oversees them and their clarity. These centers are more significant in reaching higher attainment than anything the physical form has to offer, yet biblical texts miss the point.

Each energy center, portrayed in Eastern texts as a lotus blossom, can be compared to the Yin and Yang symbol. One side is light and the other is dark. To conserve the spirit of balance found in all of creation, the light side is said to contain the masculine energy, while the dark side stabilizes it with the feminine force. We have arrived once more at the ideal number 14. When we consider the gift of choice that was bestowed upon us, we must realize that one side may easily overpower the other, at which time an imbalance of sorts is created in our energy stream. Our physical lives will have a tendency to do the same, merely reflecting our inner selves. Deductively, whatever side we have chosen to favor most often will determine the thoughts and acts we perpetrate. However, we do have the complete ability to change or shift at any given moment in time, based on what we have experienced during that period of imbalance. Our wish for optimum balance can be attained through the simple benefit of focused thought.

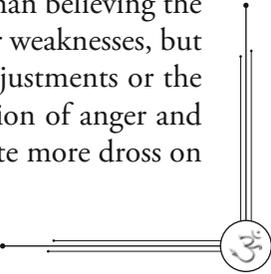
As an example, if we focus on the concept of love, truly experience it and feel the unconditional nature of it, it changes our energy flow

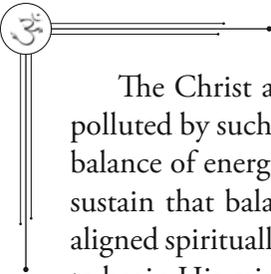




and influences the activity of the heart center. In turn, it influences the other centers, and the result is a sense of well-being. In fact, it affects everything about us, down to the cellular level of the body. Things that surround us, such as family, friends, pets and plants can also be affected by that wondrous feeling. Another example would be experiencing anger. That aspect produces an entirely different influence, not just upon the perpetrator but upon all those within his/her vicinity. It repels people and can only create inner and outer struggles for everyone, making matters worse. If we lean more toward anger, we could say that the darker side is dominant and casts a shadow over our lives. It eclipses the sentiment of love and leaves us operating from only one side, for there is no counterbalance in the energy stream. A continued demonstration of anger would diminish or atrophy the feeling of love, producing more of the same. The choice is ours. In reality, if it occurs through the chakra system, one energy may not dominate the other. Both would have the potential to create illusion, with a myriad of associated repercussions.

In many ways, the external demeanor of the Apostles portrays the energy center concept. They offset each other to generate an impression of balance for the benefit of the people around them. They each played their role, giving up their normal lives and letting us witness what takes place internally each day of our lives, in every single event that crosses our path. The Master was a fascinating person who knew how to blend all of this together, giving us the opportunity to reflect on our own inner selves. It was a lesson on the significance of energetic balance – a point that we have missed thus far. He held the power of the universe as we do, according to His words and all the ancient texts. If each of us were to focus on this profound notion, we would discover that it is attainable. The Creator gave us “image and likeness”, and the Christ executed the energetic perspective of God with flawless precision until He could claim “I and my Father are one”. Why is it that so many of us, considered “average” – if there is such a thing – cannot fathom this idea or accept it? Perhaps it is because we have been taught about an external God, rather than believing the Kingdom is indeed within us. Isaiah pointed out our weaknesses, but he also instructed us on the redeeming quality of adjustments or the focus on higher principles. Our continued production of anger and other defective thoughts and acts can only accumulate more dross on each of us.





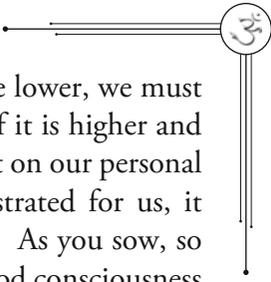
The Christ and Mary Magdalene did not allow themselves to be polluted by such dross. Jesus had to show that He could maintain the balance of energies within Himself. When He was assured He could sustain that balance inwardly and outwardly, and that He was fully aligned spiritually, emotionally, mentally and physically, He was ready to begin His mission and surround Himself with people who met His criteria. This activity began only after He had spent forty days in the wilderness, when He knew that the physically based ego would not win. He was willing to face Satan's temptations, or the darker side of His very own energetic system. In ancient Aramaic, the term "Satan" describes the human ego or the darker side of an individual. It is not a strange creature dwelling underground, with a pitchfork in his hands and meant to torture us for all eternity. We do this well enough in our everyday lives, having the tendency to persevere in our self-imposed persecutions, just to keep alive what was. Life is a diamond in the rough during which, through the energy centers, we can be Judas or the Christ at any given moment. We can either polish that stone to a dazzling brilliance, or leave it dull and unfinished. Perhaps we should earnestly ponder upon what the Master said: "No man can serve two masters." [14] He also told us: "And if a house be divided against itself, that house cannot stand." [15]

From the beginning of time, every human being – including Jesus and the Apostles – has felt the influence of his/her positive or negative energy. The light or dark side of our centers can be externalized by the power of thought and our ability to choose. In effect, we can carry our own Judas or Jesus, or anyone we want to personify whenever we so choose. That in itself is a frightening fact that calls for guidance and control. And who provides these commodities during our moment of decision? It is the ego, and not necessarily its light side. The Christ had to subdue His Judas, and so must we by entering the path of consciousness. Did He not say: "I came not to send peace, but a sword" [16]? This weapon has dual edges that can defend and preserve life as well as destroy it. Similarly, both energies have creative powers and can shape any one of us into a saint or a sinner. Once we understand this principle, we must stop and consider what we are about to do. Is it proper or improper? Does it have higher or

[14] Matthew 6:24.

[15] Mark 3:25.

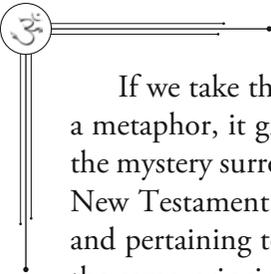
[16] Matthew 10:34.



lower motives or intentions? If we conclude they are lower, we must be aware of the power entering our body and life. If it is higher and in service, its values will also have a significant impact on our personal road to life. In either case, as the Master demonstrated for us, it undeniably brings us back to the first law of Karma: As you sow, so shall you reap. On the positive side, it may lead to God consciousness and free the Christ within us. Inexorably, we must face and be who we truly are.

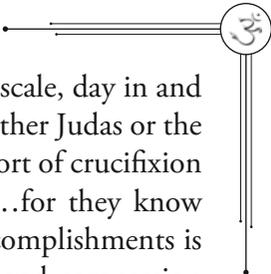
How did the Apostles affect the balance that Jesus maintained within His thoughts, words, acts and actions? On a metaphysical scale, they personified both sides of our energy centers, generating a visual stability for the Master. As an example, let us take Judas and Matthew. Judas embodied the concept of greed, while Matthew portrayed the image of Levi, a converted, wealthy tax collector. They were two sides of the same coin, one on the dark side of Yin and Yang and the other on the light side. One cannot exist without the other, the same as sound could not be recognized without the idea of silence. We can also compare Peter and James. Peter was aggressive, ego-oriented, while James was a peaceful and gentle person. We can even contrast Jesus and Mary Magdalene as the paragon of the masculine and feminine aspects, separate but working in union. These simple examples are offered to help align the Apostles within the energy center system. For instance, Judas represents the first chakra, Peter the second, and Jesus the seventh, or the Crown chakra. A superlative analogy would be Judas and the Master Himself. Can Judas, as the root chakra, be powerful enough to sell out the Crown? The biblical texts say that he did – on a physical level. However, he could not disconnect the dominance of higher consciousness for any period of time. In this regrettable matter, we see that both individuals lost their lives. More concisely, one gave His life for humanity, and the other chose to terminate his own. The latter was now part of the earth while the former rose from His death. Metaphysically, we realize that at death, the lower will stay that way and the higher will ascend to a greater sublimity. Jesus knew that when He said: “For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.”^[17] We should recognize that it applies to each of us.

[17] Luke 9:24.



If we take the biblical story of the crucifixion literally rather than a metaphor, it gives the Christ a very surreal persona, and it deepens the mystery surrounding Him. Consider all that is said of Him in the New Testament. Further consider that the events recorded in India and pertaining to Issa are real. Ponder upon the fact that He taught the same principles in Central Asia and in Palestine. Does that not add to the mystery of His life? It is unfathomable to think that such a person, immersed in peace and equality, would be brutally sacrificed on the altar of humankind. Christ's fate is one of the most compelling and powerful stories in the entire Bible. Did it truly occur to fulfill Isaiah's prophecies? Was it really to cleanse our sins? Could it have happened because the powerful in the fields of politics and religion were afraid of the impact of truth? Were they afraid to lose their positions and wealth? This despicable behavior has not changed. We can cite the life of Mahatma Gandhi (1869-1948), a spiritual leader who did so much for India, a man of pure peace and equality. He too met a violent death for the same reasons. Both individuals chose to serve the higher cause for which they died. Why do we not desire peace?

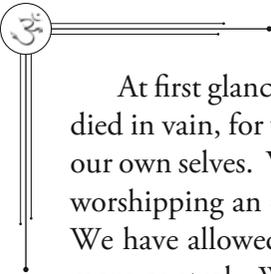
The Master had faced and avoided these threats twice before. His message was identical in both the Far East and the Middle East. Let us review a brief outline of His teachings. His major course was in the belief in one single Creative Force, therefore, there is and would be no others. He taught us equality, for no one is superior over another – thus, we should not bow to another's physical or spiritual precepts. He told us to know our inner selves and to reach for the "image and likeness" of God within our own Temple of life. He was consistent and persistent in the fact that to love ourselves, our neighbor and all of creation was the most important path to follow, without hesitation or deviation – for it is the only power in life. Anything less than this would not fit in a higher purpose. He showed us to live for and in truth, no matter what we face at any moment. In reality, whether in His teachings or the example He gave us, we could honestly say that He was the "light and the way". In addition, He told us that we could find this blessed behavior in ourselves. He was a bright beacon of purity and goodness, yet, He and that for which He stood was destroyed. The only reason for this wanton act was/is fear, fear of what we may lose on the material plane – without ever thinking of



the spiritual gains. Most of us repeat this on a lesser scale, day in and day out, by the choices we make, and depending whether Judas or the Christ is in charge at that moment. In a way, it is a sort of crucifixion in itself, and a confirmation of His last words: "...for they know not what they do." The mystery of Jesus and His accomplishments is what makes the New Testament the height of love and compassion for all living things, to the point of giving one's life for the benefit of humankind. Compare this to the fact that all we need to do is simply say no to material temptations.

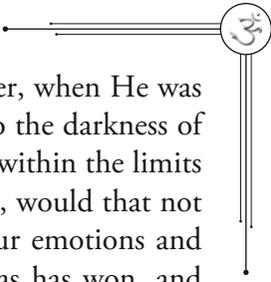
Going back on the subject of fear as the reason for the persecution of the Master, we must recognize that it was powered by the potential loss of power, prestige and wealth. At the time, greed and pride of position were being usurped, and the only recourse was to eliminate the higher side of principles embodied by Jesus. In essence, He volunteered to rid the world of blindness so we could see the Truth of a higher cause. He knew that it would challenge those in positions of power, and there could be only one outcome. On the other hand, it is written that He died for our sins. What is sin? In metaphysical terms, it is a "departure from the law of our being" [18] which, in essence, is the law of God. Through His exemplary life, Jesus demonstrated that the separation need not exist, and by His resurrection, He showed us the very reality of oneness. In that regard, He would indeed free us from sin, were we to merge into the "image and likeness" mentioned so frequently in this book. Using our sense of earthly logic, let us say that He literally died for our sins. How did this work? Did He exculpate everyone that lived up to that moment? If that were the case, where does this divine act of compassion leave the humanity that was born after His death? Does it mean that all those living today are unclean and filled with sin? Even though somewhat simplistic, these are interesting questions that can be asked candidly by our present global population. If the Christ died for the sins committed by all on an eternal basis, why are the laws of God broken every second of every day in our current era? Does it mean that we can do anything we chose to do or say without heavenly spiritual repercussions? This is a complex subject that should be scrutinized by the members of our modern societies, considering the way we live.

[18] "Metaphysical Bible Dictionary", by Charles Fillmore.



At first glance, if the Master died for our sins, we could say that He died in vain, for we have not changed what we do to each other and to our own selves. We are still more interested in the flesh than the spirit, worshipping an external deity, and that is how we perceive ourselves. We have allowed the Caesars and the Caiaphas of this world to gain more control. We have wandered further than ever from the course set in motion some two millennia ago. Only very few have earnestly attempted to understand the redemptory metaphysical meaning of the parables. We still do not truly follow one God, or at least one with whom we all agree. For centuries, we have seen and heard heated debates within a divided Christianity as to which has the true God. We continue to sin as we go in life, by perpetuating the same thoughts and actions, but we do it more blatantly, with increased magnitude. The High Priest Caiaphas is the perfect example of what we still see today. It was he who initiated the malicious persecution of the Christ. He was of the belief that no one was worthy, and apparently, many of the religious groups were of the same belief for centuries. Caiaphas insisted that all who went to the man-erected temple must go through a holy bath before entering, as they were not worthy. He would even charge a fee for the bath, telling the visitors they would be cleansed of all things – a rather unorthodox way to pay for one’s sins... All the while, he completely ignored or was unaware that each human being is his/her own temple, thus he was leading them away from the very teachings of the Master. Later, Jesus would call it “cleaning the outside of the cup”. Conversely, He thought that all people were indeed very worthy, and He so demonstrated by forfeiting His own life.

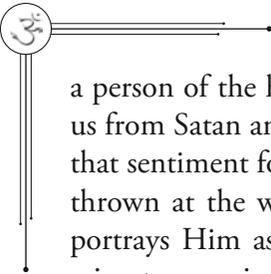
The role of Caiaphas in the mystery of Jesus is still looming in our modern societies. We all have a little bit of him within ourselves. Then and now, greed and power have always been driving forces that have affected every individual, every civilization, as history clearly shows. As an extenuating thought, we can say that not all the people of the era were against the teachings of Jesus. Not all the many supporters He did have were on the side of the wealthy and powerful. Among the followers, very few were not self-centered by insisting on having their way only. It seems that the same story has been repeating itself endlessly within us at each turn on the road of life. Analogically, we will persecute and place ourselves on trial at



night, in the same manner experienced by the Master, when He was alone at the end. We feel compelled to journey into the darkness of our conscience when we perpetrate acts that are not within the limits of expected societal or spiritual behavior. In essence, would that not be defined as self-inflicted torture? To torment our emotions and our minds is recognizing in that moment that Judas has won, and we have surrendered to the shame of sin. At some point, it may even become a crucifixion of sorts. If not ours, it may be someone else's, over an incident or a word. As long as we do this, we will continue to crucify the Christ within us, and obscure the brightness of our positive side. What Jesus experienced and what He gave for us is truly inspiring. The cruel ordeal that He endured was a lesson in how we can internally punish ourselves for the things we have done, when, in reality, this self-flagellation is not necessary. Even if we do that, we can rise anew, in the warmth of love and forgiveness, with a fresh look on life and the knowledge that it will not occur again.

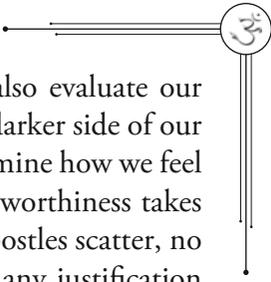
If we were to detect that our livelihood was being threatened, most of us would go to any length to protect it. That is what Caiaphas did. He held a most informal trial at night, an event considered illegal during that period of Judaic history, outside the established laws of the land. From what we are able to gather, he even chose his own judges, equivalent to a handpicked jury. Had he presided over a legal trial, Jesus would have remained free because He would have been found to be a gentle messenger of truth and peace. In that case, the high priest stood to lose the most in power and wealth. In essence, the same principle applies in the biblical story of Cain and Abel. The innocence of spirit seems to be slain every time by the physical and material self. In his own way, Caiaphas won his trial. Pontius Pilate – the analytical mind – disagreed and felt that the Master was not guilty of any crime, but he too had to answer to his Roman superiors or lose something in the balance. The action taken by these two important personages engendered the image and concept of mental torture, a torture that we personally envision as part of the cleansing process. The Christ showed us that in these moments, we must bear our own cross following whatever action we may have perpetrated. Repentance is one thing, but the ultimate sentence is not of this world.

To have genuine value, the biblical texts had to have a redeemer,



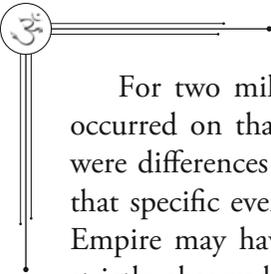
a person of the highest caliber, one who would come along and save us from Satan and ourselves. The crucifixion was the act that created that sentiment for all of humankind. Christ was the innocent person thrown at the whim and mercy of those in power and control. It portrays Him as single in purpose, teaching us the need, should it arise, to experience our own crucifixion during our personal journey of life. To avoid this dilemma, He advised us to keep our lives within the highest of principles, operating in oneness through the stabilizing effect of love. He emphasized the need to be aware that we are continually in alignment with all of creation. He was not afraid to show us the way, but unless we set our sight on the higher purpose, it will not be seen, and the scriptural literalists will further hide this simple truth. This is the primary reason Jesus did not desire that a religion be made of Him, for He knew that this concept would lead us back to worshipping idols rather than virtually living His life. To do this, we must have the sense of our personal worthiness and learn to accept ourselves in the face of all that we encounter in our physical world. He had an unwavering faith in the fact that each of us is worthy of any endeavor, but it is up to us to live it.

He crowned this thought after the crucifixion, when He miraculously rose even above death. In that moment, the accumulation of timeless wisdom and traditions was carried out. The ancient texts of the Essene Gospels known as the Dead Sea Scrolls state: “A single thought has the power to shake the Heavens...” and further tells us that “one single thought has the power to even overcome death...” In that aspect, the Master showed us the power of pure oneness, an unequalled demonstration of the “faith of the mustard seed”. This faith, steeped in a single and higher purpose, intended to show us that we may overcome any event if we believe deeply enough in and through that higher purpose. We all journey through what we have come to know as the “dark night of the soul”. This is when self-persecution comes into play with the greatest of pressure. It is in that moment that we must earnestly face ourselves and the events perpetrated by and around us. Inwardly, it appears then that our Apostles, our followers, have abandoned us to the thoughts that led us to that point in our lives, and our own inner Caiaphas begins his trial proceedings. We are tried at night – thus the dark night – and the Court seems to be stacked against us. It is then time to evaluate the weight of



our deeds, whether good or otherwise. We must also evaluate our pure, peaceful, loving side, as opposed to the lower, darker side of our lives. The trial takes place within our hearts, to determine how we feel about ourselves. But our conditioned, ingrained unworthiness takes over, and we succumb to the torture, as our inner Apostles scatter, no longer witnesses for the defense. Can anyone offer any justification for this self-punishment?

The absence of the Apostles at the crucifixion and the dark night of the soul are not just allegories. According to the Bible, the disciples were nowhere in sight. They had scattered throughout the region. It is obvious that the followers were not as strong as the Master, and fear made them run for their lives. From a metaphysical perspective, there is a simple explanation. On our own stage, the drama and games that we play either alone or with others compels us to do the same at the time that major events affect our lives – like a dark night. It is our mind games that leave us. Analogically, the Apostles – through our sense system – lead us into these situations and even taunt us with Peter’s strength. Yet, when we think that we need them the most, they are no longer there. We are now on our own to decipher the lessons, wondering if we are to live another day to continue on. Since, in the majority of cases, we see things as life and death, we tend to hit the panic button. The Christ consciousness within each of us is quite different, and when compared to earthly reactions, it will not do this. It will stay clear in thought and calm in posture, as demonstrated by the Master during His scourging and the excruciating pain of crucifixion. He could only love and forgive. It is the unconditional nature of this level of mind and consciousness that is able to do this. The mortal human mind will seldom conjure this type of strong stoicism, thus it is more apt to run away. The reason for this metaphor is to learn to trust the higher side that is immortal. It is to grasp the fact that it will never abandon us for any reason and would rather lift us to a higher purpose. The symbolism of the Apostles represents weak convictions and dedication and is not able to withstand the tests of life. The Bible portrays the crucifixion and the actors therein on the stage of life, yet we do not realize that this event keeps on repeating itself every day within each of us. Christ said: “the kingdom of heaven is within you...” If that is the case, it would stand to reason that the event and the actors would all be part of such kingdom. One cannot be without the other.



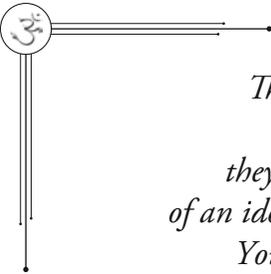
For two millennia, the people of this earth have learned what occurred on that fateful day in ancient Palestine. However, there were differences between the traditional practices of crucifixion and that specific event. Anyone interested in the history of the Roman Empire may have read that its method of capital punishment was strictly observed by the executioners. The Book of John offers more precise details, pointing out that there were indeed variances on that day. Allow us to present these anomalies that have significant importance in our religious history. First, only once in the recorded history of Rome was someone given anything to quench his thirst while on the cross, and that person was Jesus. It may be a small detail, but it is quite noteworthy. The Bible tells us that a Roman soldier put a sponge dipped in vinegar at the tip of his spear and placed it upon the Master's mouth. That was quite contrary to the rules governing a standard crucifixion, wherein the punishment was to be a very slow and agonizing transition. The second absolute rule that seems to have been ignored is that both knees of the crucified persons were to be shattered when they were taken down from the cross. In the case of the Master, He was simply freed from the cross, without further injuries to His body. Thirdly, the Roman policy was to dispose of the bodies in a mass grave rather than give them to the respective families. There were very few exceptions to that rule, and only the wife was considered. The Christ's body was surrendered to His family and Mary Magdalene, thus another variance. We must consider one more detail. After Jesus was pronounced dead, John 19:34 tells us: "But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water." When this is mentioned to people in the medical profession, all the answers are the same: a deceased person does not bleed. The heart has stopped and can no longer pump blood within the cardiovascular system. Could He have been still alive?

Whether He was or was not is not truly the issue. It is more about self-redemption, rising above life and resisting its pulls toward the lower aspects. It happens each time we get into those inner conflicts. We can rise anew to face a new day, a new dawn and a much stronger outlook. That is the meaning of the parable and again, the reason why the Master did not desire to have a religion made of Him. He wanted us to know and experience the feeling of climbing out of the darkness and becoming a new fruit of the same vine. After three days in the

tomb, He rose and walked among us for a short period of time. As far as biblical texts are concerned, He then disappeared, along with the other characters of the Bible, and nothing more is said of them. The two Mary's and His family are not mentioned after the crucifixion. It is as though they vanished into thin air, along with the Master. Most unexpectedly, they reappear in the codices of the Dead Sea Scrolls and the Nag Hammadi Library, but there are no mentions of the event described above. These are texts that escaped destruction by the Crusaders or the Vatican. They passed the test of time and possibly, more will be located in the future, to fill the missing words.

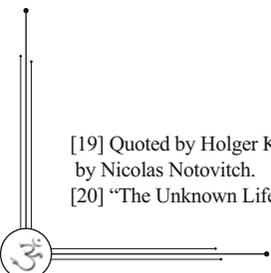
The Christ left us a legacy that pleads for us to seek and find the Truth within ourselves. He suggested that we discover that Kingdom within us and operate in the parameters of its higher principles, to know that we could all indeed be like Him, should we earnestly remember our first love of life: the soul. What He began to teach as a young man in the Far East is quite similar to the messages in the Gospels. The only difference is in His use of words, but the intentions are the same. We would like to leave the reader with several of His quotes while He was in the Far East. One was cited in the previous pages of this book, and all of them are offered as a single thought. We know that they came from the Master since they parallel His words found in the Gospels and the later texts. They were meticulously recorded by scribes in Central Asia:

*“The law was made for Man, to show him the way.
The eternal Judge, the eternal Spirit,
who forms the sole and indivisible World-Soul...
Will proceed sternly against those who
arrogate His rights to themselves.
The miracles of our God have been performed
ever since the first day when the universe was created;
They take place every day and at every moment.
Those who cannot perceive them are robbed
of one of the most beautiful gifts of life.”
“So long as the people had no priests,
they were ruled by natural law
and they preserved the flawlessness of their souls.*



*Their souls were in the presence of God,
and to commune with the Father,
they had no need to resort to the mediation
of an idol or a beast, nor to fire, as is practiced here.
You say that the sun must be worshipped,
as must the spirits of good and the spirits of evil.
Well, I tell you your doctrine is an utterly false one,
for the sun has no power of its own,
but solely through the will of the invisible Creator,
who gave it birth, and who has willed it
to be the star to light the day, and to warm
the labour and the seed-time of Man.”^[19]*

“The eternal spirit is the soul of all that is animate.”^[20]



[19] Quoted by Holger Kersten in his book “Jesus Lived in India”, from “The Unknown Life of Jesus”, by Nicolas Notovitch.

[20] “The Unknown Life of Jesus”, by Nicolas Notovitch.



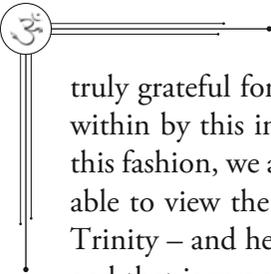
Introduction to the Books: Matthew, Mark, Luke and John

*“Whoever finds the interpretation of these words
will not experience death.”*

Jesus, The Gospel of Thomas

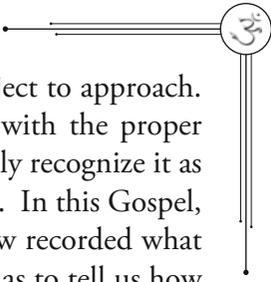
Before we begin our metaphysical journey in the four main Gospels of the New Testament, we feel that we should offer a few words for thought. The dissertations you are about to read may change your perception of the Bible and elucidate the truth of the inner metaphysical messages found therein. When the process of compiling the Bible began, one of the first subjects that had to be defined by the early religious founders was the concept of the Holy Trinity, as we explained in the first chapter of this book. They had to explain what it was, and to make a mystery of it took many years. The idea was to portray a mystifying God that was unattainable, one that we could reach only through the intercession of the clergy, making their services indispensable. Even today, the religious leaders of Christianity have difficulties verbalizing what this Holy Trinity means, as it applies to God. In order to produce the mental image of an external God, their predecessors had to enhance and maintain the greatest mystery of all time. Why make the Creator an external deity? Had we known in the early years the metaphysical truth of Christ’s messages, we would have recognized that God was not “external”. What, then, would have been the status of the Church? Did Jesus not say: “The Kingdom of heaven is within you”? According to His words and advice, did He not make us understand that God resides within our very soul and that we should “clean the inside of the cup”? These are the clear messages passed on to us by Issa, Yeshua, Jesus or the Christ.

We should remember from the last chapter the words of the Master as recorded in the Far East, while He was studying and preaching in that region. If we see the Creative Principle in all things and are



truly grateful for the experience we define as life, then we are blessed within by this inner presence of the Divine. If we do not see life in this fashion, we are denied this blessing. Isaiah tells us why we are not able to view the Creative Principle. The earthly notion of the Holy Trinity – and heaven – has triggered the thought of an external God, and that is wrong. The founding prelates gave names to the Trinity: the Father, the Son and the Holy Spirit or Ghost. From Genesis to Revelation, the main concept of the Bible revolves around them. However, when one acquires sufficient knowledge, one discovers that the Holy Trinity is what we humans are all about. Under this premise, Genesis is the birth of humankind and its integrated soul, while the pathway to the enlightenment of the soul is found in Revelation. In reality, the Holy Trinity happens to represent our main functions and is the necessary aspects that build the humans that we are. The Father is the **mental and emotional** influence for the physical form. We see this in the creation of Adam – followed by Eve – and through their union, the ability to create and procreate. These features steer the body and guide it through the events of life. They are the mechanism that triggers the decisions we make, such as simply stay or go, turn to the right or left, etc... Thus, the Son is the **physical** side, flesh and bones that have been referred biblically as the temple of life and have use of the mind and emotions. It provides experiences for the soul. We could even say that the body is the fingerprint for the soul, and it is how the latter receives feedback from our material reality. The Holy Ghost is our soul, the true **spiritual** extension of God. It is our first true love, as noted in the Book of Revelation, the mystery within the physical form and the most necessary part that gives us life. As important as it is, we do very little if anything to support the desires of the soul. It seems to be totally ignored by the majority of the masses, and most teaching outlines do not emphasize it or its magnitude. Only those who are genuinely interested are able to locate anything of true value on the subject of the soul.

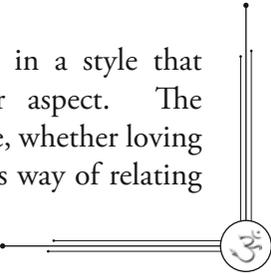
The four Gospels are written by four different human beings, each corresponding to the four aspects shown in bold letters above. The Book of Matthew is the first book of the New Testament and the longest of the Gospels. It relates the teachings of Jesus on the physical level – the lowest part of the Trinity. As the shell that contains all three other aspects, and due to its complexity, the body is quite

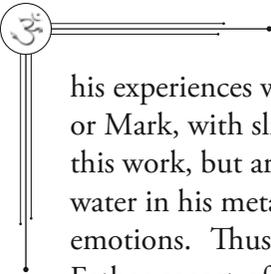


significant in its functions. It is a most difficult subject to approach. The book is about our physical environment, and with the proper metaphysical interpretation of its words, we may easily recognize it as the son, through the references made about the body. In this Gospel, Jesus speaks only of the material realm, and Matthew recorded what our experiences will be in our world. He goes so far as to tell us how other people will evaluate us, and how they will remember what we were instead of who we are. He tells us that we may wish for personal changes, but others will not allow us to do so. The Christ, through Matthew, explains how much influence the external temptations will have on us and offers ways to maintain our individual energetic integrity while in human form. It is a well-defined road map to achieve physical self-mastery within our surroundings, and the key is that the body must not dominate as it now has. To every one of us on this planet, it has become the most important attribute. We have forgotten who we are and now live as what we are.

The second book in the New Testament is the Book of Mark. It covers the mind, or half of the Father aspect in the Holy Trinity. It is the biblical reporting of a thinking man. When most people read the “Good Book”, they have the impression that the four Gospels are repetitive. They are, but only in a literary perspective. There are very subtle differences in the contents and the styles that make them fit the four basic aspects of life. In that respect, Mark’s work is quite mental. As a brief example, we will find the majority of the seven parables in the Book of Matthew, but we will find none in Mark. However, he will tell us how the mind will operate in any given situation, and even what we need to observe about the thinking process within our own brain. There are no physical allegories, no parables to decipher other than our world. The mind can comprehend it but the body cannot. Thus, we are advised, through the words of the Christ, to focus the mind on a single purpose. We must also recall that Pope Gregory the Great removed about half of the Book of Mark in 591, for whatever unexplained reason.

We now come to the Book of Luke, written in a style that complements the emotional side of the Father aspect. The circumstances in life do bring emotions to the surface, whether loving or angry. In this particular case, we find that Luke’s way of relating

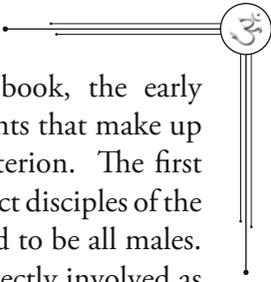




his experiences with the Master are subtly more gentle than Matthew or Mark, with slightly feminine overtones. Parables are again used in this work, but are presented differently. For instance, Luke mentions water in his metaphors, for water is as fluid and changeable as are our emotions. Thus, the writings of Mark and Luke portray in total the Father aspect of the Holy Trinity. In essence, they are the guiding principles for our material lives. They are a steering wheel of sorts that we should wisely use, especially when we approach turbulent currents found in our environment. Were we to use that wheel properly, life would indeed be much simpler. Luke explains how to live from and through our heart, rather than running away from it, the latter act being an illusion anyway. The rule of thumb is to never run from or avoid ourselves. The best we can hope to do is to deny or accept things about ourselves, and nothing less. If we become too enamored with the body as well as the material world, the sense system will truly become dominant, and reestablishing a balance will be difficult at best.

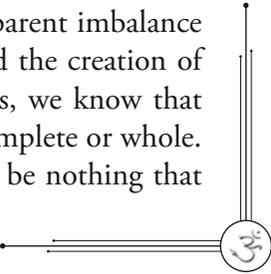
The fourth and final Gospel is the Book of John, written by and for the recognition of the Holy Ghost. It represents our soul or the spiritual portion that lives within each of us. It is the most important facet of life, yet it is the least accepted or appreciated. As the Christ showed us in the previous chapter, we are born to know and reach for this part of our very being. He was fully immersed in His soul and fully allowed for its influences. That is why he could earnestly claim: “I and my Father are one”. He was fully aligned with his spiritual crown, the recipient of heaven’s wisdom that is within all of us. According to Revelation, it is that first love that we abandoned for our body. After all, we can see and touch the latter, and we consequently determine that it is the foundation of and reason for life. Of late, however, we are learning to realize that there is more to the human form than meets the eye. In fact, there is so much more that it can boggle the mind, and John helps us recognize it. His style of writing has a more feminine touch than the other Gospels, as witnessed by the following excerpt: “Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper...” [1] We will present recent disclosures on the subject in the chapter covering the Book of John, and it deals with a possible mistranslation.

[1] John 21:20.



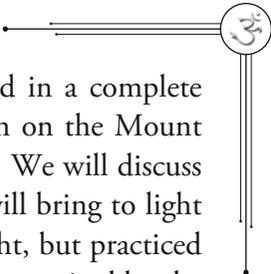
As we indicated in the first chapter of this book, the early prelates and theologians who conjoined the documents that make up today's Bible had to settle on a selective Gospel criterion. The first prerequisite was that the authors had to have been direct disciples of the Master. The second involved their gender. They had to be all males. According to their mindset, females could not be directly involved as teachers. This is an ancient Judaic tradition, but it was never part of the principles practiced by the Christ. We know this because of the importance Mary Magdalene played in the foundation of the Gnostic path, one of the early pillars of Christianity. In Matthew 27:55, we find that many women followed the Master and undoubtedly propagated His teachings, making them unsung disciples. In Luke 24:10, we find further confirmation about the role women played. It gives us the impression that many females were associated with this group, some being recognized as leaders. The Book of Acts, the Nag Hammadi Library and the Dead Sea Scrolls also mention that very idea. The religious leaders of the time could not tolerate this practice in order to protect their own power and control over the masses, and to perpetuate customary male dominance. We can detect, however, that the feminine aspect was indeed involved. Removing it from the divine equation literally reduces the concept of God by half. In our present era, there has been a shift, when we consider the many learned female theologians and the growing number of female ministers in certain religious organizations.

The early Bible organizers did not seem to realize the error of their criterion, nor did they appreciate that what they had conjoined would disagree with their selective process – unless they had a potential higher purpose. When we read Matthew 10:2-4, we find the official names of the twelve Apostles. Mark and Luke are not among them, and it went unnoticed. In fact, these two individuals were Apostles of Paul, some 75 years after the passing of the Master, therefore they could not have known Him on a personal basis. Matthew and John are among the twelve. The earthly fixation of masculine dominance and energy gives God an obvious limitation and apparent imbalance with the natural flow that It has invested in life and the creation of all things. As we point out in the Mystery of Jesus, we know that both energies must be present, or nothing will be complete or whole. In reality, if God were only masculine, there would be nothing that



could be defined as life. By the same token, if there were life, it would be only male! Over the centuries, we have uncovered many errors in the early history of religion. The bigoted fringe elements would even burn, torture and kill primarily women as heretics and witches. In the New Testament, Jesus often spoke of both the masculine and feminine energies, in complete equality and harmony. His messages were not just words, but actual demonstrations for the edification of the masses. It is obvious that the early followers were either not cognizant of His teachings or purposely ignored them. Today, our general conditioning has left us a remnant of this mindset, but there appears to be an awakening that will restore the balance of energies.

By their importance, we can safely state that the four Gospels are the pivotal center of the biblical texts upon which most churches have established their doctrines. We find in them some of the most profound guidelines that we may use on the journey to the higher Self, should we decide to do so. These works are founded on the truths of life. They tell us what our individual experiences will be, depending on the choices we make. They tell us how others will treat us and the reasons thereof. In our modern era, we have the tendency to collect it all under the heading of “drama”. The four Gospels teach us to work with and avoid the spiritual, physical and material pitfalls that we will all encounter at one time or another. To benefit from those guidelines, we must be seekers of the higher truths of life, rather than just life itself. We must literally walk the path that the Christ followed, one that is depicted in the next four chapters. Some may believe that it will be too difficult. Some may be reluctant to give up too much of their lifestyle in the process. Of course, there will be those who will not spend one ounce of energy on the subject. We hope to bring a deeper understanding of a most successful publication that lasted some two millennia. With a more thorough comprehension of the words and concepts, perhaps more people will desire to read it and free themselves from a religious stigma that has been inculcated in our minds for 1600 years. The reading will not be out of literary curiosity, for it will invoke genuine spiritual reverence. The Bible is not an adventure or romance novel to be taken literally. When properly interpreted, it is a road map that leads to personal enlightenment and a better life on this earth.



The readers will find the four Gospels presented in a complete metaphysical perspective. We will offer the Sermon on the Mount and the divine blessings we know as the Beatitudes. We will discuss the true meaning of the seven main parables. We will bring to light the seven meditations that the Master not only taught, but practiced Himself. Throughout our dissertations, you may be surprised by the frequent appearance of the number 7. You may be further surprised to learn that, sequentially or not, each part of the above teachings correspond with one of the seven energy centers within us, known as chakras. Perhaps the Master did not refer to them as such, but His words clearly pointed to them, thus confirming their existence. Whether during the formation of the Bible, or for as many times as it has been read since then, these facts have gone undetected by the masses for centuries. Still, they are very much alive within its pages. Occasionally, we will offer a more concise translation of certain words – from Aramaic to English. For example, there is one single word in Aramaic that is used for two distinct meanings: righteousness and truth. It can be translated either way, providing it fits the context of the thought. If we were to replace the word “righteousness” by “truth” in the messages Jesus left us, it would change their significance and appeal. It would generate a higher resonance in our emotions, something we are able to feel and with which we can identify. The Good Shepherd left us the tools, but it is up to us to find them and use them, so that we may live our lives with greater joy and ease. By following the true sense of what the Master taught us, we will know the elation of personal harmony and achieve self-mastery. He once stated: “Except ye be converted, and become as little children...” because He wanted us to regain the simplicity and innocence of a young mind. We must indeed keep it simple, but each of us must go on our own journey to reach the highest peak. It is well worth the potential hardship, and the reward is timeless.



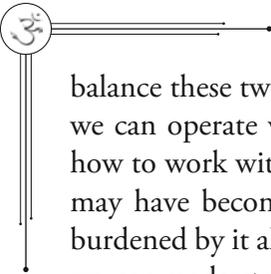
The Book of Matthew

“The lips of wisdom are closed, except to the ears of Understanding.”

The Kybalion – Hermetic Philosophy

In Mark 2:14, Jesus asked Levi, son of Alphaeus, to follow Him. Levi lived in the ancient Palestinian port of Capernaum, on the northern shores of the Sea of Galilee, where he was a tax collector. Then and even today, this type of profession is the symbol of materiality, well ensconced on the physical side of our lives. Its base is submerged in the self-serving nature that comes with this level of mentality. Perhaps it is the reason why the Christ chose Levi. Allegorically, it indicates how we willingly accumulate wealth and assets that will eventually become a burden to us, while diminishing our ability to grow spiritually and blinding us to the concept of the Creative Principle. In fact, these things may end up owning us instead of us owning them, and they are well on the way. At that point, they begin to exert an inordinate control over us, unless we accept the same invitation honored by Levi. When he became a disciple, Jesus renamed him Matthew. In ancient Aramaic, this name can be translated as “gift of Yahweh”. In Mark 3:16-19, we find that the Master also changed the name of several other disciples, indicating that growth or change had occurred within the person.

As we mentioned earlier, the four major books of the New Testament depict what our experience in life can or will be. In truth, life is not all about the welfare of our mortal shell. It is about soul attainment. The New Testament gives us sound advice on how we may avoid or eliminate certain tribulations that will confront us, each in our own way. We become ensnared in their webs by the simple choices we make, and Matthew points it out for us through the teachings of the Master. Of course, these choices can be initiated by the Judas or the Christ side of our mind, and many will not realize it in their decision process. Matthew’s gained knowledge covers how we can



balance these two sides in our material environment. It suggests how we can operate with more consideration given to our surroundings, how to work with relationships. It teaches us how to help those who may have become too embroiled in life and find themselves overly burdened by it all. Because of their compassionate and selfless nature, we can understand the timeless significance of the four Gospels. If we were to look at their entire text from a metaphysical viewpoint and apply it to life, we would discover the meaning of first cause and would understand the true implications of the messages therein. Through their words of wisdom, we would become more mindful – a Zen tradition - and accept the responsibility to do the proper things in life at all times. We would even experience the bliss of peace more than we can ever imagine, a peace described as “...a peace that surpasses all understanding” by author Annie Besant (*The Spiritual Life*). Anyone who decides to walk this road of consciousness can achieve the state of the Christ mind.

Why do we say that Matthew presented his version as the “physical” side of the teachings of Jesus? As mentioned before, he was a tax collector, one who dealt primarily in material matters. Further, his book happens to be one of the longer books in the New Testament. Its length could be construed as an attempt to explain the complexities of humankind’s most conspicuous obstacle, to wit: our body, with the eyes that view external illusions and convince us that it is real. He tells us that it can be the best instrument to acquire knowledge, or the largest stumbling block we allow it to be. You may recall Isaiah using the analogy of the “ax wielding the human”. It implies that we allow the body to wield the soul, instead of the reverse, as the Christ demonstrated. Every great master throughout time, from different cultures and beliefs, has claimed that the physical aspect of life is the real illusion. It is difficult for any of us today to accept or understand this philosophy, because to us, it feels so real... “I felt this”... “It hurts”... “...things happen...” As humans, so embedded in our conditioning, we believe that it has to be real, and the spiritual side is the illusion. When we wear these kinds of blinders, it only leads us to further illusions, normally followed or accompanied by misconceptions as to what life truly is. From these same misconceptions, we learn to mistrust the physical, but most importantly, other people. Besides the ones whom we truly know, do

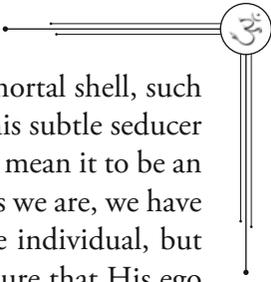
we really trust others? Through experience, we would tend to say no, and the reason is quite simple. We see and recognize physical actions. However, we limit ourselves to this view only, and we generally do not have all the facts of the story. Even with incomplete data, we place a measure of our judgment upon the people involved. Did Jesus not say: “Judge not, that ye be not judged” (Matthew 7:1)? The action is the illusion, as we will explain later.

Let us begin the journey of life in the material realm, with the messages contained in the Book of Matthew. There is virtually nothing said about the Master until His encounter with John the Baptist at the River Jordan, where He desired to be baptized. He knew that His education was now blending into His mission. He had to demonstrate His willingness to give Himself to the wishes of His Father, for the benefit of the masses. In Matthew only does it relate that He departed for Egypt shortly after His birth, and in Matthew 2:15, it tells us unequivocally that the Master would come out of Egypt to fulfill the prophecy. Yet, all subsequent teachings ignore the ramifications that have been verified and told in the Mystery of the Master. This strongly implies that, from a very early age until He was approximately thirty-one years old, He was not in His homeland of Palestine, and we have covered this subject in the previous chapter. He would visit His parents from time to time, but for the most part, He spent the majority of His years on earth away from his family. “Out of Egypt have I called my son”: as small and innocuous as this statement may be, it tends to verify that the Master was taught elsewhere than Galilee and Judea. The mystery schools being located in Egypt seem to verify that particular point of view. It appears that we have identified the right person when we are told in the Bible that He came out of Egypt, and that He had been gone most of His life. You may recall that in the previous chapter, we quoted Mark 6:2 and 3 and John 7:15. These verses that ask the question: “how knoweth this man letters, having never learned?” make perfect sense now. The community and its religious leaders knew His family, but they did not know Him, for He had been away and had recently returned from the Far East and Egypt to begin His mission, following His final graduation. Yes! Graduation! These learned rabbis were also as much aware of the prophecies voiced by the ancient masters as Jesus was. According to Matthew, the events envisioned long ago were being

met in reality and on time. The Bible emphatically reminds us of this at each turn.

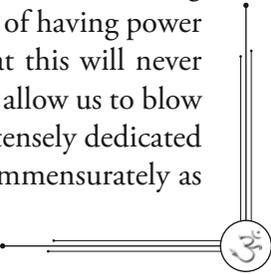
According to the story related in the Bible, John and Jesus met at the Jordan, apparently for the first time. The biblical text does not make any mention of their relationship whatsoever. How could they have been portrayed as strangers when they traveled together to the Far East? John had returned to Palestine earlier than the Master to make preparations for His return. How could they not recognize each other? By the same token, how could they overlook the fact that they were cousins through their respective mothers – a fact that we will prove later? Again, this event was to fulfill a prophecy. The baptism of water is still in practice today. It is the external symbolism of Spirit being united with the physical form, the wedding so often mentioned by the Master. In truth, it is the merging of the soul with the body into the simple principle that we call life. It would make sense that, after the ceremony, Spirit would descend upon Him and become part of His life, as witnessed by all that He achieved. It was a greater alignment than He had before – a true blending of both aspects into a single nature, and as stated in the Nag Hammadi, “...make the two into one...” What flowed into Him locked in place all the knowledge and wisdom that He had acquired over the years. As the Bible so states, He became the perfect channel of God, the culmination of all His studies in a very real sense. He had indeed become the Word in flesh, something that we may all achieve, should we so choose. He became the physical manifestation, the true personification of the spiritual presence of God. The ideal concept of the feminine and masculine forces in place, in one body, made him complete. Jesus was the living example of the balance for which we should reach, a balance that would put any one of us on the very same path He walked.

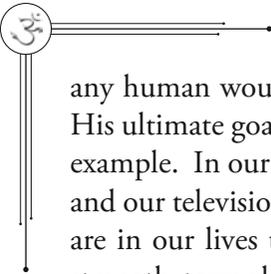
Matthew’s writing switches rather briskly from the baptism of the Master to His lonely and difficult journey into the desert. He undertook this ordeal to find if He truly had the knowledge and the strength to carry out the mission upon which He had been set. We find Him in the presence of Satan, the Tempter, and as we already know, Satan – in Sanskrit – is nothing more than our ego. What is the ego? It is indeed the tempter of the physical form. We could even say that it has a physical function in life, more than any other purpose.



It was originally designed for the protection of our mortal shell, such as the “fight or flight” syndrome we know today. This subtle seducer may tend to dominate us, even if the Creator did not mean it to be an overwhelming influence. As enamored of the body as we are, we have allowed it to grow and expand – not just within the individual, but throughout the whole world. The Master had to insure that His ego had no control over Him, and that He could use the attributes of this power in the service of humanity. Many ancient texts reflect that the closer you come to God, the greater the pull of evil becomes. As an analogy, the closer we come to our soul, the greater is the pull of life’s lower energy centers. That makes a great deal of sense because it is intended to generate a healthy counterbalance within each of us, and one should not overpower the other. It is the Judas or Christ symptom working one with the other, and it was directed at the Master. The concept is confirmed in the Gospel of St Thomas found in the Nag Hammadi Library. Satan – or the ego - wanted Him to use His ability to control and influence the masses in what He wanted them to do.

At first, as He had to become the living demonstration of accomplishment, Jesus had dealt with His very own ego while in the Far East, but He had overcome the idea of material temptations by refuting the pressure of His lower energy centers. This is a wonderful message that tells all of us to focus on ourselves and learn to love and enjoy what is within us rather than what is outside of us and in others. We must attain this level, for at some point, we will all face our own demons. By knowing ourselves, when this time arrives, we would be capable of triumphing over them. If we do not, we will keep the ego as a force and continue to subdue others in life. The Master dealt with His ego within His inner self – not the external self – meaning that He did not place the blame or responsibility on others. He did not vainly proclaim to others: “See? I have changed and have become great...” I cannot help but feel that today, many of us in the same situation would undoubtedly utter those words. Ironically, it is what binds us where we are in life, and it will continue to limit us as long as we follow the path of the ego mindset, the illusion of having power over others. By His example, Jesus let us know that this will never truly be of value to us or to anyone else. All it does is allow us to blow our brass horn and fill the air with sour notes. As intensely dedicated to His mission as He was, He had to be tempted commensurately as

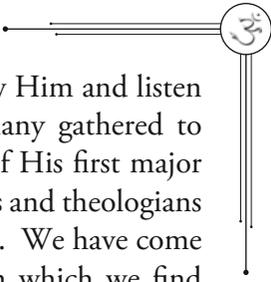




any human would be, and He was a human with great drive toward His ultimate goal – a Divine being that we can all be by following His example. In our own era, temptations reach us from many directions, and our television commercials thrive on this idea. These enticements are in our lives to remind us that we can grow in inner resolve and strength toward the higher cause or become ensnared by them for trivial instant gratification. The choice is ours to make.

The Master survived these temptations. According to the biblical texts, it was not an easy achievement, even for Him. By the purity of His thoughts and the devotion to His Father's wishes, He overcame the very thing that, thus far, we have been unable to defeat, namely: the ego. Egos were involved when the early church fathers began to assemble the Holy Scriptures, later amended by people such as Gregory the Great. Why? The manipulative translations and omissions of biblical words and events were based on the need for control and the selfish wish to be the only theology considered correct. Does this not sound like the work of the ego? This troubling demeanor is still very much in existence today, even after the Master had demonstrated that selfless behavior in Truth could be achieved. This constant aspiration to be always "right" saturates our present society. Not everyone can be correct in all matters. How can the whole world be incorrect, and we are the only one who is flawless? It is not possible by any sensible or imaginative reason. The Master's sojourn in the wilderness is about the ego, and it is one of the greatest stories that intertwine throughout the Bible. It is there to show us that it can be conquered, even if it is continually taunting us on a variety of subjects. We may never get rid of it, but we can implicitly influence it to avoid the dominance it appears to have over us today. It tends to stem from insecurities to which very few will truly admit and about which they have an inbred fear. It will hide itself through subtle manipulations of our thoughts that transform into actions. Thus we can blame others and not assume our own responsibility. The Master experienced those temptations. So must we.

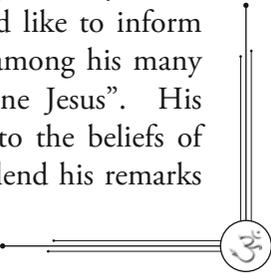
When He returned from His lonely battle, Jesus began to use the knowledge He had gained while in Central Asia (Matthew 4:17). After He chose His disciples, He continued His teachings from village to village (Matthew 4:23), healing the sick and gaining considerable



attention. As in the Far East, people began to follow Him and listen to His every word. Because of His reputation, many gathered to hear Him speak. Now we have reached the point of His first major dissertation to the masses. It is considered by scholars and theologians to be one of the most profound messages ever voiced. We have come to know it as the “Sermon on the Mount”, within which we find the “Beatitudes”, further detailed below. In this renowned lecture, there are some words that have dual interpretations in their original Aramaic. As mentioned earlier, the word for “righteousness” may also be used for “truth”, giving the sentence two distinct meanings. We will use the translation accepted by the founding scholars, but we will also show the other word, where appropriate, to give the reader an opportunity to weigh the difference. The discourse is found in Matthew’s entire fifth chapter. We will match the Beatitudes in Verses 3 to 9 with the corresponding energy centers of the body, since it appears that the Master was addressing that very subject.

- Mat. 5:3: “Blessed are the poor in spirit: for theirs is the kingdom of heaven” – First Chakra (physical form, sexual power).
- Mat. 5:4: “Blessed are they that mourn: for they shall be comforted” – Second Chakra (drive strength).
- Mat. 5:5: “Blessed are the meek [gentle]: for they shall inherit the earth” – Third Chakra (seat of the ego, or the seat of power).
- Mat. 5:6: “Blessed are they which do hunger and thirst after righteousness [truth]: for they shall be filled” – Fourth Chakra (heart, seat of emotions).
- Mat. 5:7: “Blessed are the merciful: for they shall obtain mercy” – Fifth Chakra (expression).
- Mat. 5:8: “Blessed are the pure in heart: for they shall see God” – Sixth Chakra (intuition or third eye).
- Mat. 5:9: “Blessed are the peacemakers: for they shall be called the children of God” – Seventh Chakra (wisdom).

Our next step will be to bring about a full metaphysical understanding of these simply stated messages that go directly to the heart of the matter. With that in mind, we would like to inform the reader that Edmond Bordeaux Szekely wrote, among his many publications, an inspired book entitled “The Essene Jesus”. His discourse on the Beatitudes is uncommonly close to the beliefs of this author. Hence, we have taken the liberty to blend his remarks





with our own knowledge, in order to enhance the true meaning of the divine promises and the keys to being and living our destiny as the Divine Intention of the human. Jesus brought into play seven very straightforward principles so that we could grasp their meaning and work with them throughout life. Because we know now that the Master studied and taught in India, it might be of interest to mention that He was not the first to deliver such sermon. We can find the very same standards expressed in the Vedanta, a philosophy that derives from the Vedas, the oldest Hindu scriptures recording the oldest known religious philosophy in the world. They may not be written in the same manner, but they convey the exact same meanings^[1] that are taught every Eastern monk to this day. They encompass spirit, sensitivity, gentleness, truth, compassion, purity of emotions and a peaceful nature. They are the basic foundation for a rich life dedicated to a higher cause or purpose. As simple as they are, they manage to be a difficult philosophy to be adopted and applied by the modern human, yet it need not be. Were we to genuinely consider and believe in these seven principles, the inner and outer conflicts within ourselves or with others would come to an end.

Matthew 5:3: “Blessed are the poor in spirit: for theirs is the kingdom of heaven.” This first message is about our root chakra, located at the base of our spine. Fundamentally, it is the seat of our lives, thus it generates our drive to live. We use it to assist us in achieving what we define as material success – or failure – depending on our mindset through the power of choice. Jesus is opening this field so that we can understand the importance of the first step on the road within to reach the Kingdom of Heaven. What is wealth if a person is devoid of higher principles? He is attempting to make us realize how we conduct our lives, and what purpose, what goals we have chosen for them. Our spiritual energy must rise from this first center and journey upward through our being, to clear us of any burden that we may carry with us, or the dross mentioned by Isaiah. The ancient prophet envisioned these centers and described them in the first seven chapters of his work. He told us of the need for their union so they can merge into one complete principle of life: our spirit. Apparently, the Master knew of this as well, and He made it His first message to us. He wanted us to be acquainted with that uphill

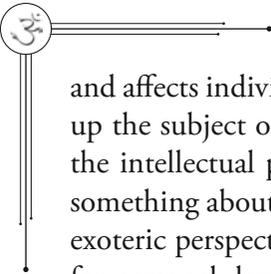
[1] “The Sermon on the Mount – According to Vedanta”, by Swami Prabhavananda.

journey leading to the principles of the Kingdom, a Kingdom that is within each of us. He had further learned of them while studying in the Far East. During His struggle with Satan, He had to attain their complete union, from the root to the Crown, and He ultimately rose above temptation by so doing.

It seems that the early religious founders misinterpreted the Beatitudes in general, and their erroneously convinced mindset has remained the same to this day, trickling down to the masses. When the Master mentioned the “poor in spirit”, it is clear that He did not have the mentally challenged in mind, but rather those who were/are so mesmerized by the material realm that they neglect their spiritual welfare. The simplicity of His message carries more subtle, significant objectives, and we find this straightforwardness throughout the four Gospels. In the first of the seven statements being discussed, simplicity is a very natural law and spiritual principle by which we must live, for complexity generally hides ulterior motives. It was taught to the entire Essene brotherhood, and in the Essene Gospel of John, we find the same thought expressed by the Master, but in different words. He stated that all of us are masters of everything we possess, including ourselves. To realize this is a necessity for our individual growth in Truth. However, we are not prone to moderation, and if we exceed the limit in any given field, we soon become its slave.

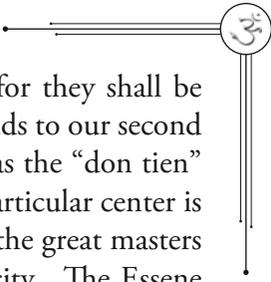
Simplicity in truth can be found in all the lessons taught by the Master. The images portrayed in the parables and the Beatitudes are a testimony to clarity and Jesus stressed the necessity for it in our lives. Purity of thought and speech is indeed a most basic and natural law at our disposal. It is a powerful gift from the Creative Principle and it is worthy of further discussion, yet we seem to ignore it. We tend to make life quite complex, and it prompted Jesus to tell us: “...it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.” [2] Acquiring and maintaining wealth is indeed intricate, and the message applies to that activity. In Isaiah 10:15, the prophet compares this attitude to inanimate objects with inordinate capabilities: “Shall the axe boast itself against him that heweth therewith?...” In essence, he is telling us that our incessant striving for riches distances us from simplicity

[2] Matthew 19:24.



and affects individual and collective consciousness. The Master brings up the subject of material ownership, but He also opens the door to the intellectual possessions and the preponderance of limited belief, something about which we are quite proud. Somehow, from a simple exoteric perspective, the desire to always possess more than necessary for personal development is a human disease. There is no simplicity in that, and it is a major barrier to higher principles, far from the kingdom of heaven. Later, we find Jesus reprimanding a rich man. He does not condemn his wealth, but the limited mentality that seems to concentrate on his assets and nothing else. He condemns his deviation from the principle of simplicity. These assets tend to occupy a large portion of the human thought process. They lock us into the area of basic, instinctual, physical survival represented by the first, lower energy center. We could conclude that material wealth is a poor substitute for the “riches in the Kingdom of Heaven”. As long as it is our primary concern, this kingdom that is within us is ignored, and herein are the implications of His message.

According to ancient Essene doctrines, a rich man can be in full compliance with the natural law we mentioned above, only if he does not succumb to the inner dominance of materialism. On the other hand, a poor man can deviate from that same law if, in his consciousness, he desires the wealth others have. Jesus associated with well-to-do people – Matthew being one of them – yet He made no mention of wealth or poverty, for His single purpose was the attainment of a higher cause, as did the Buddha in his teachings. With great simplicity, Jesus taught us that possessions, or the lack thereof, should not be an obstacle on the road to the Kingdom of Heaven. When we consider the complexities of tradition, religion, societal or even racial issues, we become overly burdened while handicapping our individual development, as it creates the tide of judgment in life. The Master tells us that those so burdened will not reach the portals of the Kingdom, unless the self-erected barriers blocking their comprehension of the simple Truth are eliminated. Later in the same discourse, He advised us to pluck out our eye or cut off our hand if they offended us. This rather severe analogy tells us to be aware of the burdens we create and to free ourselves of them, so that we may reach the divine portals. The Sermon on the Mount is that simple that even children could understand, for they possess that innocent simplicity that we seem to shed in later years.



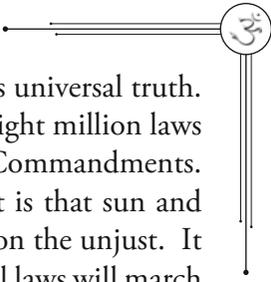
Matthew 5:4: “Blessed are those that mourn: for they shall be comforted.” As stated earlier, this message corresponds to our second chakra, part of our inner energy storehouse known as the “don tien” in the Orient. Our ego may increase in size if this particular center is out of balance and not filled with joy. Jesus and all the great masters have always taught and emphasized the idea of felicity. The Essene Gospel of John shows us a part of the natural law that is the true feeling of rejoicing, learning to celebrate all aspects of life. As a positive power that is an unlimited resource, this exhilarating sensation sets us free, helping us alleviate the burdens we carry. Why then mention those who mourn? It deals with the natural laws appearing in the first Beatitude, and the deviations that we have outlined above. The Buddha made a similar statement when he proclaimed that “there is an ocean of suffering as a result of deviations from the law and the operation of the law of cause and effect”. To mourn, to become sick, to grow old, to not achieve what we planned and to lose what we already won, all those events fall in the category of “suffering”. In the same context, Sri Ramakrishna used to say: “People weep rivers of tears because a son is not born, or because they cannot get riches. But who sheds even one teardrop because he has not seen God?”

The Master lets us know that all people are born into that sea of suffering known as Samsara in the Eastern world. Very few are those who have not experienced sadness over the loss of a love or a career. It is my perception that, simply stated, suffering is an integral part of life. Learning to avoid or cease deviating from the natural laws creates resistance and can be painful. Those who do daily morning exercises use the notion of resistance, consciously or not, on endurance, capabilities or personal goals. It creates and develops strength on a physical level. There is no reason why the same approach cannot be efficiently productive on our mental, emotional and spiritual aspects. It is a tool for education and higher learning. We could even state that it is a steering mechanism that allows us to know whether we are on the proper path or not. It helps us control ourselves and that for which we strive in this world. It generates a conscious mind that warns us of our deviations and also reminds us of the law of cause and effect, known as karma in Eastern philosophy.

To a degree, we could say that the mourners mentioned by the

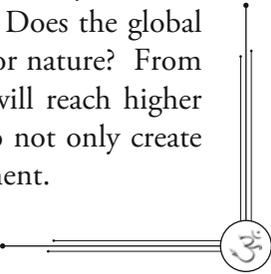
Master are those who have achieved or attained higher levels of personal evolution through the loss of old material traditions, memories, thoughts or emotions. The act of mourning is a milestone of sorts in the evolutionary process of the discovery of Self, and the acknowledgement of deviations and of the law itself. Without the ability to recognize past errors and bifurcations from the purest principles, we have no way to move forward in our personal progression, especially since we have the propensity to repeat the same mistakes. All this incites more mourning, and when we become tired of it, only then can we realize that there is another side to the coin, a side that bathes in the bright sun of joy. To reach that glow, we must adopt new principles that we either feared or ignored. It is not to say that we will not mourn the old ways. As for the comfort, the Master is alluding to the concept of active, creative love being poured forth into all our deeds, an attitude that will be returned not only by Him, but by all those around us. As a final note, Jesus was attempting to bring about the cessation of suffering by taking away its causes. Only the direct knowledge of the Creative Principle within us will bring elation and happiness while showing us the true path of consciousness.

Matthew 5:5: “Blessed are the meek [gentle]: for they shall inherit the earth.” In this Beatitude, Jesus touches on the third of our energy centers located in the region of the solar plexus – the chakra furnishing the power of domination. He speaks about the other aspect of the ego mentality. In fact, a meek person does not have real ego issues with which to contend. In dealing with translation from the Aramaic, we again find multiple meanings. The word can be interpreted as meek in one sentence and “gentle” or “humble” in another, as in the New American Standard Bible. It can even be translated as “without cause”. In the Essene Gospel of John, the Apostle tells us that such meekness is not one directed toward our fellow humans, but rather toward the Creative Principle and Its natural laws. Put in other words, those that humbly accept the concept of the Creator and Its laws will inherit the earth, and here is the Master’s true intention. Throughout our global history, we have witnessed monarchs, governments and even religious leaders that have written their own laws, in an attempt to usurp the natural laws that govern the entire universe and are our source of existence. Historically, it has never worked. They have failed while the natural laws have not. These man-made laws are quite prominent

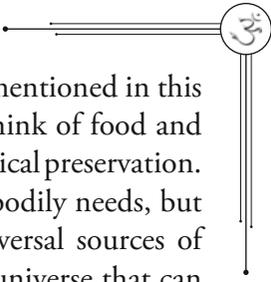


today, and they will fade again in the presence of this universal truth. As an example, we have in this country some thirty eight million laws that are designed to uphold the intent of the Ten Commandments. Is it working? The Master's message on this subject is that sun and rain will be upon the just as much as they will be upon the unjust. It further warns that those who create their own artificial laws will march toward destruction. Our history books depict them quite well.

As stated above, nations, states, cities, down to parents and even children have formulated their own edicts for many reasons, from establishing order to simply selfish motives. Each of these man-made laws has been a deviation, and even a separation, from the natural laws set by the Creator from the very beginning of humankind. His laws contain the meekness or gentleness that is within each of us in varying degrees, according to the choices we make. Some may wonder where to find these "natural laws". Suffice it to say that they are scattered throughout biblical and ancient texts ranging from the principles of Karma to the New Testament. Prophets of old, from different countries, philosophies and cultures have voiced them for millennia. We will address the subject of the natural laws in more details in the Book of John and in our summation. These inspired instructions for a spiritual, loving, gentle and peaceful lifestyle have been usurped by our constant desire to be "number one", an attitude strictly motivated by egoistic material aspirations. Universal creation includes flora, fauna and even races of people. All were fashioned according to the laws of nature and were/are allowed to evolve unto themselves. Many inherit the earth, for they are permitted to perpetuate and attain higher degrees of evolution. Those who violate or ignore the divine precepts eventually become what we can define as extinct. Modern, highly technical archeology has confirmed the demise of numerous species and ancient civilizations. They proved through history that humankind had/has superior abilities, and that many centuries ago, it lived in a closer harmony with nature. When we consider our current societies, how can we deny that we have moved away from the original intent offered us by the Creative Principle? Does the global community give us signs of gentleness and respect for nature? From the spiritual side, those who abide by these rules will reach higher degrees of individual evolution, while those who do not only create more obstacles on their road to a complete development.

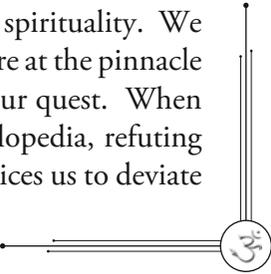


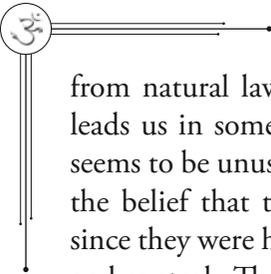
Matthew 5:6: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." This Beatitude corresponds to the energy center of the heart. It is to remind us that we should seek the truth of life and open our hearts to the light before we can even grasp the overall concept of universal Truth. A heart that is kept in the dark will never know the Truth. It can only generate fear because of the unwillingness to release old, failed emotions. Now let us replace the word "righteousness" by "truth", the dual Aramaic definition we mentioned earlier. It does present a different aspect, and undoubtedly what the Master actually meant. Is it not what we find Him teaching and emphasizing in the rest of the Bible, as well as in the Essene and Gnostic Gospels? It is interesting to note that in some passages of the biblical Gospels, we find the word "truth". In others, we discover that religious strategy used the word "righteousness" or "righteous" when, in the ancient languages, the preferred definition was "truth". The latter offers us more of a universal concept than the idea of righteousness, which may be described as the actual manifestation of truth. People may appear righteous in their external demeanor, but it is not a sure indicator that they are truthful in their words. Perhaps the prelates and theologians who assembled the scriptures felt that, for their purpose, it was easier to be physically righteous than to express the Truth. In addition, they indoctrinated the masses with their own interpretation of God, leaving them to think that if we do not accept their doctrines, we will surely go to the fictitious place known as "Hell". The recent archeological discoveries appear to be a refuting testament to that theory. Accordingly, replacing a word by another that does not have the same definition is in fact a sort of deviation that twists the intended meaning of the thought. As an example, Jesus told us in Matthew 12:25 that "a house divided against itself shall not stand." If we are to believe in God and the Devil, are we not automatically divided? The same inner separation exists when we believe in a Heaven and a Hell. This is to explain the importance of words, especially when we use the wrong one, intentionally replace it by another or simply add one for our own ulterior motives. The Master was a teacher of Truth, one of the most universal laws that are to be understood and applied by all. Those who deviate from such laws, whether individually or collectively, place themselves above the concept of the Creative Principle and should expect just consequences.



We now have the matter of “hunger and thirst” mentioned in this segment. When we think of these two words, we think of food and beverages. That is the call of our natural instinct of physical preservation. In this message, Jesus is not telling us to satisfy our bodily needs, but rather to be receptive and ready to absorb the universal sources of energy and knowledge. It is known that we have a universe that can provide mental and spiritual nutrition in abundance, but we must be ready to reach for it. Thirsting for knowledge and truth is not exactly what our present world population is craving. We simply accept our material environment without bothering to investigate further. That was not the case for Thomas the Apostle. He was indeed very thirsty for the concept of truth, as well as was the Master, and they both took aggressive steps to quench that need. The natural law of life proves that this type of hunger and thirst is a precondition to assist us in our personal evolution, in order to build the inner kingdom mentioned so often by Jesus. The key is receptivity and how much we can absorb during our quest. Simple plants show us the value of this statement. They may absorb earth, sun and water necessary for their growth. If they could increase their consumption without limits, they would absorb everything until nothing was left, at which point they would meet their demise. As in the consumption of food and drinks, moderation is a factor. The Master is telling us that the degree of evolution and perfection is entirely up to us as individuals, as well as the choosing of a path that is more efficient than others.

Like the plants, the hunger and thirst generated by the body are limited. Hunger and thirst for knowledge and truth, stemming from our mental and thinking process, are virtually boundless. It is the difference between us and all other living things. This Beatitude implies that those who are without that spiritual – not religious – craving will not be able to enter the kingdom of heaven. The Creative Principle gifted us with this eternal desire for truth and knowledge. Within these two qualities, there exists one of the most powerful and precious covenants known to humankind: that of unconditional love toward the Creator and all of Its creation – and the bridge to spirituality. We should never think, at any point in our lives, that we are at the pinnacle of our personal intelligence and need not continue our quest. When this occurs, we ignore the rest of our spiritual encyclopedia, refuting perseverance and welcoming weakness. It further entices us to deviate





from natural laws, usurping the idea of the God Archetype, and it leads us in some fashion to our downfall. In the Bible, the Master seems to be unusually harsh with the Pharisees. He had to counteract the belief that they possessed the only laws in existence, especially since they were human laws that merely satisfied their greed for power and control. These laws were not meant to expand the people's search for higher principles. The scribes and the Pharisees, who found their way in our present world population, may have life, but they were/are spiritually deceased. Even today, they persecute those who seek truth and knowledge in the higher realm and – according to them – are bound to go to “Hell”. Perhaps Jesus was thinking of them when He said: “And no man putteth new wine into old bottles” [3]. Truth is indeed the dominant law designed for the spiritual evolution of humankind. It is the only law that will save us from partiality or bias, and it will give us the mental flexibility and stability to maintain the balance of our energy centers.

Matthew 5:7: “Blessed are the merciful: for they shall obtain mercy.” Sequentially, this would define the natural capabilities of our fifth energy center. It is the seat of our vocal expressions, immediately following the understanding of truth mentioned in the previous beatitude within our heart and in our increased knowledge. As we have learned, our lives must be a bastion of truth in words and acts before we are blessed with the deeper meaning of universal Truth. In this Beatitude, the Master advises us to be merciful, for mercy is an integral part of love. Love is the foundation of the New Testament that He built not only with His teachings, but in the dark hours of His last days. What is mercy but compassion, kindness, forgiveness, fairness and forbearance? Jesus tells us to be merciful in our thoughts, words and deeds, and that, in itself, is an expression of our own truth. How do we apply the values of this magnificent virtue? We can start by allowing others to be who they are, thus not rendering judgments that belong only to the God Archetype. We can simply practice forgiveness, to avoid thinking, feeling or reacting to their behavior, no matter how it may appear to us. That particular behavior belongs to them and they must eventually deal with it – now or later. The world they create for themselves is really not our concern. This demeanor on our part allows us to be more flexible with them and can even be

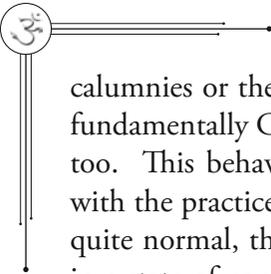
[3] Mark 2:22.

considered an act of kindness. It eliminates unfair judgments and keeps us from forcing our personal laws unto them. To criticize their words and deeds should remind us that we are not meant to substitute our own judgments for the universal law of the Creator. Perhaps it is what the Master attempted to convey to us when He said: “And as ye would that men should do to you, do ye also to them likewise.” [4]

In the Western world, we have a propensity – whether consciously or unconsciously – to focus too much on what we judge as faults in others. Simply because they do not agree with our philosophies or lifestyles does not place them below our self-created status. The Essenes and the Eastern world, on the other hand, look at this situation in the “mirrors of life”. It merely means that whatever we see in another must be within us as well, or else we would not detect it. The Master told us that if it is in our heart, it has already been done. In essence, He told us that a mere thought is sufficient proof that by now, the sentiment exists within us. It reminds us of the old adage that helps us see and realize the higher truths: what begins with us ends with us. We should recognize that we are all born as self-contained individual entities under the very same universal law and principle of equality. To think that we can find fault by comparing ourselves to another defies metaphysical logic. It exacerbates our personal error ratio. Not only do we introduce discord in our own thinking process, adverse to our spiritual health, but we do likewise to the targeted individual. If we ever see ourselves in a negative light, it was probably caused by others who were obviously not too merciful toward us. Would it not be best to be merciful ourselves, to avoid continuous reciprocations? To be insensitive and judgmental can also trigger physical ailments. It brings about a deterioration of our thinking and feeling aspects that can affect our physical well being. The glandular structure of the body is responsive to harmony and disharmony of the nervous system. In the case of conflict or discord, we can find ourselves aging faster or becoming ill more frequently as our immune system weakens. It is all in how we express ourselves inwardly or externally.

Should we keenly observe our society, we may see the massive deviations from all universal principles, but especially this one. Almost every human is involved in gossips, arguments, boasting,

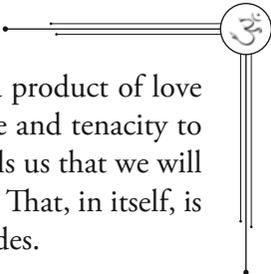
[4] Luke 6:31.



calumnies or the voicing of harsh words. A society that is viewed as fundamentally Christian apparently has its ugly thoughts and feelings too. This behavior, found around the world, is not exactly in line with the practice of mercy. It is repeated so often that we consider it quite normal, thus it inadvertently becomes a part of us and we live in a state of constant confrontation with everything we do. Typical examples would be the regrettable behavior of candidates at election time, or how a Christian faction speaks of another. We can even include the sad, self-inflicted struggle between classes and races. It does not happen just here. It is spreading far and wide. It is totally against what the Master was telling us. Could it be the reason for our present natural cataclysms and disasters?

When we fail to be merciful, we dwell in the kingdom of negativity, populated by inferior thoughts, feelings and deeds, as the prophet Isaiah pointed out. Our entire being becomes overcrowded by negative energies, adversely affecting our choice to be merciful and leaving us on the wrong side of the law of cause and effect that Buddha defined as Karma. In turn, it creates considerable delays in our spiritual development while giving another new meaning to the Master's advice: "...first be reconciled to thy brother, and then come and offer thy gift" [5]. To live without mercy is to deliberately push our lives on a downward spiral, against the desires of the Creative Principle who gave us the means to rise above this human sea of negativity. The materialistic lifestyle we have established does not give us much of an opportunity to be merciful, even to ourselves. Being constantly immersed in the negative side of life and people has a tendency to ingrain itself in us. As a result, it blocks the bright glow of positive thinking. It makes us stare endlessly at our own mistakes and deviations from higher principles, even leading us into mental psychosis. We have then reached the point when we must rely on drugs and therapy to overcome our massive inferiorities. To criticize and judge everything makes us slaves to our own thoughts, feelings and actions. We become a puppet under the control of the dark side of this energy center. Those are drastic consequences that can be avoided by merely letting people and events be who and what they are. With the Beatitudes, Jesus promised us a better life, but it is not bestowed upon us without an effort on our part. Mercy is a quality

[5] Matthew 5:24.

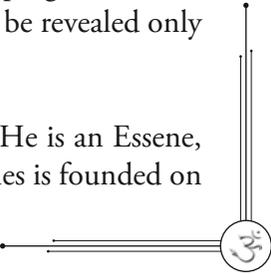


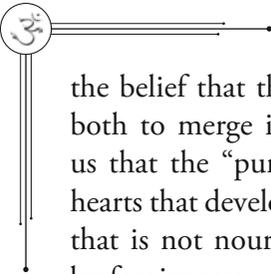
that is within us from the beginning of time. It is a product of love and consists of many virtues. If we have the courage and tenacity to override our dark material tendencies, the Master tells us that we will be the fortunate recipients of such appeasing virtues. That, in itself, is well worth an attempt to initiate a shift in our attitudes.

Matthew 5:8: “Blessed are the pure in heart: for they shall see God.” We now step into the wonders of the sixth energy center that contains our intuitive sense. It is there to assist us in having the ability to “see God”. It is the only phrase in which the Master makes this suggestion. Having said that, it is more than likely that our active imagination will envision an elderly gentleman with a long, white, flowing beard welcoming us in His kingdom. The suggestion is that we must use our other God-given talents to see the divine energy that was given to us, and only those that make this journey will truly see the gentle brilliance of the Creative Principle. The Sermon on the Mount is that powerful that it delineates for us the other five universal laws with which we must work in order to become pure in heart and view the Creator. If we return to the subject of deviations, we can see that to arrive at that level of accomplishment, we must follow the arduous road of the single purpose. Any bifurcation will only bring clouds of unrest that will throw us back into the inferior thoughts of the lower energy centers. Were we to survey the entire global population, how many pure in heart would be discover?

When we talk about the intuitive center of the body, we must recognize and accept the fact that the Master was the finest with this ability. He opened the sixth center for us because He had reached the natural law that guides our emotions, our heart – the element that leads us to a true and perceptive sense system. It is within that attribute that our greatest number of digressions occurs. In our present world, we do not truly know how to love without conditions, yet the Master never attached any strings to His heart. Because of His great love for us, and to avoid these obstacles, He becomes the stepping-stone from which we can see the Creator. This blessed view can be revealed only if we open to life, as He did.

Jesus also offers us confirmation of the fact that He is an Essene, for it is well known that one of their basic philosophies is founded on

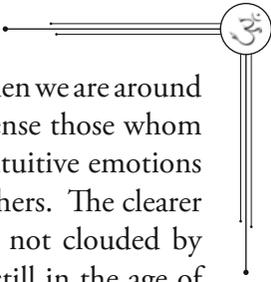




the belief that there is an energetic body as well as a physical body, both to merge into one. These ancient traditional convictions tell us that the “pure in heart” are those who have no burdens within hearts that develop into a pure emotional mindset. Hence, it is a body that is not nourished by the dark shadows of hatred, but bolstered by forgiveness. It is an energetic body that does not act for the sake of revenge, no matter how small the matter, but it is filled with compassion and gentleness, leaving cruelty far behind. The Master shows us an emotional body that is simplicity in perfection, capable to view our Creative Principle and to be one with It. It is a person that complies with His concept of universal natural laws and is indeed pure in heart. If we can obtain these radiant credentials, we too can be introduced into the antechamber of the true life that can be ours.

When we examine what lies behind every single action, we find that each is perpetrated with some kind of influencing feeling. Hence, it behooves us to look at what emotion motivates whatever we are about to do. Do we have the best of intentions, or is it a selfish act at the expense of another? Is it inspired by the negative sway of wickedness? Does it fall within the framework of what churches and theologians have determined to be sin? We can safely say that emotions are the keys to the kingdom, appropriately commensurate to the purity of our hearts. We are personally responsible for them and they can become a burden if we blame others for our feelings. Blame denies personal responsibility. Emotions are one of the most powerful parts of human existence, for they bring on automatic and immediate action and reaction. Are they not the force behind anger – or even laughter? Are they not part of everyday life? Thoughts steer the emotions toward a definite purpose, and it gives power to life. However, to attain the greatest levels of life, they must be pure, so that we can assist the poor and even heal the sick. The Master implies that, at that point, life begins and purity creates purity. It engenders the true joy of life itself and frees us of the bonds that hold us. In the same sermon, did Jesus not tell us: “For where your treasure is, there will your heart be also” [6]. It is the heart that knows what is behind the mind, and it can be free of burdens if it so chooses, creating the true intuitive insights of life. By respecting this principle, our words, deeds, expressions, are in harmony with the law of the emotions and the physical self. It allows us to journey to the highest levels of accomplishments.

[6] Matthew 6:21.



We have all undoubtedly noticed that, at times, when we are around people, we seem to gravitate toward a few and we sense those whom we should avoid if possible. It is the way that our intuitive emotions alert us of our surroundings, sensing the energy of others. The clearer the heart, the greater is this ability, as long as it is not clouded by the mind. We can observe this in young children, still in the age of innocence, and who have not yet deviated from the principles taught by the Master. When we, as adults, can operate under these same conditions within the realm of emotions and according to natural laws, we will discover a source of great power. It may be used to transport us to the next higher level, or we may deviate from it and release potential destructive forces in our lives that will become our masters. However, with the purification of the heart, we can live up to what Jesus told us: “Be ye therefore perfect, even as your Father which is in heaven is perfect.” [7] According to the Master, we must remember that Heaven is within us at all times. It is present whether we acknowledge and accept it or not, even if we are indifferent to it.

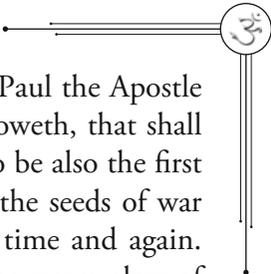
Matthew 5:9: “Blessed are the peacemakers; for they shall be called the children of God.” We have come to the last Beatitude that corresponds with the seven energy centers of the body. This seventh promise opens the realization of the wisdom of life that has been gathered through the experiences that we have accepted as lessons and applied toward spirituality. We have reached the crown chakra for which Jesus and Buddha were so well known. Both had attained the highest level of wisdom, peace and love within themselves and allowed it to flow forth toward others. They were indeed the peacemakers who thoroughly demonstrated their love for humankind by shifting mass consciousness toward these goals. The Master is asking us to return to this concept, for the trend of our current daily news is certainly contrary to this principle. The verbal and physical harm we impose upon each other in our modern world has reached epidemic proportions not only between individuals, but also between nations, religions, races and genders. It is a long way from the peaceful consciousness that we find in the Crown, the Lotus Flower of the Eastern philosophy. Even in a material world, this peace is what the Master profoundly desired for us to achieve, with nothing to hinder it in any fashion. Today, His wish remains incomplete. He wants us to awaken to it, but we do not

[7] Matthew 5:48.

allow it to come to fruition as we witness the conflicts in our lives, our streets, our world. In the Gospel of Mary from the Nag Hammadi, Mary Magdalene states that "...we would release the seven wraths from our hearts...", and so have we done toward one another, until it contaminated the whole planet.

This seventh Beatitude makes complete sense, in that the inspired persons who have carried out the other six have attained the end result of the learning process and became children of higher principles. Peace is indeed part of the natural laws, and interestingly enough, the word peace, in ancient Aramaic, means the exact same thing as the Greek word for "harmony". To live in harmony within ourselves and with others means that we also live in harmony with Mother Nature. This type of peace was a tradition in the Essene Brotherhood, and it specified harmony with the powers and forces that are within and around us at all times. It seems sensible enough that we should maintain our inner balance with these forces, for when we fail to do so, they will turn toward darkness – and so they have. When the Master told us: "...My peace I give unto you..." (John 14:27), He was offering us an inestimable gift. It was and is intended for us to enjoy an inner life that is filled with a common peace in mind, thoughts, heart and emotions. This inner tranquility will in turn saturate our energy centers and externalize itself. That resounding sense of serenity is what we transmit into the universe, and if it would blanket the world, we would live in a quite different environment.

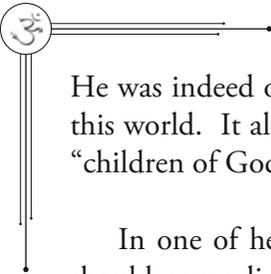
Analogically, if we cast a pebble into a perfectly calm body of water, we see concentric ripples develop from the point of impact, disturbing the otherwise flat, peaceful surface. Our angry, vengeful thoughts do exactly that to universal consciousness. In the Dead Sea Scrolls, it is written that a single thought has the power to shake the heavens. We can now understand the importance of the Master's message. How many stones have we thrown in the peaceful lake of consciousness over the centuries? The ripples are now waves, and only a peaceful state of being will calm the waters of life. It is the only path toward our communion with the higher principles and the natural laws. We can shape this state of being individually or collectively, and in view of the recent national and international situations, it is rather apparent that we are not on the path of personal or global peace.



Following the parables of the Sower and the Seeds, Paul the Apostle wrote to the Galatians: "...for whatsoever a man soweth, that shall he also reap." [8] That very same thought happens to be also the first of the twelve Principles of Karma. We have sown the seeds of war for centuries, and the crop has come to fruition – time and again. Is there any corner of this earth that truly lives in the warm glow of peace? Those familiar with history will recall that World War I was the "war to end all wars". Obviously, it did not work then, nor will it work now. If peace is to blanket the world once more, it must start with each of us. It must be firmly anchored in our hearts and minds, and externalized in our words and deeds. Only then will we be the peacemakers securing serenity in our world, and not in some mystical place that does not exist. Only then will the dross depicted by Isaiah be lifted from us, and the kingdom that is within us will enjoy the tranquil strength to end our inner struggles as well as those envisioned and manufactured by humankind.

Anger, resentment and envy will be replaced by love, the same love demonstrated by the Master, but only if it is chosen as our personal experience. We will be closer to the "image and likeness" intended by the Creative Principle. Were we to earnestly attempt achieving this state of being and reach the perfection that It gave us, we would soon realize that those are not empty words, as they become a global blessing. By the same token, it is not a feeling to be selfishly guarded, but it is to be shared with all others, no matter what their creed, color or lifestyle may be. Perhaps not everyone will agree, but it will plant the seed of a concept that may come to life at a later date. When we think, feel and act in accordance with the highest of all laws, we live and play in perfect harmony with all things of our world. When we make peace with ourselves, we become no less than co-creators of the original concept, and we are allowed to continue our evolution. What we have covered so far of the Sermon on the Mount is the seven-fold peace of Christ, and it can be found in other ancient texts. It is apparently an eternal message that most of us have missed. When we follow its guidance, it can only bring harmony with our body, our world, the kingdom of the earthly mother, and the realm of our heavenly father. Thus, the Master's first public discourse is the most awe-inspiring revelation of our times, past and present. It proves that

[8] Galatians 6:7.



He was indeed one of the greatest spiritual educators that came into this world. It also proves that we, the “peacemakers”, are indeed the “children of God”.

In one of her inspirational CD’s, Carolyn Myss states that “we should never diminish our light for the insecurity of another”. This is a true thought, as we often put our understanding aside for another and by so doing, we dim the glow of our guiding light. This brings us to Matthew 5:14-16: “Ye are the light of the world. A city that is set on an hill cannot be hid. (15) Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. (16) Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven [within you]”. What the Master meant is quite simple. We are to let the good works that are generated by our higher energetic body be our statement and our light, rather than our often empty words. We are not to gloat or boast about them, especially if they revolve around the nature of God. If we were to do this, we would not be following the simple principles that were described in the Sermon on the Mount. We should allow others to see the light of Truth by our light, a light that should not dim because of the insecurity of another. To put it in a more contemporary fashion, the Master told us that actions speak louder than words. It makes us reflect on the motive that is beneath our deeds. Are they pure, for the good of others, or are they self-centered? Realistically, we are the only ones who know for sure. If we are not clean, we should release such thought and replace it with higher things of life, so that our light on the hill does not dim.

Benevolent behavior should be accompanied by humility, rather than the arrogance and condescension we display toward each other today. We demonstrate these traits by thinking or saying “I am better than you”. We now create a conflict with another human, when in reality, we are not any better. All great Masters have agreed and offered the idea that we are fundamentally equals in this life. The Bible and ancient texts clearly expose the fact that the Creative Principle does not create inequality. Its infinite fairness requires equality in all things. Only humans can generate the imbalance that we witness today through the power of the mind fueled by external perceptions. The Master was very much aware of this when He told us: “...for he

that is least among you all, the same shall be great” (Luke 9:48). In our present era, we let our light shine through the external trappings of religion and corporate America, rather than through the real inner kingdom, so often mentioned by the Master. These trappings will disappear, but the inner self is permanent and may end up carrying the burdens of our personal influences.

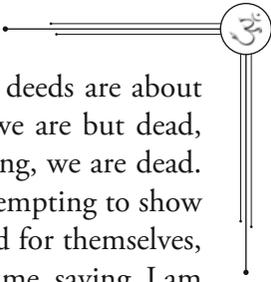
The light cited in the above verses is the knowledge of things and not the thinking of things. There is a distinct difference. Knowledge and wisdom are derived from thought and experience, and the experience is to produce knowledge and wisdom. With this principle in mind, Jesus attempted to teach us not to judge. When we do, the experience is no longer of the purest quality and blocks us from the higher levels of wisdom. When we decide to learn about our spiritual being, we will experience many things in life that will assist us in the formation of our knowledge, but we must follow the simple keys found in the Sermon. It is a simple matter of endorsing and embodying the seven traits found therein: live spiritually – poor in spirit, let go of the old – mourn, be gentle or meek, live in truth, be merciful in thought and deed, be pure in heart, and be a peacemaker. These were not designed for the benefit of religion. They are meant for the individual who does not need the external assistance of the clergy, and who is not a scriptural literalist. To develop and maintain these traits is not necessarily easy, especially at first, but we need to plant the right seeds if we wish a rich spiritual crop at fruition. The experiences we encounter are there to fulfill the need to define the self through the power of mind. The various occurrences show us, shape us and mold us into what we are to become. This suggested philosophy is confirmed in Matthew 5:18: “For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” Jesus was taught this rule in the Far East, where it is known as the principle of karmic law. We will not be able to escape anything that we have personally created through our thoughts, words and deeds. It is the idea of the “alpha and the omega” that we do not yet accept in this part of the world. Once it is in process, we will follow it to the extent that it will take us. Remember, we are here to acquire self-knowledge.

How can we accomplish this when we are so certain we know

everyone else? We cannot truly know another until we know the intimate, deep details of our own inner physiognomy. If we do not know ourselves thoroughly, what we perceive in others becomes illusion. It may be nothing but that until we grasp the full results of our personal introspection. When we achieve this, we automatically see the truth of others. For centuries and until now, we pretend to know our fellow humans by comparing them to our own nature. Unfortunately, this practice merely creates a high degree of misunderstanding. This is what Jesus meant when He said: “Judge not, that ye be not judged” [9]. It is indeed a mistake, because we will not be able to accept others as they are. Through this distorting filter, we see them only as WE are. Hence, we do not allow them to be themselves, judging them and expecting them to think and act according to what we think WE are. Does this not make them resemble us? Is this not the illusion we tend to create in life? It is this demeanor that blocks us from applying the last message of the Master in the Sermon on the Mount. How can we be a peacemaker when we are not at peace with ourselves? It is this attitude that creates the uneasiness in our being and gives us the sense of being incomplete, leading to rejection and condemnation of life.

In Matthew’s next chapter, he relates the compelling idea the Master offers on the subject of the ego. Matthew 6:1: “Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.” Jesus spoke against what most people do in our present society. In the majority of instances, we do things in order to be noticed. It gives us the impression that, in this fashion, the deed does not generate from the heart, but from the ego. It becomes more noticeable when we choose to let the media expose and acclaim our kind donations to those less fortunate. The Master advises us that it is best if we offer our assistance in silence. Considering the influence of the ego, we come to realize that each modern religious philosophy truly believes it has the only God and the only redeeming path. Ironically, many organizations that follow the teachings of the Christ do have this attitude. Of course, this cannot be true. By merely reading the Bible itself, one would recognize that our societal and spiritual behaviors are no different today than they were 2000 years ago. The external trappings have not changed. These religious institutions are virtually attempting to save

[9] Matthew 7:1.

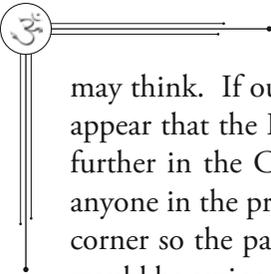


us when, the majority of the time, their words and deeds are about saving themselves. They are clamoring to us that we are but dead, and in a sense they are correct, for spiritually speaking, we are dead. It is our higher selves or God/Spirit that are now attempting to show them that they are the reflection of what they created for themselves, as are we. Jesus said: “For many shall come in my name, saying, I am Christ; and shall deceive many” ^[10]. Let it be clearly understood that if we deceive ourselves, we have no recourse but to deceive others, no matter what our belief system may be. Simply because they do not follow our path, we need not come across to others that we are holier than they. It is the surest way to dim the inner light that could show them the way. The Master Himself warned us of this, as we will soon see in the following verses.

Where is it written that God needs our help? We need Its help... Jesus spoke of this very subject in Matthew 6:5-7: “And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. (6) But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. (7) But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.” It is not difficult to comprehend and prove that prayer is a very personal act rather than the external function into which we have been indoctrinated.

Prayer has always been a fascinating thing to me. After 1600 years of religious conditioning, most of us have been taught to pray to God outside of ourselves. The words of Jesus in the above verses obviously do not agree with this practice. It is my profound perception that prayer is actually a very private meditation within our own being, steeped in great reverence. As mentioned earlier, we have explained that the Lord is I AM, thus, when we pray to the Lord, it is within us. Why else would the scriptures instruct us to go into our inner room and shut the door? Why would it tell us to proceed in secret, and not tell anyone the nature of our inner conversation with God? That message seems to prove that our journey is not as outwardly as we

[10] Matthew 24:5.



may think. If our intent and subsequent actions were right, it would appear that the Father will reward us. If we were to carry this a step further in the Christ mind, we would recognize that when we save anyone in the presence of others, it is the same as standing on a street corner so the passersby can witness and acclaim your deed. And we would be saving other people from what? Themselves? How can this be possible, in light of the fact that we have ignored the seven simple principles by which we are to live?

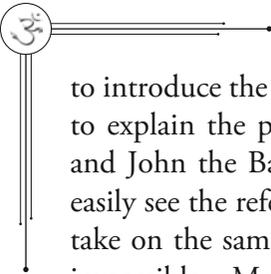
When we approach God in prayer, we ask It to help us understand our own life, or why people treat us this way or that. We suddenly realize that everyone, everywhere, is now doing what we so piously asked. God is answering our prayer and is attempting to demonstrate to us why people act toward us the way they do. Actually, they are merely a reflection of our own self once again. This is what the universe is now attempting to show us. In essence, they are our reflection. Those mirror images exist so that we may learn of our own nature, and that we can alter those behaviors by changing what we are to others. The answers can sometimes be difficult for us to carry out. It is the mourning process that the Master mentions in His Sermon on the Mount. Nevertheless, our prayer was answered, but perhaps not in the way we expected it. Prayer should be a very personal and private affair, but we must also be diligent in its response, to absorb its reason and its consequences.

Once, a Tibetan Monk said to me: “What if God heard everything that you thought and considered what you were thinking as a request to do that thing for you. Would you change the way you think?” My answer was yes, and he said: “Good, for that is the truth of things. That is what your Issa was telling you in your Bible.” If this were indeed the truth, would you also change the way you think? If you did, you might find that your life and circumstances would change very rapidly – all because you began to pay attention to what you thought, especially when you add the power of your emotions. We may find the proof of the Monk’s wise words in Matthew 6:8: “...for your Father knoweth what things ye have need of, before you ask him”. This certainly would imply that, by now, Spirit knows what is on our minds, for It has already heard our thoughts. All forms of thought are in actuality a sort of prayer, whether we truly want the

thought in our lives or not. We must also accept that whatever one does is returned ten-fold, including thoughts. Philosophically, we should now recognize why we have what we have... In essence, we asked for it! It is the natural law of personal responsibility.

Matthew 6:19-21: “Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: (20) But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: (21) For where your treasure is, there will your heart be also.” This metaphor from the Master speaks of the gathering of treasures on earth – the material attributes of life. It states that we have the tendency to place our focus on the material only, an aspect that will dominate us, and He is reemphasizing the warnings of Isaiah. It is another way to revisit the seven principles He offered in the Sermon on the Mount. Of course, He was correct. As mentioned, we put more of ourselves in what we can touch, feel or purchase, rather than placing the emphasis on the inner nature of spirit and enlightenment. We have managed to immerse ourselves in the temptations of the material reality and its swift current is driving us toward ill health. Perhaps we should be reminded of the Mosaic Law that states we will have no other God. Have we not violated that law? Do we not worship idols in our modern world? Are we not worshipping our bodies, our bank accounts, our cars, our homes and even our churches? Allegorically, do they not own us? The ax is now wielding the human.

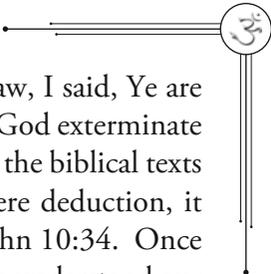
The material reality is significant in itself, since it is the environment in which we live. It feeds our perceptions of self-identity, our ego. It is the teaching aid we need to discover our true self, providing we are not blinded by it. It is the place where our illusionary power shows up, and it does not matter whether we want it or not, for our life is what we created through the misuse of our energy stream, a force that is connected to the universe and its natural laws of creation. The problem is that we hold onto the physical very tightly, because, in our limited scope, the spiritual gives us nothing concrete that we can see or touch. Consequently, in our mind, it cannot be real. Yet, it is very real within us and in the realm of eternity. Did the Master not state that the kingdom is within us? Perhaps this may be the proper time



to introduce the Eastern concept of reincarnation, since it would help to explain the process. In Matthew 17:10-13, Jesus spoke of Elias and John the Baptist. If we were to analyze these verses, we could easily see the reference to reincarnation, wherein one does not always take on the same appearance as before, making physical recognition impossible. Most people either do not believe this concept, or are extremely doubtful. In view of this consensus, please allow me to elucidate. With the exception of the Western mind, most peoples believe that we chose to come into life as we know it. They believe that it is done so that we can continue our journey on the way to the ultimate lesson: love without conditions.

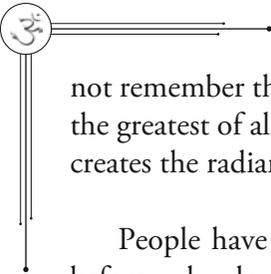
If God were indeed a loving God, why would It give us life and realization, only to take it away forever? From this school of thought, many feel that after we reach the end of our life on earth, there is nothing but oblivion. We are all familiar with the definition of infinity. If this is true, all things must be infinite by their very nature. If not, infinity would not exist. In my mind, it is not really possible to die, because we are an energy based vibration, and energy will just become finer or unseen by the human eye, but it does live on for another experience. The other issue that one may question is that religion tells us: God is eternal. It also tells us about the idea of “image and likeness”. If God is eternal and we are in Its image, would it not imply that we are eternal as well, as an energy source? We may shed our skin like a snake, but we do receive a new one in exchange. And if the biblical story of the wise men and Christ’s birth is correct, we have our very own demonstration of reincarnation taking place within Christianity. Could this be why the Master gave up what we perceive as life? There are people today who speak to the “other side”. By the same token, many have experienced crossing that threshold for themselves and believe in that so-called phenomenon. Spirit does not take us after our lifespan to throw us unceremoniously into some dark corner, never to be seen again. To offer consciousness and then to simply obliterate it would be the height of cruelty.

If we carefully consider the statement clearly written in Genesis 3:5 (...and ye shall be as gods, knowing good and evil.), is it not saying in essence that we are a “God”? In Psalms 82:6, we read: “I have said, Ye are gods...” Centuries later, did Jesus not confirm this



verse when He stated: "...Is it not written in your law, I said, Ye are Gods" (John 10:34)? The question would be: would God exterminate another God? No! That appears to make sense, since the biblical texts obviously assure us that God lives eternally. By mere deduction, it would seem to apply to us as well, as referenced in John 10:34. Once we convince ourselves of this very relevant fact, we can understand our appearance on this earth, life after life, to learn how to use the total power of being, just like the Christ. In His Sermon on the Mount, the Master was attempting to show us the various energy centers that make the human what it is. Not only was He illuminating them for us, but He was also showing us what was necessary to unite them and achieve the Christ consciousness. It would stand to reason that the "total power of being" in question is in concurrence with a God who does not oppose it, since ... we are just like It.

Life is a learning experience in which we transform – on a periodic basis – from an infinite being [the soul] into a finite being [the physical form], to help us in the development of our physical, mental and emotional body, for the benefit of our soul. Ultimately, this creates the idea of wholeness, so that we live as spiritual beings, Gods in the flesh. Conclusively, we are as perpetual as God, for it has already given us the original gift: eternal life. Each time our very own soul returns with a new body, we are renewed and ready for new levels of growth. Were we to understand and apply the multitude of lessons and advice contained in the Bible, we would not have to "re-experience" life so often. Hence, it behooves us to heed and comply with the divine guidance offered to us – in one lifetime – and move on to many other mansions. However, we hang on to physical life as though it was a buoy thrown to a drowning person. This behavior makes us return more often, in order to settle unfinished business. Since we avoided its completion the first time, it is only normal that we should come back to conclude the task. Our intended purpose is to be a shining light, as the city on the hill, to be an enlightened being. During our finite passage on this earth, our actions are stored for us in our book of life, our DNA, and it is with us either here or beyond. The knowledge that we acquired here will be used on the other side. We can become a guide for those who need help in the material world. Religions would compare this to an angel sent from heaven. Heaven can exist, even in the asphalt and concrete jungles of our cities, even if we do



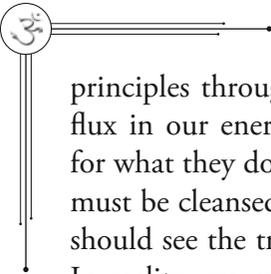
not remember the Garden of Eden. We are here to realize that love is the greatest of all our abilities. It magnifies our emotional bodies and creates the radiance of Christ consciousness.

People have asked me on many an occasion: “If we have lived before, why do we not remember?” According to Edgar Cayce, we have each lived an average of 200 to 250 lifetimes. For the sake of this forum, let us suppose he was correct. Let us also say that we do remember these lives. How would we know which life we are presently living, with a mind filled with births, deaths, and events? Perhaps these could fill us with levels of regret for those lives we do remember. It would be entirely too difficult for us to manage, hence we are protected until we can handle such knowledge, and until we can wisely use the information for our growth. In the Far East, they teach how to access these other lifetimes, with the understanding that it will not happen until the person is ready for the experience. I mentioned above that our DNA is our book of life. With our present knowledge, we do not seem to realize that we have four separate memories available to us, yet we have only a modicum of understanding concerning their use. We know of our conscious memory, for it is the one upon which we rely the most, yet it seems to be bemired in events of the past. We are also aware of our subconscious memory. It is the one that has the greatest influence on how we automatically respond to events. The third memory is our cellular memory, affecting each and every muscle, tendon and ligament as well as the life supporting systems in our bodies; the study of athletics has discovered this one. Medical science has now verified its existence. It is also where physical diseases generate, as it is tied to the other two memories, and what eats at our memories eats at our cellular structure as well. Genetics have substantiated this. The fourth is our DNA, and geneticists are beginning to confirm its important contribution to our physiological makeup. They are our ancient memories and they determine the circumstances of our lives in the present. Reincarnation is also an aspect of Karma or a solution to our own past, whether in this life or another. The Master referred to that when He suggested to us that nothing would pass until all things are weighed. It can be very complicated, yet it need not be. When we cross to the other side, what we have done here comes into play. Even Jesus said that we would meet again. What we do here will give us a glimpse as to what lies before us – but that could be another book

unto itself. In Matthew 6-20, did the Master not tell us: “But lay up for yourselves treasures in heaven...”? Perhaps He was prompting us to work on the concept of purity, as we mentioned before.

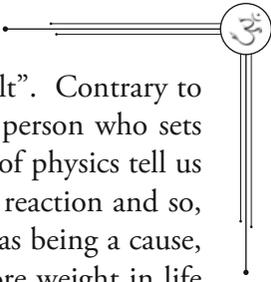
When we review the text in Matthew 6:19-21, we can safely assume that Jesus was reminding us of our greedy nature and our over controlling egos. Both these traits are still with us today. He was telling us to use caution in what we choose to pursue, whether on a physical or spiritual level. If we pursue the physical phase, it will undoubtedly lead toward the greed aspect of self or the dark side of life, thus generating an imbalance in our energy centers and the subsequent energy streams that flow to us. Those in that category obviously have not paid attention. They are a sight to behold, so full of themselves that there is no room for anything else. To chase material convenience can lead us in so many directions that it can become quite confusing. This would further compound our ancient memories of other lifetimes. The question would be: which life is which? In turn, it engenders the next aspect of the self: a tendency to pass judgment on others, with its basis in external substance.

Matthew 7:1-2: “Judge not, that ye be not judged. (2) For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.” These few words express the biggest deviation from life’s natural laws. Without exception, we all shower these judgments upon each other, directly or indirectly, through gossip and thoughts born of anger, envy, pride or greed. Even though Jesus said that nothing is above the law, we apparently consider ourselves above it – especially our governments and religious institutions. Our conditioning has made judgment a part of our speech pattern through the use of qualificative adjectives, and we believe that there is no harm in it. We may be surprised to learn that, to the contrary, there is great harm, because we downplay our own selves the moment we criticize others. We do not recognize the personal, internal aspects of our criticism. Even without uttering the words, we do not realize the extent that energy takes, because what we think will affect another through our naturally connected nature. All things that surround us at every moment impact our energy bodies. We are also aware that we are attracted by those who resemble us in all regards. It is a basic law of physics and basic energy



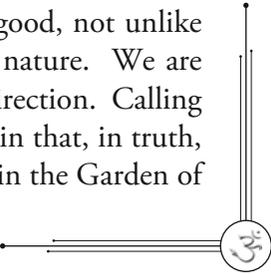
principles through electromagnetics. Mind and emotion create the flux in our energy bodies, and when we judge or downplay others for what they do, we set up a different wavelength in these fields that must be cleansed at some period in time. By our own standards, we should see the truth of the above verses from the higher perspective. In reality, we measure everything according to our own experience and knowledge, not theirs. Because of this, we have now acquired the ability to interfere in another's life. We judge through what we know of our Self and how we would manage a particular issue. We disregard how the targeted individual would settle it. When we voice the judgment of another or even think it, we should have the courage to examine our own behavior. Why? Because when we detect whatever we criticized in another, it first has to be in us as a basic law of external perceptions. How else can we recognize it, whether it is derogatory or complimentary? We had to have done or thought it first, yet we condemn others for that about which we are also guilty. Once we judge, we face many lessons. The Master demonstrated this principle when He asked the crowd to cast the first stone. We have obviously missed its metaphysical impact because the words have been shrouded in the physical sense for centuries.

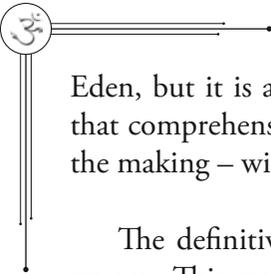
The instant we lash out in criticism, we should attempt to understand why we think we are above others. It is part of the lessons that inexorably, we cannot escape. At first, we may attempt to ignore them because we consider judgment as acceptable. However, it seems that the longer we ignore them, the more struggles infiltrate in our life patterns. It is the law of the karmic principles, and as the Master said: "...with what measure you mete, it shall be measured to you again." Perhaps we should look at the cycles of our own lives, especially those we would like to break in order to go on to better things. We cannot break these cycles unless we accept and learn the lessons that derive from what we did or said, and only then can we go forward. Life can be confusing, primarily because of the judgments we set in motion in previous events. We are always adding to that stack with each passing moment and never seem to get to it. Thus, we become prisoners of the unpleasant cycles we create. Our actions are directly related to the activity that goes on around us. As the Master stated, He is a "dual edge sword", and all things being equal, so are we. We can swing either way. When we swing and encounter opposition, we tend to



let others carry the burden because “it is not my fault”. Contrary to popular belief, it is always the responsibility of the person who sets it in motion and generates the first cause. The laws of physics tell us that for every action, there is an equal and opposite reaction and so, on it goes. We do not consider this deeply enough as being a cause, and our thinking and emotional attributes carry more weight in life than we believe – or tend to accept. To many, our own thoughts and feelings are not all that important. Perhaps we should remember that, according to the Master, nothing escapes the natural universal laws of life. This includes Him, or God for that matter – and It created it all. If Spirit is not above them, we, the human specie, could certainly not even pretend to be, because in our material reality, as we have mentioned so often, we are the cause, and life is our effect.

Matthew 7:11: “If ye then, being evil...” What did Jesus mean when He said “being evil”? Two thousand years later, we need only to look at the state of the world, the state of business! It seems that a wave of greed and power seeking engulfed the people of our planet. How can those who are in important positions control the masses, when they cannot even control themselves – even in a spiritual sense? The Master was bluntly stating that we are the densest form of natural matter, that our bodies were the end result of our energetic entities. In truth, there is only one wavelength difference between a human and a piece of granite... In a sense, He was telling us that we are the polar opposite of our soul. If we go back to the original opposing energies of creation, the soul would be feminine and the physical masculine. Our bodies are the anchors to our souls, and it is how we experience life for the soul. Polar opposition was necessary for life to begin and for matter to actually take form, and thus was born the superstitious and misguided concept of God and Lucifer. The religious mindset of the early church leaders concluded that Lucifer [the body and the anchor], as the opposite of God [the soul], was evil, as evil as God is good. Hence, the idea was launched that we now had a propensity toward evil because of condition, not intent. On the other hand, it could be stated that we can be as evil as we can be good, not unlike creation itself. The truth is that we are not evil in nature. We are simply steeped in ego and are now oriented in that direction. Calling us evil somehow verifies the concept of the original sin that, in truth, was knowledge. It stemmed from that mystical tree in the Garden of

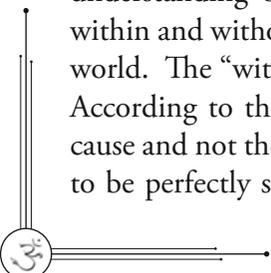


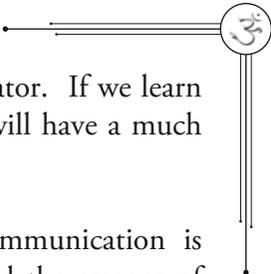


Eden, but it is a knowledge of Self rather than encyclopedic. With that comprehension, we can become what we already are – a God in the making – with limitless power in conjunction with Spirit.

The definitive intention is for us to know and not ignore who we are. This message has been carried throughout time, and we have shrouded it and hidden it for very manipulative reasons, in spite of the fact that we always had the ability to rise above, whenever we choose. We can substantiate this in Matthew 7:13-27, for Jesus tells us point blank that we should be genuine with each other, and treat each other as we desire to be treated. Further, He says that we should build ourselves a strong foundation in spiritual consciousness, and that strength is what we are, good and loving, and knowing that we will be guided in all things by our inner spirit, rather than outside influences – as we seem to do today.

The Master says the gate is wide and the path is broad. It means that temptations will be great, and only our diligence will protect us against them. If not, deviations will prevail. He reminds us that, in truth, the gate is small and the way is narrow, with little room for error, for the natural laws are unrelenting and we are not predisposed to accept or reject them in our illusionary reality. We should accept them as real because, if the Master was aware of them and used them for His purpose, so could we if we learn to abide by them. He said that what we will do will be very obvious, for we will know each other by the richness of our crops. If we were to follow our conscience and be aware of the principles of life, we would have the opportunity to build ourselves a stronger foundation. If our base is not strengthened, it will be destroyed by the obstacles of life that will challenge us along our journey. We must acknowledge that material reality presents many difficulties for most of us. If a person realizes that he/she has a good life, that person will be protected by that perception, making the journey somewhat easier. The aforementioned foundation is the understanding of life and the nature of how things operate, both within and without ourselves, for we are the first cause in our material world. The “within” is the first cause – not life, as most of us believe. According to the deep convictions of this author, we see life as the cause and not the Self. Life is a reflection of our own being. We seem to be perfectly satisfied simply looking at the reflection, rather than

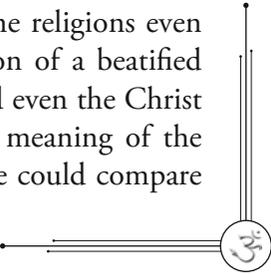


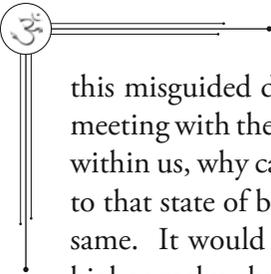


realizing that the image originates with us as its creator. If we learn to work with this concept of the natural laws, we will have a much stronger foundation, and it will be steadfast.

Like intuition and reincarnation, spiritual communication is another subject worthy of discussion, as it is indeed the essence of what we define as “prayer”. These subjects appear throughout the Bible texts. Prayer is something that we all practice or have practiced, whether willfully or instinctively, mostly in silent reverence, but aloud as well. It is one of the natural laws of the universe. We pray through our soul to send a message to higher consciousness. The Master demonstrated this on many occasions. In life, we communicate physically and mentally with each other. There is also an emotional and spiritual element that we do not see or hear directly. For instance, we all desire to be in contact with God, but we seem to have difficulties receiving an answer. Whether positive or negative, the response does indeed take place, were we to listen to the finer forms of mental or physical expression or open our hearts and minds in meditation. Some religious minded individuals or organizations will tell you that – by their standards – it is quite pretentious, and even evil. Actually, it is quite natural. How else would anyone experience guidance from the Creator if it was not for an inner request motivated by faith, and that we call prayer? Matthew 10:19-20: “But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. (20) For it is not ye that speak, but the Spirit of your Father which speaketh in you.” Our silent appeal should not be generated by a quick reaction to what others do in life. We should “react” to nothing, because by doing so, we relinquish the control we have over ourselves and pass it on to the person who created such reaction. Wisdom tells us that we should “act” rather than “react”, to maintain a peaceful inner balance.

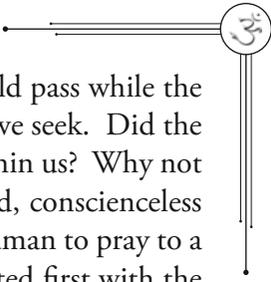
Today, higher or spiritual communication takes many forms, ranging from Mother Nature to angels or energies on the “other side”. Scriptural literalists discourage these practices. Some religions even insist that we communicate through the intercession of a beatified third party, such as designated saints, archangels and even the Christ Himself. Apparently, they have not absorbed the meaning of the Master’s words in Matthew 10:20. Analogically, we could compare





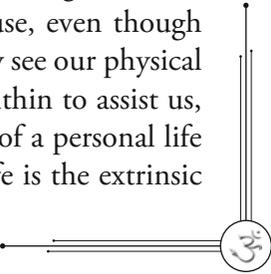
this misguided doctrine to a blue-collar worker attempting to have a meeting with the CEO of his corporation. If the spirit of our Creator is within us, why can we not talk with God openly? Jesus honed Himself to that state of being, and we have His blessings in accomplishing the same. It would imply that not only could we have contact with the higher realm, but we could channel it as well, as He did. All of it depends on our education and the fine-tuning of our energetic body. The Master's quote above tells us to wait for the instructions that will indeed come, whether it is something to say or something we must do to resolve a situation. It is telling us that we do not provide the answer, but the Father "within us" does. This now confirms that it is in us, in our soul, and it is us. Once we learn and understand this, it will tend to make life much easier for us, since it simplifies matters and solves problems. If we experience an inner struggle, it is simply that our ego is obstructing Spirit, not allowing it to clear the path. Hence, this struggle is merely Spirit telling us to step aside so It can guide us. We know that Jesus was the perfect channel of God. It means that He relied on His internal feelings, rather than just His sight, hearing, smell or taste. He listened to the impression of His thoughts extended by Spirit to His physical human self. This is another area in which the churches would lose, as we would discover that we do not need an outside source to tell us about our own inner knowledge of God, a God who knows. This may be the proper time to present the idea of the Father, as in "I and my Father are one" (John 10:30).

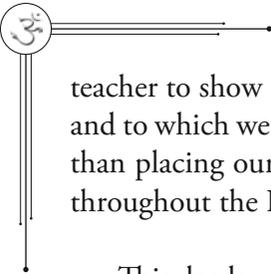
The "Father" is a very interesting and very sensitive subject for any human to comprehend. It is truly quite simple, yet very complex. The Father is that part of each of us that began with the idea of Creation itself. We could even offer that were it not for that first part, creation would never have occurred. It is that part of God that remains with each of us today and that we call soul or spirit. It can never die, for it is God Itself, or possibly a cell of the universal entity that we define as God. It is that part that wanted to gather knowledge and would gain it through everyday experiences. The soul/spirit of a person even has a weight value to it. It can be recorded at the point of passing and science has done so. It is the element that returns its true nature to God. It can be called the central atom of a person – that from which everything springs. Jesus and other masters have continually told us to get in touch with this vital inner sanctum and not to give



so much importance to the physical. The latter would pass while the soul would remain, and that is the part of God that we seek. Did the Master not often say that the Kingdom of God is within us? Why not look there, instead of vainly searching for it in a cold, conscienceless material world? Is it not futile for a self-contained human to pray to a totally impersonal, external God? The soul was created first with the idea that there would be light and knowledge. It was followed by coats of skin – the body – to house the soul. Paul the Apostle encapsulated the concept when he said in 1 Corinthians 3:16: “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” As we previously mentioned, the body is the fingerprint of the soul. It is how the latter gains the knowledge that it came to receive on this earth. It feels and senses through the physical form that is used as its extension. Following the crucifixion, the resurrection was the positive proof that the body will no longer be of any use, but the soul lives eternally. What we term as life is merely the tip of the iceberg as we travel infinitely on our journey, from life into life, repeatedly, time and time again.

The baptism that took place at the river Jordan is the true realization of the unification of the physical form and its inner spirit. The Master became fully integrated with His higher soul Self and was able to say: “I and my Father are one”. To recognize that we and spirit are actually one in the same being – to fashion the whole Self – is the reason why our Father does the thinking, and we just merely carry it out for the spirit within. We must carry it out, for it is a material world in which we educate ourselves, hence life is the tool that we have to use in any way we choose to gain knowledge, through our experiences. As the Master often discussed, it is this discernment that creates karma. When we tasted of the Tree of Knowledge, we – like God – had to experience this flow of facts to assist us in creating the wisdom required within us – not outside of us. It is very interesting that most people do not realize that life, in and of itself, is not personal, because, knowingly or not, we share it with the influence of the higher realm. We do consider our own lives to be personal because, even though each of us was created as a unique individual, we only see our physical side, not fully comprehending that God is always within to assist us, whether we accept the concept or not. The illusion of a personal life seemingly makes it the cause and not the effect. Life is the extrinsic

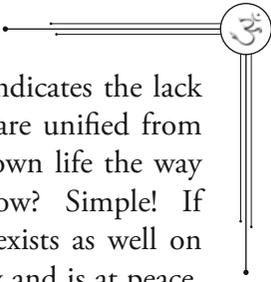




teacher to show us the way. It is also the source from which we learn and to which we bestow power in order to attain what we want, rather than placing our faith in Spirit within us. Jesus reflects this thought throughout the Book of Matthew.

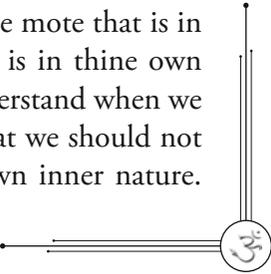
This leads us to Matthew 12:25-26: “And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: (26) And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?” This philosophy is another important aspect of life, and it appears to verify the intuitive nature we all have. Knowing their thoughts, Jesus was speaking to the Pharisees, a group interested only in the external trappings of the religion at that time. The same ideology exists today. Jesus constantly chastised them for their outer nature as well as leading the masses astray through the extrinsic teachings of God. He did likewise traveling in the Far East. The “external” has always been our illusion. Because of this outward distraction, we divide ourselves, our focus; for the Master also said that we should be single in purpose. How can we be “single in purpose” when we are taught to divide our nature? We are taught this even through the simple concept of God and Satan. We are constantly told that we must choose sides, and at that point, we are divided. In essence, we have been conditioned to accept division, and being the humans that we are, we tend to apply it to all things. Once this occurs, we are not single in purpose. Its greatest impact is that it leads us toward continuous worry because we must decide to choose one side or the other, or whatever course to take. This usually pertains to something that has not happened yet, thus we are not in the present. Did Jesus not teach us to be concerned for today and let tomorrow take care of itself?

The chasm of that division can become wider when we approach the spiritual side of life and the physical/material. The separation is not just tangible from without, but also occurs within our own selves because of the education that the soul receives. Any time we are given a choice, we are automatically divided on what to do. Because of that division, we create so much inner chaos within that we are unable at times to withstand the impact of life, thus generating the stress and worry that most of us experience. To think that we could



choose inner peace instead... Peace automatically indicates the lack of division and can be experienced only when we are unified from within. If we dared, we could take a look at our own life the way it really is and promptly understand ourselves. How? Simple! If our life is in turmoil on the outside, the turmoil exists as well on the inside. Once the inner self has attained stability and is at peace, it becomes a reflection for our external life and it too will change. Without turmoil, there is no division. It must be an inner decision in conjunction with the Father, the soul, because the statement "...the works that I do shall he (humankind) do also" (John 14:12) was not exclusive to Jesus. By these words, we too can do it if we but work on it, and we can have all things granted. This is not false hope. The only way we can find out is to take that risk, and it seems that no one is ready to take that progressive risk as long as we are willing to point the finger at someone else. The accusing digit even points at the Creative Principle. That irrefutably indicates the strong control we have allowed the sense system to have over us. If we are able to retract that finger and accept the fact that life is our own personal mirror, then and only then can we effectively change it. The Father made us all equal because Spirit is part of us, and it would not divide Its own self for any reason. If we believe that we are all equal, what is our problem? It only confirms the differences generated by the external side, and the fact that we do not accept our inner Self.

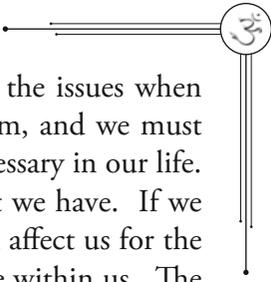
This "house divided" is a very unrelenting process. We are divided in many directions and we do not really allow for differences. Even in our educational system, we are taught to be just like everybody else, yet we know we are not. The message that Jesus conveyed to us should be celebrated rather than downplayed. He stood for complete equality in all things without disintegrating our individuality. He wanted us to respect, honor and apply such equality because all things are gifts of the Creative Principle. We attempt to live our life for others to view, whether we live it for love or fear. We are always attempting to endorse other people's issues instead of our own. This prompted Jesus to say: "And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?" (Luke 6:41). How can we help another to understand when we do not understand our own Self? It is fair to say that we should not undertake the task until we do comprehend our own inner nature.



On an individual basis, many of us have started to help others, and at a given point, we think that we can leave these deeds unfinished. We think that such situations will rectify themselves with a little push. They will not. Our help is needed. Jesus mentioned that we should resolve our issues with our brother before we ever pray or ask God for assistance. In numerous instances, we do not resolve anything at all, and this creates the division within as we attempt to step away from ourselves. We do this mentally, emotionally and at times, physically, through the eyes of rejection.

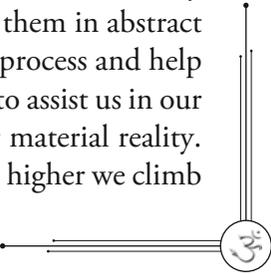
Have you ever noticed that any time you run, the situation always seems to follow, no matter where you go? I do spiritual counseling for many people around the world and have talked with quite a few that have moved from one coast to another to “get away” from a particular state of affairs. Inexorably, they discover that the circumstance from which they were attempting to run has followed them. They seem to forget that it was within them the whole time in its unfinished form. It will remain until the person clears it from within, rather than without. It has to appear again so we can complete it and gain an understanding of our own inner nature. We run and run, and these incomplete deeds accumulate until we become a fragmented person seeking professional help. Today, we look outside of ourselves for the world to save us but it will not, because of the impersonal nature of material life. Take a moment to reflect on your own life. Face the reasons why it is the way it is and stop pointing the finger in another direction. Look within for the answers, resolve your issues and/or insecurities, then speak with Spirit and see what happens.

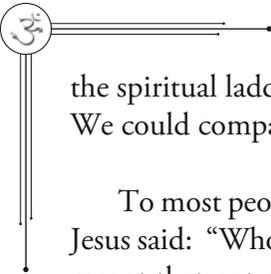
God does not do the things for which It is blamed. We do them to ourselves, for our Father and we are one. It will allow us to do anything we wish to do. Let us examine a negative situation in life, especially if it is someone we love. Something happens between two people and negativity reaches one of the two. It begins to be felt, and it expands. Do we not realize that as this situation festers within, there will come a time when the other person becomes the cause of such negativity? We think, yet it is not necessarily the case. Both will be so entwined in it that we will not know the difference between them and the negativity. One will blame the other for it and will depart, leaving the problem unresolved. It will then spill over into



the next relationship, and so on. We must resolve the issues when they happen, for we are the common thread in them, and we must not let them extend themselves any further than necessary in our life. Seize the moment, always, as the moment is all that we have. If we do not, it will be the memory of an event that could affect us for the rest of our lives. It can be either positive or negative within us. The positive is not in the forefront of our mind, but the negative is because we allow it. We give more significance to the negative energy, and of course, it relates back to division. The Bible warns us about this. Do not allow the division or fragmentation to continue. Solve the situation with your sister or brother before it reaches a point of non-repair from within, and regrets build up.

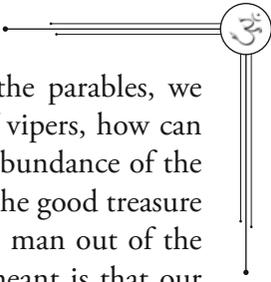
Earlier in this chapter, we covered the Sermon on the Mount and the seven Beatitudes. We explained the metaphysical purpose of these seven distinct points that are conceived to achieve a spiritual life, one that entails the concept of working with higher consciousness. We will now enter the world of the seven parables. Some may question the number when compared to the numerous short analogies found in the Bible. In fact, some may say that the entire biblical text is a parable. The number of allegories we are about to discuss is based on the Apocryphon of James found in the Nag Hammadi Library, in which the Master mentions them by title. These are seven very distinct messages meant to assist us on our journey through life. We have pointed out this particular number that so often appears in the texts, leading to the seven churches in Revelation or the chakras that form the body we possess. The latter give us matter through their inherent electro-magnetic energy, and as all magnets are prone to do, they draw this matter together to form the bodies that we all have. In essence, they are the glue that holds our physicality. Furthermore, we find that each separate issue covered on seven points interconnects with the others, no matter where the subject is or what it entails. They are all connected to the same concept that we are attempting to present to the reader. It may be somewhat puzzling, but that is why the term parable is used. Their intent is for us to use them in abstract thinking rather than logic, to assist us in our growth process and help us discover who we truly are. The abstract method is to assist us in our deep cogitation moments while logic helps us in our material reality. The more physical we are, the more logic we use. The higher we climb





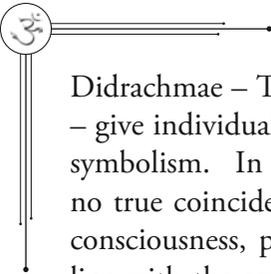
the spiritual ladder, the greater the abstract thinking comes into play. We could compare the Master's lesson to a seven-point ladder.

To most people, parables have always been difficult to understand. Jesus said: "Who hath ears to hear, let him hear" (Matthew 13:9). He meant that not everyone would understand. Parables were offered to bring about esoteric, inner thinking, to provoke the deeper knowledge of the Self. Most parables, on the surface, appear to make very little sense and remain that way, unless we take a profound look within ourselves and at the subject it covers, and using our ability to think in the abstract. We naturally look at the physical, literal intent – the external approach – but interestingly enough, when we look at the meaning of the words within ourselves, it will begin to make sense. This segment will be to examine the parables in such a way that we will be able to absorb the guidance given to us through them. Jesus is actually letting us know that we may be able to accomplish what He did. However, in order to do that, we must comprehend what is being said, and much is veiled in the printed words. Parables, in their literary style, are used to fulfill the words of a prophet, and Jesus confirmed that fact. They are not all contained in the Book of Matthew, because they are targeted at a different aspect of our lives. Remember that Matthew wrote to appeal to our physical side, while Mark concentrated on the mental aspect. Thus, it would stand to reason that there would be a slightly different outlook, wherein the allegories would fit the theme. It results in five of the parables being included in Matthew. One is found in the Book of Luke (The Lamps of the Virgins), and the other (The Shepherd) in the Book of John. We will study the parables one at a time, reproduce them as they are written, then discuss them with you, to help you understand their true inner meaning from a metaphysical perspective. May we once more remind you that Jesus studied in India for a period of time. He learned about the seven energy centers of the body that are there to assist us in understanding ourselves. They can create reality, illusion and even delusion. It is all in how we work with them and what we find to be significant. The parables are in line with our "chakras" that were intended by the Creator to interact with us, to assist in life. They are guideposts for self-discovery as well as markers to indicate where we are on our journey.



Before we earnestly begin our dissertation on the parables, we must look at Matthew 12:34-35: “O generation of vipers, how can you, being evil, speak good things? For out of the abundance of the heart the mouth speaketh. (35) A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things”. What is meant is that our heart will tell the tale of what we are inside. Our emotional side will generate the power beneath what we do in life. The use of the word “treasure” has nothing to do with monetary currency. It is the knowledge of what we personally already are, and it is up to us to bring forth what we define as Christ consciousness. Again, what Jesus is revealing is that life tends to make a person a positive one – or not. It is a simple matter. It depends on our perception of events and how we identify with them. We have the choice to learn or not to learn, but if we do learn, we are likely to be wonderfully spiritual people, the type that follow the seven principles of the Sermon on the Mount. If we do not, the tendency is to slip toward selfishness and greed. The current state of the world seems to confirm what we have learned as a society. Greed comes out of our insecurities and in turn, it breeds the evil nature within us all. Our experience will be the determining factor and how we perceive it, especially if we create an internal division and do not bring understanding to fruition. As the Master so stated, everything must be balanced. It is a natural law of the universe and of metaphysics, and as we know, nothing is above the law. Jesus was very much aware of the energy centers of the body, and He so indicates in Matthew 12:43-45. He implies that if we ignore these centers, even though they have been cleansed or in the learning process, impure spirits may enter. The warning is that once we have learned what is necessary, we may lighten up too much and soon forget the lessons. We must be vigilant at all times, so that wisdom can continue to grow within us. We will expand this thought later in the parable of the Lamp of the Virgins. We actually reestablish a new level of innocence within ourselves, a new level of acceptance, whereas we may become too trusting and could be led astray too easily.

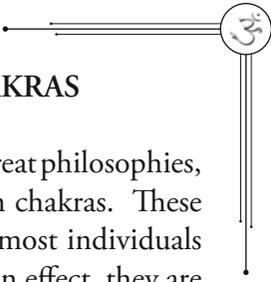
In the Apocryphon of James, found within the texts of the Nag Hammadi or the Essene Gospels, there are seven parables listed, with titles, and in this order: The Shepherd – The Seed – The Building – The Lamp of the Virgins – The Wage of the Workmen – The



Didrachmae – The Woman. These titles – not found in the Gospels – give individual significance to each parable as a hidden or mystical symbolism. In addition, as a further understanding that there are no true coincidences, but rather defined paths delineated by higher consciousness, please note that the sequel of these parables falls in line with the seven energy centers in their metaphysical philosophy and the inherent two-fold path they each contain. We will also find a representation of the masculine in “The Shepherd”, as well as the feminine in “The Woman”, from root to crown centers, and the journey between the unions of the two principles.

In the Gospel of Mary Magdalene (Nag Hammadi Library), these seven parables are shown in somewhat of a different light. They take the form of the seven “wraths” brought forth from the heart, due to a weakness in the emotional body generated by our feelings, which, of course, stem from the events of life. It is described in the parable of “The Woman”. We create darkness or light in our energy body, brought on by positive or negative events and/or what we remember about them. In short, our experiences or memories have us carry either happiness or emotional pain forward. Rather than simply learning from them, we are not burdened with what we may call “old baggage”. If we have negative feedbacks, we have come to block our emotions by the overpowering effect of the mind and how it perceives circumstances – as in “The Shepherd”. As Mary so aptly states, when considering the level of the human being’s comprehension, we pursue only the worldly wisdom of life or the material reality that we have built for ourselves. Because of this focus, we engender the symbolism of inner wrath with which we struggle and, at times, generate upon the outer world.

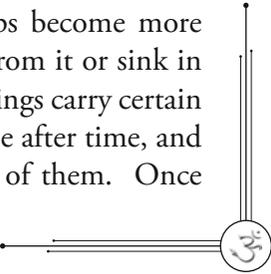
Allow us to give an overview of the seven energy centers before we journey through the parables, in hopes that it will tie all things together for the reader, on the path of higher wisdom. If these centers have been deemed important to all Masters, they should be important to us as well, no matter what belief system we happen to follow today. To learn and understand them is essential for the success of our journey. It may create greater ease when knowing their operation and how they may influence us. Knowingly or unknowingly, they have their impact, and there is no way around them.



OUR ENERGY CENTERS – THE CHAKRAS

To emphasize the close relationship between two great philosophies, we will also include the Eastern concept of the seven chakras. These energy centers are virtually unknown or ignored by most individuals in this part of the world, yet they are so vital to life. In effect, they are the managers of our bodies. We do not mean to be overly repetitive on the subject of our energy centers, but when one considers that they are the core of our physical existence on earth, capable to put us on the path of true consciousness, one can understand our concern. As can be expected, the lack of awareness pertaining to this aspect of our lives can lead to misuse and illusion. It can even lead to disease, as all things are energy based, and the misuse of said energy leads to the possibility of an untimely transition. This important knowledge will help in comprehending the material outcome of the seven sins or temptations and their impact on these separate but united churches of life-giving force. The latter are the sole reason for the body and the manifested forms of material reality created as vortices of hidden mana, as offered by the ancient teachers along with the Christ Himself. These centers may have the propensity to create great illusions in the mind, through division, leading us further into the dense forest of mixed thoughts or thinking so dominant today and called maya – or illusion – and samsara – the sea of struggle – in Eastern teachings.

In the spirit of sharing knowledge, allow us to expand on this vital aspect of our lives. When the centers are ignored or filled with inappropriate energy, the results are generally the forming of illusions – or maya – that we mistakenly treat as reality. As a proven example, it is known that when we deny our true emotions, our heart center begins to rotate at a much slower rate. When this occurs, these stifled emotions bring on a sense of numbness to our emotional body, and thus, because we are unaware of the chakra system, we become impervious to them. To take these stances and their consequences as most of us do, we create an impact on our outer world that takes the form of a struggle, as our personal relationships become more difficult. When this happens, we may either learn from it or sink in the quicksand of life. These too often suppressed feelings carry certain outcomes. The cycles in those same areas appear time after time, and we repeat the events until we finally become aware of them. Once





this occurs, we are able to release them and begin the healing, but only if we are aware of the energetic impact on our bodies. In actuality, this healing is the release of the trapped energy or negative vibration caught within that particular chakra. Now we are free from it and its repetitions, and forward movement begins again.

When the cycles repeat themselves and we first become aware of it, frustration and possibly anger fill the gap, and according to the Gospel of Mary Magdalene, we tend to blame others, venting our wrath upon them. At that moment, we feel that it is someone else's fault and not our own. That being the case, we are, in a way, admitting that another has control of our emotions. We may not realize it, but that is the underlying message. We experience frustration and anger because we have a sense that our life is not in our own hands. It is Spirit's way of waking us up to the truth of our personal responsibility toward Self. We must also realize that anything that is not utilized or recognized – whether muscles, emotions or even energy streams – becomes atrophied to a great degree. This is what we have been doing to ourselves and to others as far as the energy centers are concerned, and they have indeed atrophied. This spiritual deterioration is undoubtedly one of the reasons why we have become what we are, creating wars and disagreements with each other. Mary Magdalene envisioned this state of affairs some 2,000 years ago. She demonstrated that it would produce wrath and cunning among us, simply because we negate the truth of our emotional body, a truth that attempts to tell us what is going on inside. How could we know, when our focus is purely concentrated on perceived external causes? This may have the tendency to keep us blind to what is occurring internally – physically or spiritually. It hides the disease and illness of our energy-based system until it is finally noticeable – and sometimes too late for anything to be done. We define these as symptoms.

Let us now attempt to simplify the meaning and reality of these energy centers. They are fairly common knowledge in other parts of the world, especially the Far East, and are beginning to surface in the Western world. The ancients stated that the truth would be made known, and it would appear that it is. Presently, we are witnessing new revelations arise from the biblical texts themselves and from various directions and subjects. These concepts that are surfacing



are of energy-based life and are being exposed in the allegorical Bible itself, as well as in other ancient texts. Once we have absorbed the basic influence of these energy centers, we will tie them to the seven points of the Sermon on the Mount as well as the seven parables. The Master's messages pertaining to the centers are veiled behind the words.

Prior to the life of this enduring spiritual leader, teachings were originally inscribed in Sanskrit – metaphorical word pictures – a rather ordinary form of the written word among the ancients. In its singular form, the word in this language of old was “chakrum”. We now use the word “chakra”, and it may imply one or more of these centers. As often mentioned before, there are mainly seven of these that are essentially an integral part of the physical form and are responsible for the formation of the body, thought and emotion while collecting experience. Today, we are slowly becoming more familiar with them. This awakening is occurring more on the subconscious plane than on the conscious level of all humans, because higher communication has begun, as written in the Book of Revelation. For the most part, we are not mentally or physically aware of the hidden energy system called chakrum, yet it is there, to become balanced in the forces of creation. All the ancient metaphors relate to this system. In the Nag Hammadi, it states that we are to make the corporal and spiritual into one. By so doing, we come to realize our true power and the pure power of being. It is about bringing all things together as one cohesive harmonious energy stream, stemming from the centers themselves. It means uniting the light and dark sides of the chakra system into perfect balance, doing likewise for the body and soul. That is the true message of the Master.

Chakras are necessary for the higher spiritual aspect to energetically animate what we define as the body, on different levels of consciousness – and we are aware of only one. Once we become apprised of them all, we are more sentient than ever. By so doing, we embody another message of the Christ when He said: “as above so below”. At that point, soul and form are united, and “I and my Father are one” becomes reality. The chakras give us our sense of life. They channel our perception of life based on the intensity of our emotions and our minds. This implies that they do have their physical ramifications; in

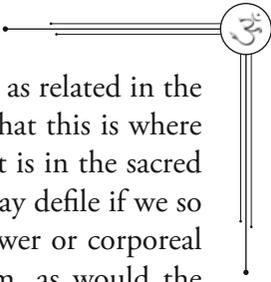


essence, they are our first cause, one that is completed in our outer environment. They shape our very lives by what we attribute to belief. The first five – or lower centers – are responsible for the five physical senses of the body as well as the corporal growth, from birth through the transition that we call death. That is a conclusion of this life experience only, and as we have already learned, all of life is infinite, thus there is no death as we know it. Transition is the proper way to identify this event, for soul and consciousness are eternal. Like the butterfly, we transmute to that higher nature in a form of rebirth. As cited above, we operate primarily out of the lower centers, until we become more advanced in the knowledge of life and the effects of the chakras. Once we reach this goal, we move into the last two or higher centers. This is not to say that we do not use all seven in the course of our daily life because, in many instances, we do; but the last two are used deliberately as a result of our degree of awareness or consciousness level. They are representative of the Christ consciousness and eternal wisdom attained through the higher centers of being, as portrayed by the halo around the head of Christ and the angels. The higher the level of thought and conscious awareness, the more we operate with the upper chakras while using the other four as our platform.

With continued use and understanding of these temples of light – or lamp stands referenced in Revelation – we overcome spiritual atrophy. Higher thought – or thinking in the abstract - is a natural byproduct of this interaction with our own centers of energy and consciousness itself. They may be compared to energetic vortexes – a miniature form of controlled energetic tornado – that work with the body and draw to us what we think of and about life, and how we feel toward it. In the twelve laws of Karma, it states in a general sense that we draw to us what we are, and not what we want. Its eighth law (The Law of Willingness) also advises us that “if you believe something to be true, then sometime in life, you must demonstrate that truth”. That is the tie that binds us to life, a deep-seated belief that we may not necessarily demonstrate at all times, unless it is of higher purpose. All else that we demonstrate as a belief may tend to draw struggle, for it is difficult to give a manifestation of perceived truth if it is not truth.

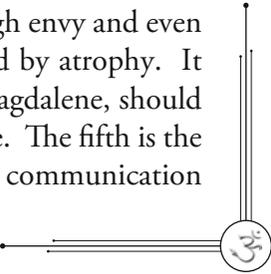
If we honor and use them with wisdom, these same centers may

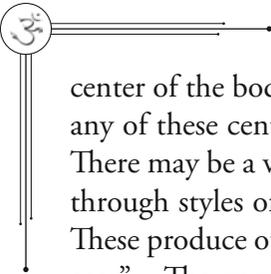




also be called the seven angels of the seven churches, as related in the Book of Revelation. The churches are showing us that this is where the energy of the Creative Principle resides, and that is in the sacred ground of the physical form that we, on our own, may defile if we so choose. The allegory of the churches depicts the lower or corporeal aspects, while the angels represent the higher realm, as would the energy centers of vibration. Either way, these centers could depend on the energy we give to circumstance. They work with us in our lives or they do not. They operate like a dual-edged sword since they may swing in either direction, based on the intention of the individual and the power given in the intention, the latter emanating from the lower or higher realms as a choice of consciousness. The centers collect the experiences as they occur. Whether they are positive or negative is of no consequence, since they are seen as a simple energy. They are stored for a future charge that will be a clearing action to remove any weight accumulated on either side, thus creating a balancing effect within the individual. In His Sermon on the Mount, the Master referred to it as mourning. The end result of this charge is determined by which side of the scale has the most weight, thereby triggering a return action, or struggle, or peace.

We have pointed out that the five lower centers are associated with the five senses of the human. The first – or root chakra – is linked to the sense of smell and the baser carnal thought forms of life. If it becomes too dominant, it can be viewed as the seat of anger and frustration; its purpose is judged as that of procreation. The second – or sacral – works with taste and may be considered the seat of lust. The third – or solar plexus – is for sight and may be turned into the seat of envy. These first three have been deemed to be the cornerstones of the ego. If these centers become too heavy, the ego becomes misused through the clutter of the mind. We see this all too often in our present society. The fourth is the heart. It corresponds to touch, or feel; it is the seat of the emotional base and viewed as the true point of power, and it is why we touch each other on the emotional level. If misused, it can turn into power over others, through envy and even fear of our own emotional energetic body, as limited by atrophy. It is one of the wraths found in the Gospel of Mary Magdalene, should we become too engrossed in material and physical life. The fifth is the throat and it is interrelated to hearing, for it is the communication

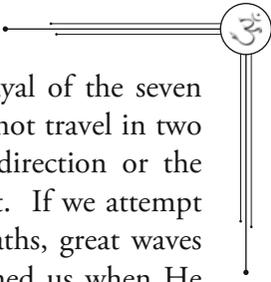




center of the body or the seat of expression. Improper functioning of any of these centers normally generates a disease or unease with Self. There may be a variety of reasons for this, ranging from types of foods through styles of energy through our thoughts and fear of emotions. These produce our experience and contribute to what we term as “disease”. The very reason for addictions, compulsions and depressive behavior may also be generated by the return charge resulting from overcharged and out of balance energy in these centers.

Without them, we probably would not be the humans that we are today as we would not have the advanced physiology that we do. These centers carry the attributes that were made in the likeness of Spirit – the two halves called light and dark from the beginning of time. When in union, they give us the power and energy of life. There is also a certain connection between the centers and the glandular processes of the physical body. They fluctuate from one to the next, depending on their correlation with our individual metabolism and the idea of self-definition which most people do not necessarily appreciate. The last two of the centers – the brow and the crown – normally come into play after the teen years and, as we stated before, they are designed for the higher forms of life and thought. The brow is primarily for the development of the intuitive side of the human – or the perceptive and precognitive ability for the use of inner tuition – or inner learning. When misused, it can easily slide into many other forms. The seventh chakra, or crown, is the seat of wisdom, the glow around the Master’s head as He had attained full use of all the centers and was completely aware of it. If the crown is unused, it embodies the concept of selfishness or self-centeredness as a human steeped in material reality.

To encapsulate the above, the root chakra connects us to the material world and physical reality, while the crown connects us to the spiritual reality and the higher forms of life. As a visual aid, picture the root basically facing the ground, and the crown reaching skyward toward Spirit – two distinctly opposite directions. One is pointing to God and other faces Satan [ego]. The one toward whom we direct our energy determines our lives and lifestyles. The remaining five reside between the two mentioned above and assist in operations going in either direction or realm, to provide higher or lower understanding,

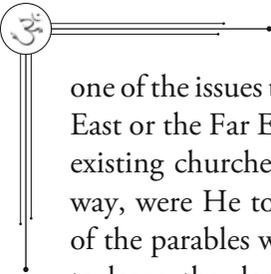


depending on our choices. It is the perfect portrayal of the seven parables that follow. It is a known fact that we cannot travel in two directions simultaneously. We either go in one direction or the other, and the chakra system will indeed follow suit. If we attempt the impossible task of traveling on two opposite paths, great waves of confusion may tend to set in. The Master warned us when He said that we cannot or should not worship or serve two Gods. We must choose one path only, and this may also be what He meant when He stated that we must be single in purpose – the fine art of balance. From all indications, we have attempted to journey on too many roads at the same time. It has been responsible for creating the levels of division that we encounter in life. We are indeed a house divided against itself.

INTRODUCTION TO THE PARABLES

Now that we have a basic understanding of the metaphysical energy system and the potential implications of deep-seated imbalance, perhaps we can better grasp that all the parables are communications in Mysticism, and steeped in metaphorical proportions, surrounding the idea of these centers and single nature. In the deeper symbolism of their parabolic language, they were left open-ended in order to fit each of us, our individuality, throughout time. In turn, when understood, we could establish a true relationship with ourselves rather than external life, providing we would not dilute them or misinterpret them with religious dogmas developed by scriptural literalists. These metaphors were and are conveyed to provoke deep inner reflective thought to assist the neophytes – or students – in comprehending themselves from their own point of view and not as the teachers see them. It is important in life that we learn to see ourselves as we are, rather than what we may be in the eyes of others. “Know Thyself” is an adage that has echoed throughout time. The key is to know ourselves now, in the moment, as the Master did.

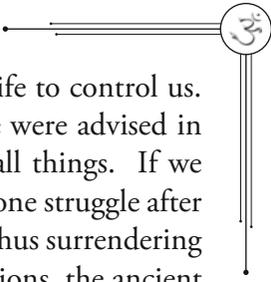
Not much has changed over the centuries, as the Apostles were initially neophytes when they began their journey with the Master, when they too had to learn to appreciate the mystical nature of life. Long ago, we exchanged that aspect for religious doctrines, to satisfy the material mind and body. We have adhered to that to this day. It is



one of the issues that troubled Jesus, and whether He was in the Middle East or the Far East, He spoke explicitly about the control of the then existing churches. I perceive that He would act in exactly the same way, were He to appear in our modern world. The true elucidation of the parables was related mostly to the inner circle of the followers, to learn the deeper meaning of life. “Let those who have ears...” was meant for those striving for the higher principles and signified: reach and you will understand. The idea was designed to assist us in attaining the higher wisdom of the metaphysical comprehension of the first cause: Spirit the infinite, the Creative Principle. The Master did offer a clearer message to that circle of followers – as indicated in the Bible – yet the complete explanations were either left out or simply not recorded, leaving us only with the allegorical parables. To achieve the full effect of deeper learning, these parables must be imbedded in the thought process as a mantra for the earnest students, and brought into the light of their own personal experiences and understanding. The latter becomes an individual relationship to life and how the neophyte practices it through the heart center of the human form. In the simplest of terms, this is the purpose of using parabolic language, and it was applied by all masters throughout time.

There is a distinct relationship between the parables and life. We will start with the Shepherd – the masculine energy – and elaborate on all seven, with the intention of exposing a higher spiritual quality. We will explain the parables in the order in which they appear in the Nag Hammadi Library. In all fairness, one parable is no more important than the other, since they all interrelate with the guiding wisdom offered by the ancients, and leading us to the higher virtues and principles that abound all around us. All we have to do is understand them and apply them to our everyday life. By so doing, our spirit will most assuredly shift and a keener comprehension of consciousness will come to us. They are all designed to teach us of ourselves rather than telling us about others, to show us our corporal personalities and how we arrive at appropriate decisions.

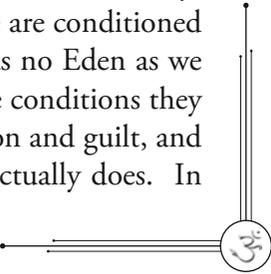
In our modern world, we place the greater part of our focus on others or the outside realm, resulting in the fact that we blame others – and life – for our very own circumstances. If we are in the habit of doing this, we should inevitably realize that, in a sense, we are seemingly

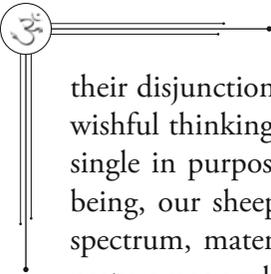


not able to control our personal life and it is up to life to control us. This was never the Creator's intended purpose. We were advised in Genesis 1-26 and 28 that we have dominion over all things. If we ponder upon this hypothesis, we know why lives are one struggle after another, merely because we deny self-responsibility, thus surrendering control of self to outside influences. On many occasions, the ancient masters stated that we should not worship idols, meaning anything outside of our own temple, the latter being the body that houses the soul. The significance we give to anything outside our own body is a form of idol worship. In the Eastern world, the fifth law of Karma – called the Law of Mirrors - tells us: “Whenever there is something wrong, there is something wrong in us.” It may be difficult for most to grasp this law or to accept it, yet it is the truth of the matter. It is also letting us know that what we have stored – energetically speaking – will show as imbalance and we see it as wrong. It is a simple viewing of experience through the eyes of our own storehouse, and it also means that we see life through the flesh and not the soul.

THE SHEPHERD

This parable is merely a reference to the concept of higher wisdom or the direct herding/influencing of the thoughts of the individual. We can also state that the idea is to focus them upon the intention of being single in purpose, pursuant to the Master's teachings. It is meant to make us aware of the angers, frustrations and blames of life that stem from a lack of connection between form and nature, as it is so between the first chakra and the crown. This void happens while we are wrapped in and only looking at the material realities of life. This leads us to ignore the higher principles of the crown and spiritual knowledge. For the most part, our conditioning has brought us to this situation, and there is nothing in the Bible to compensate for it or to fill the void between the two ends. Why would first cause need proof and why do we seek it? To look for a thing means that we do not have it, and when we look for God, we conduct our search externally, not realizing that we already have what we seek. We are conditioned to look for it. There is no Noah's Ark and there was no Eden as we have been taught. These create inner division by the conditions they inherently bring with them. One portrays destruction and guilt, and the other something that no longer exists when it actually does. In

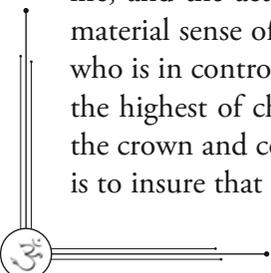


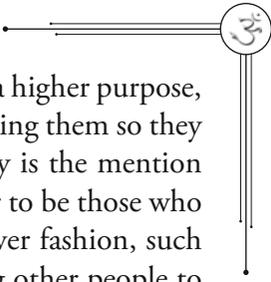


their disjunction, both create insecurity: one in fear and the other in wishful thinking. It is a long way from the Master's lesson on being single in purpose. If we do not pay attention as we herd our own being, our sheep – or thoughts – will roam freely in either energy spectrum, material or spiritual, to be returned in kind to whatever pasture upon which we choose to graze. We have moved away from the innocence of the lilies of the field and we trust nothing.

The story of the shepherd can be found in Chapter 10 of the Book of John, including the mention of the hireling (John 10:12). After He began the metaphor, the Master apparently noticed that His audience did not understand His words (John 10:6), thus He gave an expanded version. In its simplicity, it presents all the elements of truth on how we sell ourselves to life, trusting the illusion more than spiritual truth. We discover the implications of reality versus the illusion of life – a life of spiritual consciousness versus a life of selfishness from which we learn to manipulate. Metaphysically, it appears that our overall thinking process operates in reverse, overlooking the centers of energy in one fashion or another by how we live. The story of the shepherd tells us about the levels of control that the first chakra indubitably exerts upon us as we function through the sense system. The first Beatitude pertaining to the “poor in spirit” now becomes a little clearer. John 10:1-5: “Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. (2) But he that entereth in by the door is the shepherd of the sheep. (3) To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. (4) And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. (5) And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.”

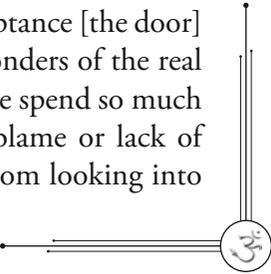
This parable shows us the levels of necessary self-responsibility in life, and the acts and actions that we place upon each other in the material sense of the word. In ancient metaphors, a shepherd is one who is in control of his thoughts by operating primary focus through the highest of chakras. He/she utilizes all of them from the root to the crown and controls the level of energy as they pass through. This is to insure that they do not become trapped by the external illusions

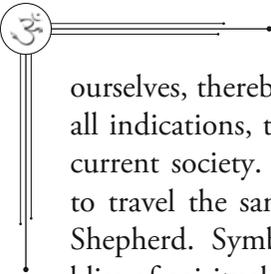




presented by life. This person knows that he/she has a higher purpose, thus he/she herds mind and thoughts gently, controlling them so they do not overpower form and soul. An important key is the mention of those “climbing up some other way”. They appear to be those who want to reach higher levels of consciousness in a clever fashion, such as not being responsible for themselves or even using other people to achieve their goal. According to the words, this type of individual will surely be turned away, for we may not lie to get there, and only living in truth will allow us to reach the door to inner truth. Put simply, they should overcome the lower, greedy and angry thought forms of the physical human, and these we share with all people too easily. Love is seemingly ignored in the process. In essence, we are all capable of these kinds of thoughts and actions. The doorway that the Master is showing us is not the root chakra, even if it is the seat and it has its function. As all masters have taught, the door can be reached only through our crown, with diligence and perseverance, by overcoming the lower pulls of life, yet using life as the rungs of the ladder we must climb. We can correlate the doorkeeper with Spirit, as it will not allow a mere façade of life to enter the higher levels, for one must be completely sincere. This is why Jesus stated that the sheep would not recognize a stranger, nor will they. It implies that we should do this on our own and not necessarily follow what others may tell us. The shepherd is our higher consciousness, and the stranger – metaphysically speaking – would be the ego operating in darkness, for it is the attribute that creates illusions and ultimately shades our thoughts. Sheep would not follow this. They cannot enter into the higher crown chakra. It could also be construed that the body is the hireling led by the ego mindset. The thoughts are the controlling factor or shepherd, and all actions in life follow these thoughts, higher or lower – as a dual-edged sword.

Upon further assessment, we could say that this parable presents two distinct human classifications. The hireling – that we will discuss at length – can be regarded as a person living within the influence of the root chakra, seldom reaching the level of self-acceptance [the door] wherein a personal introspection could reveal the wonders of the real Self. What blocks the introspection is the fact that we spend so much time in viewing and judging others while placing blame or lack of personal responsibility upon others. It detracts us from looking into

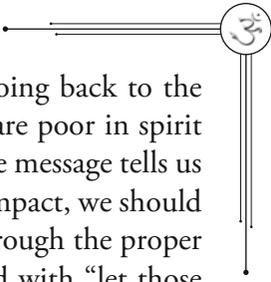




ourselves, thereby making us blind to what we could discover. From all indications, these syndromes appear to affect the majority of our current society. It also implies that they too have the opportunity to travel the same path followed by our second classification: the Shepherd. Symbolically, the shepherd is one who has recognized the bliss of spiritual knowledge and has risen above the distractions and illusions of the material world, as the masters did. They realize that the distractions of life do not have to control their mind or thoughts, as they see them for what they are and are not disturbed by them in any way. They accept life for what it is. To them, there is only one flow and one life without separation, unless one chooses differently and become dual in his/her outlook and thoughts. Today, this is what we see so prevalent in our societies and nothing less.

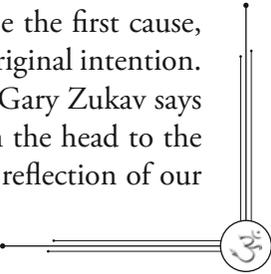
We will not offer the parable in its entirety, for it is lengthy and continues from John 10:7 through 10:18. We will discuss the important points and will begin with John 10:7 that states: “Verily, verily, I say unto you, I am the door of the sheep.” In truth, this symbolic expression does not literally describe the Master Himself, for He is the representation of the crown chakra and merely points to the path to follow in order to reach the ideal of the higher mind and being. It is an object of focus neither to be taken factually nor to be considered as a human. According to the Master Himself, that would be idol worship and a contradiction of what He taught. It is the error that we have made for a period of 1600 years of conditioning. The crown is something that we all have. It is the entrance to the higher mind of being, through which we should all strive to get admittance. Once we recognize that it is there, we can symbolically think of ourselves as the shepherd, and our thoughts are the sheep. These thoughts are to follow the higher spiritual mind rather than the hireling that can be called the physical mind or the ego. It is the latter that lives in fear, and the crown will not. It is the lower mind to which the sheep do not necessarily listen as it attempts to lead us astray. Were we to honestly recognize this aspect of ourselves, we would find that struggles would eventually disappear and inner peace would remain.

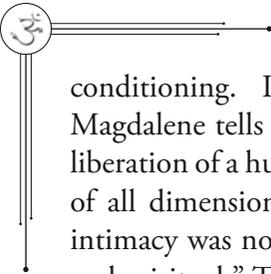
Before we continue, we would like to remind the reader that the Book of John is about the higher nature within us; hence this



parable is indeed in the right place. In addition, going back to the Sermon on the Mount, the Master tells us why we are poor in spirit in Matthew 5:3. The metaphysical explanation of the message tells us how we arrived at our present stage. If we grasp its impact, we should understand that we are blessed because we passed through the proper door to higher levels of mind and we have complied with “let those with ears hear”. The rest of this dissertation will concentrate on John 10:12 – the hireling – because it is a reference to the misused ego that will tend to run or hide in the face of the truth of reality and the control of physical form, all that being a combination of the first three energy centers of the body. It can explain the repressed, unspoken frustrations each of us seem to experience at certain times and that are normally externalized through anger, like a charge being released. In this allegory, we are also being advised to not give in to the fears that life may hold for us. Fears are what led us to the concept of the seven sins – or temptations – that we consider normal in our times. In turn, fears led our world on the path we have chosen as our mutual experience: conflict and power. As a result, we now live in fear of one another because we do not own who we are in the first place, and we are unable to clear and release our centers. We do not desire to mourn as the Master so suggested, meaning to let go of the old path that got us where we are as a global society. We seem to have hired ourselves out to others or to the material environment. At this point, it is apparent that we do not draw what we unconsciously desire, and that is peace and the truth of the vibration of love. It is released as a wrath upon our very beings, well expressed by Mary Magdalene, and it is that wrath that we share with each other. Ignorance of the higher realm and the path of denial through the disguise of blame will no longer protect us in our present day and age, but acceptance will, through self-responsibility.

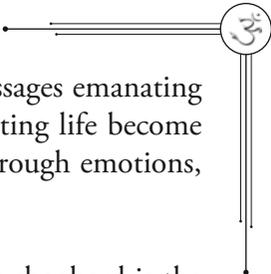
We have become hirelings to one another to such an extent that we have given much more importance to the things of life and not ourselves. To speak in blunt terms, we have prostituted or hired ourselves to life. In so doing, we have raised it to be the first cause, even though this arrangement is the opposite of the original intention. We have used the incorrect door. This may be why Gary Zukav says that “the longest journey that you will travel is from the head to the heart” – from our thoughts to our emotions. It is a reflection of our





conditioning. In the Nag Hammadi Library, the Gospel of Mary Magdalene tells us: “What is at stake here is the total salvation, the liberation of a human being in his or her entirety through the imbuing of all dimensions of this being with consciousness and love. This intimacy was not merely of the flesh. It was emotional, intellectual, and spiritual.” This beautifully expressed excerpt depicts the symbolic unification of the whole being, the Trinity of Self. It advises us to recognize its importance and to reach for the higher door. It goes beyond the limited functions of our physical form, wherein we must incorporate all that Spirit has made available to us. It will lead us to salvation, the path of balanced chakra energy, through our understanding of simplicity and truth, and it surely will make us free.

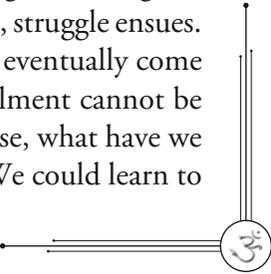
For one reason or another, we have herded ourselves away from higher consciousness toward the lower natures of self, and our feelings have experienced this same result in various degrees. We have been led by the hireling rather than the shepherd. We have become enamored with ourselves as the only end result. In essence, we have been lowering ourselves when the Master’s teachings and example were about raising us above the corporeal realm. This brings to mind the meaning of the higher door and “poor in spirit”. Consequently, we normally do not know how to articulate feelings as we could and should. We have become fragmented because we do not recognize the value that can be spiritually gained by understanding what we feel. As we grow, we seek intimacy only from the physical aspect, and in the process – for all intents and purposes – we leave out the emotional and spiritual side of the whole being. Instead, we pursue the intellectual satisfactions of the material mind and ego. Even our experiences in the educational system seem to separate us from the heart and ensconce us in the mind only. Could we not offer everyone opportunities to appreciate their own feelings and their own being? Instead, we prejudge and condemn because some individual is too emotional and from the male perspective, this individual is labeled a “sissy”. This is sad, for life was never intended to be that way. Were we to rise above this attitude and allow our emotions to assist in guiding us, would we have the need for so many chemical substances – often unnecessary – because these drugs mask the truth of life’s emotional side? Our heart creates a humane approach and could possibly bring an end to the anxieties

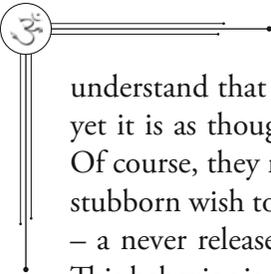


that are associated with the lack of grasping the messages emanating from that very heart. It would probably help in letting life become much more spiritually oriented, with great depth through emotions, instead of the dogma with which we are showered.

The hireling whom we find in the parable of the shepherd is the material world, a realm to which we have hired ourselves out, while giving outer circumstances the illusion of control. How may we control the world? How may we control outer circumstances? Ironically, whatever august position we may hold, the first thing that should be controlled is the Self, and to attempt ruling the outer environment now becomes an illusion. It reminds us of the tail wagging the dog. In short, it is not possible. We may, however, influence its management. This stance misaligns the first energy vortex, or root chakra, and in turn, through release of the charge, it gives us a perceived illusion of little or no influence, thus struggle ensues. Even at the level of the first energy center, the shepherd is the owner or the connection to our spiritual side, a symbol of strength, but only if we remain single in purpose in our mind's eyes. If it is not encumbered by the energy of the other centers, it can guide us uneventfully to the crown chakra. In truth, we must use them all toward that higher purpose. At that point, the shepherd is the real owner of the human, in lieu of the ego to which we have been conditioned to delegate control. It is a balance of sorts between him and the last of the parables – the Woman. The ego, as we know it today, becomes transformed into an illumined human. It is the seat of wisdom that may not be hired out, because it concentrates more on higher purposes than the mere material things of life. There are no more idols to worship, and we can freely follow the Master's true intentions.

In this parable, the allegory of the lurking wolf – or the presently used ego system of mind – encompasses the events of life and the fears of being threatened, or the loss of something. In our minds, it would impair our sense of fulfillment. This provokes a negative charge of energy to be balanced later in time, as it must, or again, struggle ensues. When this sense of loss appears within us, we would eventually come to realize that this is the ego in action, for true fulfillment cannot be taken from us. Only the idols can be, and in this sense, what have we lost? The wolf gains nothing and we lose nothing. We could learn to





understand that these events are not permanent by their very nature, yet it is as though we want them to be, so we hold tightly to them. Of course, they repeat themselves as the cycles of life. Because of our stubborn wish to retain them, the fears and the desire to run and hide – a never released charge – become quite predominant in our lives. This behavior is a reminder of the path of least resistance, so common in our society. To be single in purpose and “keeping thine eye single” simply means to herd the mind and the thoughts so that we keep ourselves in the oneness that the universe itself already is. We do not necessarily teach this practice that is very common in other parts of the world, and the mind now flails within itself. Today, we call this ADD or ADHD, and we dispense drugs to counteract something that we, ourselves, are able to influence directly. We may do this in the positive spiritual direction or the physical negative direction. It is a simple choice that we can all make. If our bodies were not as controllable as they are, would we not just flail? So it is with our minds. This is the essence of mindfulness in the Zen eightfold path, the path of living in gratitude merely because we have life. It is a simple credo that needs no complexity. No other living thing has the ability to realize it.

THE SEED

We find this parable in Matthew 13:3-9. Metaphorically, the Master advises us that whatever we decide to plant for our material lives, so shall we reap. It also happens to be the first law of Karma. After all, we travel through life in our physical form, and we carry out what our mind creates. If we plant insecurity, that will be our harvest. This parable coincides with the second Beatitude from the Sermon on the Mount and pertains to “those who mourn”. We have explained in that segment that it is the willingness to allow for change in our lives, minds and hearts, and change is the only constant. In the Zen traditions, it is known as “songha”, or flowing with life. When we reach a calm pool, we rest and prepare for the next currents to carry us forward. This period of rest gives us the opportunity to realize what is of value to us and what is not, as we balance our centers of energy for the next move, by releasing the old. However, we must be aware of the quality of seeds that we use, to insure that our future harvest is not choked by useless weeds such as errant or insecure thinking.



This parable relates to the second center, lamp stand, or church of the body as allegorically cited in the Bible. It is the seat of the sexual nature when in union with the first or root chakra. Together, they combine to form what we term as the animal drive of a person, where lies the basis of the instinctual passions and the perceived need of survival. This explains the superlative use of these two centers. At present, with the awakening of the feminine energy, we see it carry over to that side of life. If allowed to run unchecked by the individual imaginative mind, it can also become the most influential creator of what we could define as an illusional psyche. We have given material reality so much in the way of subconscious attention that – it would seem – the first two centers are now in control of the thought process in the human form. This emphasizes the need to carefully examine the quality of the seeds we plant and where we sow. Some are planted with wisdom and intention. The others may fall on rocks and dry places or even whimsically, but all will create some sort of growth until it is time to harvest them. However, we are learning to rise above the pull of the lower vibrations and the negative charge they hold. We focus more on the higher levels, thus toward the finer vibrations. In our ascent toward thoughts of higher consciousness and spirituality, it will move us away from the perceived need for ownership and control – the weeds of the mind – to a more relaxed state of being. It is the rising of the energy that is causing much of the present dilemmas in today’s environment, whether it is natural or human-caused. We are all beginning to struggle with ourselves and others in varied degrees because of the way we sow and organize our individual gardens. Because of non-mindfulness, we do not seem to realize that we are also planting weeds.

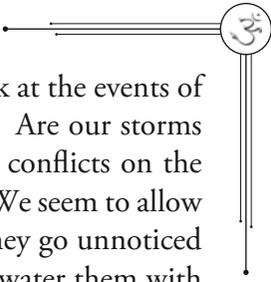
The parable of the seed can be interpreted as the sowing of our thoughts and thinking styles where life is concerned and how we view it, with the understanding that seeds, unnoticed at first, will all come to fruition. Here is Matthew 13:3-9: “...Behold, a sower went forth to sow; (4) And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: (5) Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: (6) And when the sun was up, they were scorched; and because they had no root, they withered away. (7) And some fell among thorn; and the thorns sprung up, and



choked them: (8) But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. (9) Who hath ears to hear, let him hear.” One must say that in this case, the sower was not very adept at his work for the seeds to be thrown so carelessly about. The key is that we should not be so careless with what we think within our own temple of life. There is power behind every thought, but it depends on the intention and intensity we give it. Both will produce the results of the coming harvest. Please note that in the last verse, the Master confirms that not everyone will understand His words. In light of the way we have been taught for the last 1600 years, His statement stands true to this day. Being led blindly, many of us have no concept of what seeds to plant or where to plant them.

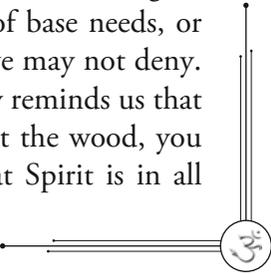
This metaphor also points out the erroneous or negative thought styles we encounter within our own minds, and to which we have become accustomed, but to which we pay no attention. These could be called the tares – or the weeds – of the mind. They too will ripen in the course of our lives and must be harvested or balanced in some fashion in our mind, our heart, and most importantly, our soul. It would appear that we give more energy to the negative side of mind and thought than we do the positive higher attributes of the same process. The Master is telling us that negative thoughts have more of a basis in fear of impending events than for any other reason. Are we not our own sower, and do we not do this with every single thought that flashes in our mind? It would be better if we allowed some of these seeds to wither or to let the birds steal them rather than water them with our own energy. It is a matter of personal choice.

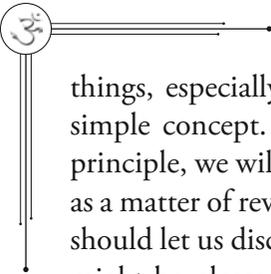
The parable of the sower depicts the ego of the individuals as the way all of life is seen by them, thus becoming their reflection. We could state that it is not only the thief that comes in the night, but it is the creator of the self-centered nature that leads us to the perceived need of conquest and to dominate those we conquer through the illusion of power. It is the reason why we search after so many things of the material world, all of it leading us toward illusion and disillusion at the same time. The tares that the Master mentions later in this parable are the weeds of the mind, and these will be burned in the fires of wisdom at the close of this age. From all indications, we are



approaching this period in time, if we would but look at the events of this world. Is not natural phenomenon on the rise? Are our storms not gaining in size and strength? Are not wars and conflicts on the rise? It would appear that no one had ears to hear... We seem to allow the tares to grow through the fields of our mind. They go unnoticed and unchecked from one moment to the next as we water them with our negative emotional bodies. They grow with an impact on the vortices of the body. The negative forces are seeking release so that all things return to the natural state of balance. They come to fruition, and then we must harvest what we have sown. In the meanwhile, we let them invade the solid foundations of our thoughts and our very lives. For the most part, we have never harnessed our personal Satan, buried within our private mental and emotional aspirations. This is the planter of the weeds, the creator of our fears, and the posture of the defensive mind. Only the inner wisdom of Christ consciousness may set one free of this devious monster. If we attain that goal, we will no longer be tempted. We will work in the very beautiful, tare free open pastures of our mind.

To remove the weeds from the mind, we must have the faith of a mustard seed. This is one of the smallest seeds on earth, yet it grows into an incredibly large bush – almost a tree in relation to the size of the seed itself. The safety net comes through the idea of consciousness. It is not easy at first, but it is extremely rewarding after all the mental weeds are removed, and we realize just how wonderful people and life truly are. All things within us may also grow to huge proportions - as the mustard seed does – when compared to the size or seeming harmlessness of a single undirected thought. If we are to grow to such a gigantic spiritual size, we must do it through the purity of our hearts, the innocence of our being, aware of what we are planting in our own fields. If we do not, we must face the harvest in whatever form it may take. This may never be accomplished until we assume our own responsibility for the results and place blame in no other direction. We simply reach for the spiritual guidance of the higher nature, rather than seeking the body's lower form of base needs, or the body of another. Spirit is there also, and this, we may not deny. The Gospel of Thomas in the Nag Hammadi Library reminds us that “when you lift the rock, I am there; and if you split the wood, you will find me there.” This is another way to say that Spirit is in all



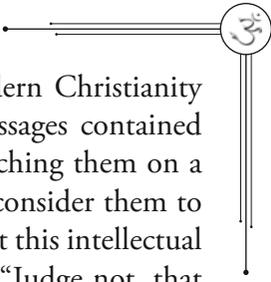


things, especially in all of us, since we are able to be aware of this simple concept. Where else would it be? If we grasp this eternal principle, we will no longer take advantage of each other on any level, as a matter of reverence toward the Creative Principle. This demeanor should let us discover what exactly is in control of our very being. We might be pleasantly surprised to find Spirit as our personal mentor. This is not to imply that we should ignore the body. Its purpose is indeed that of experience, but it is not meant to control us in the way we have allowed it to do. Life is for joy. It is not for control or to be controlled. Simply put, it is all “God’s stuff”, and if not, whose is it?

Metaphorically, once we plant the seeds and nurture them in our own way, they will grow and expand, until we carry out the act or action, positive or negative. If we decide on a project, no matter what it may be, and if we water it in the fertile ground of the mind, it will grow to great proportions as long as we continually weed it in the process. But if we just plant these thoughts and offer nothing more, it will sprout and wither away as the Master suggested in His parable, for there is no determination or care behind it. It only shows that we have good intentions, but very little desire to see it through – perhaps because of the many tempting distractions on our paths, such as negative thoughts. It can be said at that point that we did not build a solid foundation for that project, and it is just a dream of sorts. Sadly, this is true for the greater part of humanity. When we have these uncertain thoughts, we are not solid within ourselves, and our fields of creativity are not quite fertile. Nothing may take root, except the insecurities that we all seem to have as a normal part of life, the latter being brought on by our conditioning. Most of us allow the shepherd to have very little input in what we do, and the hireling has taken control of our very lives as the tender of our fields. When the wolf shows up, this hireling has a propensity for vacating the premises. We could very simply learn to have a life filled with focused spiritual consciousness, and learn from rather than succumb to the pull of the flesh and what it shows us in the course of events.

THE BUILDING

The parable of the Building is found in Matthew 7:24-27. Before we begin, may I suggest that the entire chapter is well worth reading?



The reason for this suggestion is that most of modern Christianity seems to have ignored the full meaning of the messages contained in both the Old and the New Testaments. Approaching them on a literal point of view, the various governing prelates consider them to be right and proper. Forgive me for speaking out, but this intellectual behavior falls within the purview of Matthew 7:1: “Judge not, that ye be not judged.” These different factions seem to violate this law as they celebrate the idea that they have the only God, and the rest of us are misguided souls. That is not the case. Conversely, the philosophy in India is much simpler and fairer. It states that there are many paths to the one Creator, and each of them is perfectly suited to the individual. If we were to adopt this approach, there would be no dissension, and we are far from it. Religion has become big business, and it competes for the dollar. It is not any different than going to this store or that one. Some of the wealthiest organizations in our world bear the symbol of the cross.

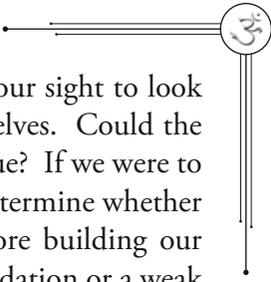
Let us return to the parable that goes hand in hand with the third Beatitude cited in the Sermon on the Mount, that of being gentle. In being gentle, there is no opportunity to have an increased ego state of mind. The latter would not survive in the open meadows of gentleness where the wolf would not lurk. This metaphor also coincides with the third energy center of the body considered the seat of the ego or power center of form. If one does not live in truth and higher consciousness, it may ironically become the falsehood of the individual. Herein lies the concept of the illusionary life that we most likely pursue. Do we not appear to inevitably chase the value of monetary currency? Are we not measured by the size of our bank account? Where is the value of the individual in all that? Our financial status has taken the place of the human stature and has become the most important thing there is to life. We have made it the prime power in our world while the individual means very little. There is a lesson to be learned, and part of it is in Matthew 7:24-27: “Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; (25) and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. (26) And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: (27) And



the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.”

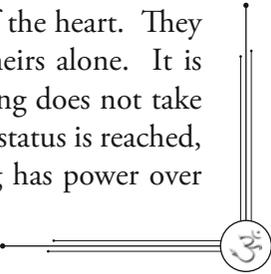
This particular parable may be categorized with the concept of falseness of the ego and the natural law of return action: “As you sow, so shall you reap”. The suggestion is based on the affiliation to the third energy center and its impact on the physical human. This third center is associated with our sight, our vision, as well as our way to self-define. We now do the latter by what we have or own, and as the storm enters, we are heading toward ruin, as the parable suggests. From this perspective, it may also be the creator of potential levels of dissatisfaction not only within us, but with the external realm and other people as well, because we know internally that we are generating more illusions surrounding us at all times. Since it is a matter of choice, it may also produce incredible degrees of satisfaction for the ego and the search for power. If it is not viewed through the higher vision of consciousness and the Christ mind, this specific energy center may engender all sorts of illusions. It is the stone that the builder rejected, as we reject the calling of our heart and acts of compassion in all fields. Under a different mindset, it could be the cornerstone of our very strength, but only if we do not reject ourselves in the process, thus invoking the false impression of failure. This concept of failure turns itself into rejection and comes from giving our power away to the external illusions of life, building our house on sand instead of stone. It reminds us of the hireling in the previous parable taking charge of our lives. Perhaps it is why we think the grass is greener on the other side of the fence – until we get to the other side.

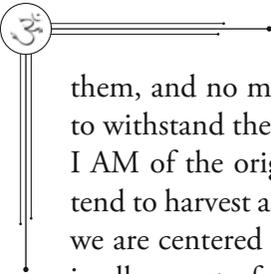
In the physical realm, we cannot deny the importance of sight, or vision, since it shows us where we are going without stumbling on the way. We have been known to trip quite often. Metaphysically speaking, vision and sight are two different attributes. Sight is what the body uses while vision emanates from the inner soul and allows us to see on a long-term basis with great clarity. We appear to rely on sight alone. Vision is also the formation of our dreams or the guiding light leading us to them, and individuals with vision usually achieve their goals. Again metaphysically, the ancients had in mind to keep our vision toward a higher purpose. We fall short of the



intention because we all have the propensity to use our sight to look outward rather than inward, toward our very own selves. Could the old adage telling us to “be still and know God” be true? If we were to begin peering inward, we would indeed be able to determine whether we want our cornerstone on sand or stone, therefore building our physical and spiritual character on either a solid foundation or a weak one. It is strictly our personal choice, thus we cannot decline the responsibility or the blame. This cannot happen until we set our sight on the inward journey of Being, toward the heart – a lengthy journey that now becomes a vision. Once we get on this wondrous path, the importance of other attributes somehow will fade away. One of the Master’s underlying messages in all He said or did is that where love exists, nothing else may. The vividness and beauty of life will leap forth as love does in the spring of the year. All things will become intensely radiant, each with their own splendor, and nothing else will exist other than that moment in its exhilarating feeling. We will see ourselves just for the oneness that we are, and this becomes the Truth. It will definitely set us free from the very bonds that tie us to the external world as it exists now. That is the crux of the Master’s message for us to see, and that is the solid foundation that will give us the ability to withstand all the storms that may come our way.

The Master advises us and gives us the choice as where to build our personal temple so that nothing or no one can take it from us. Anyone who erects a home on sand will see it washed away by the floods of life. Allegorically, those are the floods of spirit, or the higher energies of life that are in the process of coming during our present age, as indicated in the Book of Genesis. Establishing a church or going to one does not necessarily give us the strong base we need to anchor higher purpose, for it must be within us and emanate from the heart. By contrast, those who build their house on a solid rock foundation are the persons who understand that life has no power over them. Those appear to be in the minority. They are persons who understand themselves, because they have traveled the road from the forest of the mind to the vision of the open plains of the heart. They fully grasp that whatever anyone else possesses is theirs alone. It is of no importance to them as individuals, thus judging does not take place - as it does too often in our world. When this status is reached, when they are inwardly solid and centered, nothing has power over



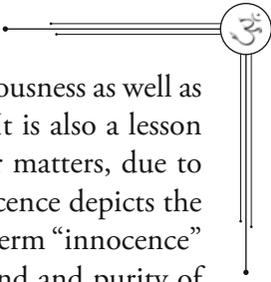


them, and no matter what may happen, their own being will be able to withstand the rising tide of events to come. They have become the I AM of the original intent, rather than the I AM NOT that we all tend to harvest as our own experience. There is no sense of need when we are centered in the I AM of Being. Individuals know themselves in all respects, for the clutter of life is gone from them, and generally, they will have the faith of the mustard seed mentioned by the Master. They will blossom into great persons. In a manner of speaking, there is no longer an ego to sound its own brass horn. Such individuals are very real and genuine with all that they encounter, because no one has anything that they want. They are true temples of life with the best of foundations. Anything less is built of illusions on the sands of life that, in time, will erode.

THE LAMPS OF THE VIRGINS

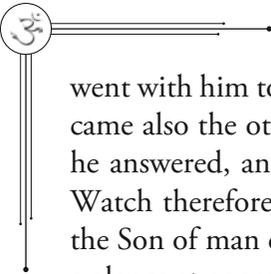
We are now on the fourth of our parable series, one that corresponds to the fourth Beatitude, in which the Master directed His blessings to the seekers of truth. It is a metaphor that is complex within its scope. It covers many facets of life and the journey of higher consciousness. It is also at the level of the fourth energy center that is associated with the sense of touch, but more attuned to the sense of feel, or the emotional center of the human. We see an allegory steeped in the feminine nature and the emotional aspect of the human male and female. It refers to feelings – the gentle feminine characteristic that we all carry as a soothing balm of lighter energy – one that is truly free of thought. It is the truth of the placid, pure heartfelt nature of form, one that only the human has the ability to realize and employ. It is not often used, at least not without conditions. When we reach the fourth chakra, we arrive at self-acceptance or denial of the same. We can choose to look forward and open the door of our heart, to gaze upon the road leading to self-knowledge, for it is actually the only path. To take the first step thereupon requires a particularly focused constitution of higher being. It means that we must begin anew. As the Master put it, we must be “born again” and accept the changes that have taken place so far through this path of self-realization.

In this parable, we have five virgins prepared for a particular event and five who are not. This special affair is the coming of the bridegroom



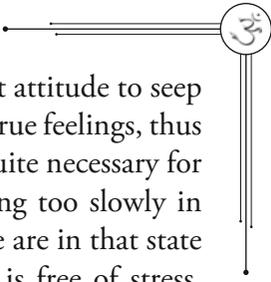
who represents higher consciousness or Christ consciousness as well as innocence and its inherent strength of endurance. It is also a lesson in the fact that we are not prepared in or for higher matters, due to the influence and control of our lower nature. Innocence depicts the purity of being in the image of the virgins; we use the term “innocence” because of other references by the Master on the mind and purity of the child. He lovingly mentioned it for us to understand that we must be open to ourselves and to all of life in order to endure the journey of higher mind and emotions. In its simplicity, this parable clearly symbolizes a state of division between the ever present lower and higher thought forms. In the past chapters – from the works of Isaiah to this current segment – we have spent some time in comprehending the impact of inner division and the weakness that it surely brings us. Where inner division resides, we build on a sandy, fragile foundation. Positive and negative energies create this seeming separation and, to understand, we must meet them balanced and with discernment. We are the only living creation that has the ability to recognize the forces of nature and to stabilize them. As previously stated, if unchecked, they will lead us toward the darkness of being and further plunge us into the lower nature of life.

Before we continue, allow us to further clarify the word “virgin” as used in the context of this parable. In the ancient Aramaic world as well as in modern terminology, it defines a young woman, young in body, in heart and mind with a certain sense of purity. It does not mean literally a virgin, but rather someone young at heart. Let us now familiarize ourselves with Matthew 25:1-13: “Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. (2) And five of them were wise, and five were foolish. (3) They that were foolish took their lamps, and took no oil with them: (4) But the wise took oil in their vessels with their lamps. (5) While the bridegroom tarried, they all slumbered and slept. (6) And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. (7) Then all those virgins arose, and trimmed their lamps. (8) And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. (9) But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. (10) And while they went to buy, the bridegroom came; and they that were ready



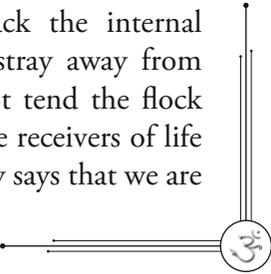
went with him to the marriage: and the door was shut. (11) Afterward came also the other virgins, saying, Lord, Lord, open to us. (12) But he answered, and said, Verily I say unto you, I know you not. (13) Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.” The story and its use of the virgins gives us a glance at approaching life with innocence, mixed with certain levels of insouciance and a wish for more pleasure or wealth. Obviously, the implications are that half of our energies accept this method while the other half is filled with deception, a state that portrays the pull of the sense system or the wolf in sheep clothing.

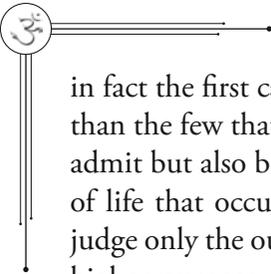
In a metaphysical sense, they also depict the two forces of light and darkness that we have suggested so often in this work, from Genesis on. On the one hand, we have five virgins who have prepared themselves for a lengthy stay through the night, to enjoy the company of the bridegroom and the festive union of the higher and lower natures, creating oneness within us. It is in preparation for the real merging of the inner masculine and feminine aspects – mind and heart – the true forces of the Creative Principle, in a very powerful yet unknown moment in time. Apparently, the other five were not so eager, nor were they prepared for the long run as they came in a half-hearted attempt to deceive the higher energies. This should never be done for, in the higher sense, it is all or nothing. To enter these higher vibrations of love and light, one may not journey on both paths at the same time. In truth, we may journey on one or the other for, as the Master stated in Matthew 6:24: “...no man can serve two masters...” and “...Ye cannot serve God and mammon...” When we earnestly seek the metaphysical depth of all the parables, we discover that each has specific veiled warnings or ideas about life experiences and the fruits they may bear for the individual, as in the parable of the seeds. We are being alerted about the pitfalls of life and the lower natures that the sense system, if not controlled, may give us as illusions of importance. From personal observations, most of us are unprepared for the higher influences of this journey, as we follow the different paths of the material realm rather than those of consciousness. It would appear by our modern standards that we are like the virgins that were not prudent. When the bridegroom does come for the union of the higher and lower natures, we may not be as ready as we think we are, and the door will be closed.



We have allowed a type of cavalier, overconfident attitude to seep into our physical world, resulting in the inactivity of true feelings, thus diminishing the heart center functions that will be quite necessary for this union. Today, worldwide, this center is rotating too slowly in the majority of humans. For the most part, when we are in that state of mind and emotions, we have no real drive that is free of stress. We do not have enough oil for our lamps, considering that the drive surrounding us appears to be motivated by things other than the pure notions of love and compassion. In this parable, the Master tells us that we should be prepared at all times for whatever comes in life from the emotional perspective, the symbol of the feminine aspect. If we are not prepared, we may surely become divided and will have to seek more energy to accomplish the task at hand, as did half of the virgins returning to town to purchase more oil. Of course, during their absence, the event they were to attend took place, and they were left out of the dream they had envisioned. They fell short of the higher road of life. This dream is the attainment of pure consciousness, where soul and material form reach full union. This lesson tells us that, within the heart, we must have a true commitment in our emotions to supply the necessary drive for any event in our lives, and whatever dream we may hold. If we do not, we are obviously unprepared for these events and/or dreams. Consequently, they will pass us by, simply because we did not persevere in their direction. We were to be the original likeness and intent of Spirit, and we are as the Book of Genesis so states. Over the centuries, many of us have become devoid of the spiritual truth that lies within the real emotional value, and it now appears that we would rather avoid it because of the 1600 years of conditioning that we have endured and accepted as the only truth. Whether it is correct or not does not seem to matter. Perhaps we should be reminded that at one time in our history, we believed that the sun rotated around the earth. Persistence in astrological studies certainly changed that point of view.

Consciously or unconsciously, we keep ourselves in an almost constant state of division, mostly because we lack the internal experience regarding our true emotions, thus we stray away from our original innocence while the shepherd does not tend the flock of thoughts. Mental illusion believes that we are the receivers of life because of the five physical senses, yet spiritual reality says that we are

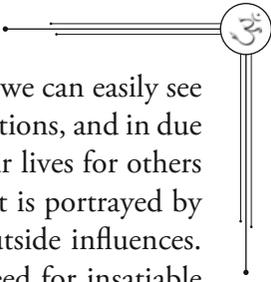




in fact the first cause of life, and our world is our responsibility rather than the few that judge they have the power. We do have to not only admit but also bear responsibility for the external parts, acts or events of life that occur outwardly. They impact our inner aspect and we judge only the outer. This is what we see, with very little vision for the higher purpose. That weakens resolve and may create conflict with what simply just is. The purpose of these occurrences is to wake us to the reality of self through our inner emotions, to make us recognize that we are the living form of these two forces at work.

In effect, considering the way we manage life today, we have nearly totally ignored the higher vibration of the spiritual self. We have already created imbalance without realizing the long-term consequences. We have ignored it because of our insistent emotional denial of self-love – or the spiritual feminine side. We view or judge it as being weak, and this adds to the further division of our emotional bodies. Very few people have ever been educated in this concept. There is no facility to teach this other than the family unit. Our school system is not equipped for this either. Ultimately, the Self is the teacher. As a result, everyone assumes that everyone else will figure it out on his or her own. Only those who are spiritually aware, who are more cognizant of self and long-term consequences will be able to decrypt it themselves. We have all heard the statement that when the student is ready, the teacher will come. The truth is that each of us is both the student and the teacher, but only from the objective point of view given from higher spiritual experience. In due course, we will all meet at the wedding feast. It is only a matter of time. Time is a convenience with which we measure history, yet, when we do measure time, the odds are that it has already gone by in a memory.

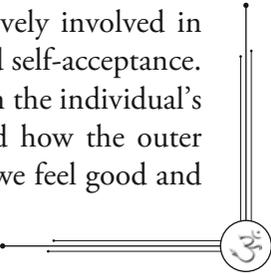
We could indeed balance our emotional selves by being more accepting of who we are, and learn to celebrate our own uniqueness and innocence. Generally, we are unable or unwilling to do this because, if we show this innocence openly, our concern turns to what people will think or believe of us. When we become overly anxious about other people's opinion, it is as though we begin denying the truth of our own selves to please them. It is like surrendering ourselves to another's belief system. This may affect us in such a way that we doubt or lose our own individual personality or identity. Simply

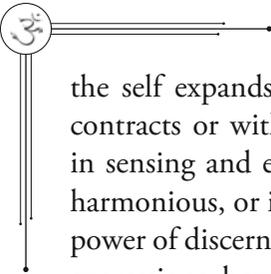


stated, we become an “I AM NOT”. In those cases, we can easily see that others are controlling our state of mind, our emotions, and in due course, our lives. At the same time, we are living our lives for others rather than ourselves, and this is all too common. It is portrayed by the virgins returning to town, having given in to outside influences. If we were to overcome emotional hesitance, our need for insatiable excess would diminish. Were we to master this and move toward openness, we could develop the inner peace that the ancients termed as the innocence of the child. Regardless of our age or status, we would be able to approach life with a different set of eyes or a different vision. The metaphor relating the story of the cornerstone rejected by the builder implies that the true individual nature or the idea of self is indeed interesting to have, to accept, and upon which to build on a solid foundation that no storm could shake.

THE WAGE OF THE WORKMEN

The fifth parable is in line with the message given in the Sermon on the Mount by the Master to those of a merciful nature. It is where we confront ourselves and our relationship with reality, or where we face our true inner sense of worth. It is about our inner perceptions of the outer environment that tends to shape our lives, whether we acknowledge it or not. The Master’s lesson in this allegory is how to work with these insights and our self-worth. Are we equal to all else as the parable demonstrates? Do we believe that we are greater than all else? This allegory also coincides with our fifth energy center, the center of expression, our means of communication and how we may manifest mercy from one to another. This expression consists of two applications: sending and receiving. The question is: are we merciful in both fields? The answer would have to be no, we are not. We are more merciless in the concept of expression than we imagine. This center is more attuned to the idea of receiving or hearing. We define this as our experiences – through our perceptions. We may also attribute this chakra to our ability to discern. It is directed at discernment – not judgment – of events while actively involved in the experience, as it establishes internal vision toward self-acceptance. The latter may be limited or expanded, depending on the individual’s inner level of thought and balance of energies, and how the outer relationships are perceived. When we are balanced, we feel good and

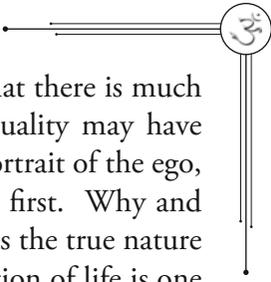




the self expands. If it experiences what is termed as bad, the self contracts or withdraws through the use of this center. It assists us in sensing and experiencing the flow of life, detecting what may be harmonious, or interruptive, or even disruptive thereto. Through the power of discernment, this center defines us by the use of our outward expressions, how we feel about it and the return consequences that are sure to come from what we express. We all must have the fortitude voiced by the Master to stand on our own and to be ready at all times with what we have sown or what we will harvest.

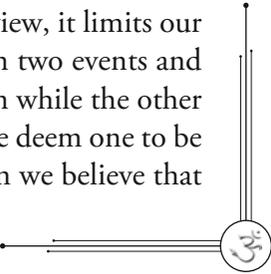
Matthew 20:1-16: “For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. (2) And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. (3) And he went out about the third hour, and saw others standing idle in the marketplace. (4) And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. (5) Again he went out about the sixth and ninth hour, and did likewise. (6) And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? (7) They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. (8) So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. (9) And when they came that were hired about the eleventh hour, they received every man a penny. (10) But when the first came, they supposed that they should have received more; and they likewise received every man a penny. (11) And when they had received it, they murmured against the goodman of the house, (12) Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. (13) But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? (14) Take that thine is, and go thy way: I will give unto this last, even as unto thee. (15) Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? (16) So the last shall be first, and the first last: for many be called, but few chosen.”

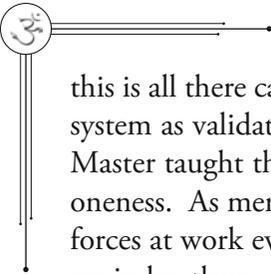
If we were to get past the words printed above and identify the



true lesson contained therein, we would recognize that there is much depth to grasp in this message. The subject of equality may have escaped some of us. We may also have missed the portrait of the ego, as we hurry through life in an attempt to always be first. Why and where do we rush? The words of this parable show us the true nature of the human. They indicate that the original intention of life is one of equality, and the ego blinds us to this fair principle. It is especially clear at the end, when one of the first workmen began to grumble because he thought that they were worth more, despite the fact that they had agreed to the pay level. Because the owner was a man of integrity, he kept his word with all the work hands, no matter what time they began, and it was a matter of mutual agreement. Why can we not honor an agreement as the Creative Principle does? It gave us life, and do we revere what It gave us, within its fair stipulations? It does not appear so in the emotions emanating from our fifth chakra through our expressions. Further, where is our mercy as mentioned in the fifth verse of the Master's sermon? Even those who supposedly follow His path do not honor this level of spiritual consciousness in life. Most of us come across with the "I have done more, so I deserve more", and "I deserve to be first". According to the Master's teachings, this is not the case. Through sheer observation, it would appear that we believe we can buy our way into God's favor. That is not possible. We must live our way into this realm, and the higher natures do not accept any bribes. The point of the lesson is that it is not what we are, but who we are in our heart and in our being. This is compiled in the personal records that will be viewed and reviewed at the point of transition. No amount of money, illusions or egos will be able to prevent this truth being exposed to higher consciousness.

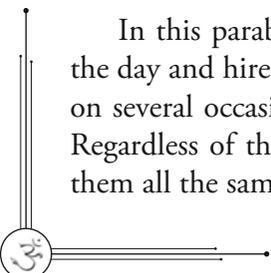
Let us now look at the parable from the perspective of our energy centers. If this chakra is restricted in any fashion through an ironclad belief- generated by 1600 years of indoctrination – the acts of giving and receiving may become weakened. As we diminish, we contract, and when we do, the person is able to only look at the material world as the cause and the belief. From this rigid point of view, it limits our natural expression and our discerning ability between two events and the higher cause. One may stem from a higher vision while the other comes from a lower vision that we define as sight. We deem one to be right, and the other to be wrong – an illusion. When we believe that



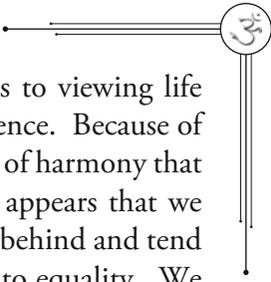


this is all there can be, we must place the harness of our internal value system as validated or invalidated, through our mental imagery. The Master taught that all is valid in this parable because it is all equal to oneness. As mentioned, right and wrong are simply two ever-present forces at work everywhere and should not carry the value with which we judge them. These affect the ability to express ourselves and our true capability to receive life. We experience illness as an end result. Of course, this limited view generates the power struggles of life seen everywhere today. An ironclad belief is inflexible. It does not allow for change that is a very natural part of a harmonious life. To balance the forces of right and wrong is the proper talent to discern truth and the basis of the parable.

More times than not, we do not use the power of discernment toward life, on any level. We judge because we limit all things to the surface value. As a result, we reduce our capability for perspicacity, which in itself is a blend of right and wrong. In truth, unconditional compassionate nature is the only principle that we must apply, lest we wish to become a slave to two masters. The latter is what we do all too often, and of course, we institute struggles in our lives. If we were to apply greater use of this discernment capability, that is to see things as they are, we would develop a larger skill in receivership and not be as self-centered as we have become. We would not necessarily have the need to be envious of others for who they are or for what they have. This suggestion is because the parable offers the above lesson in the light of metaphysics. The second law of Karma tells us that we attract what we are, not what we want, as the Master learned while in the Far East. We believe that we must be first in whatever endeavor we may undertake, and if we are, we consider ourselves worth more than others. In reality, we are not, as this metaphor shows us. Did the Master not state, in Matthew 19:30: “But many that are first shall be last; and the last shall be first”? This parable is in complete agreement with this concept.



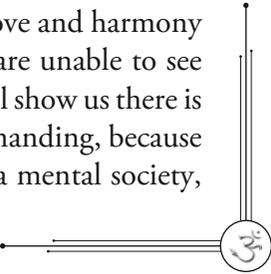
In this parable, the “householder” goes out at different times of the day and hires people that are just idling in the area. He does this on several occasions, from morning until nearly the end of the day. Regardless of the hour at which he hired these individuals, he pays them all the same wage, demonstrating that no one is better than the

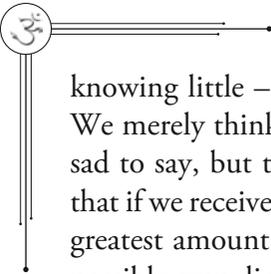


other for any reason. This is correct when it comes to viewing life through our spiritual nature in relation to the experience. Because of our material minds, we do not tend to allow for a sort of harmony that shows equality, and we argue. In today's world, it appears that we place our focus on form, leaving the spiritual side far behind and tend to use it for the sake of convenience. This blinds us to equality. We are also told in all the ancient texts that what we accumulate on this earth, materially speaking, will be of no value. This should be enough of a hint to stop us from continuing the present trend, or at least to make it the primary reason for living, but to strive for energetic balance. It does not mean that we cannot have wealth. It means that we can, but not for the sake of wealth alone and not to establish an illusionary sense of self-worth based on material assets. Our modern lifestyle has rendered money more important than the human and our spiritual nature.

This is not exactly the vision that Spirit had in mind for us at the time of creation. Because of our demeanor, we have literally become the consummate consumers, and we have left our first true love. That brings clouds on the horizon of expression, exempting the eyes from proper discernment and balanced vision. The imbalance of the overpowering physical nature pulls us to the lower expression. As it does, it begins to further consume everything to satisfy an egoistic nature. We are determined to grab all in sight so we may achieve material greatness. What purpose does it all serve? We give it all up in the end... Our relentless material race keeps us blind from the real truth of life. It is slowly destroying us and the world in which we live, reminding us of the metaphor in the Book of Genesis, in which Cain slew his brother Abel. On a global basis, it has led us to the point where we suffer great but unknown confusion as to what the natural part of life is, from the consciousness aspect. All the signs are pointing back to the path, but we still ignore them. Could the recent tsunamis be a reminder that our innocence is being taken from us?

We have lost our natural vision of truth, peace, love and harmony within ourselves and even with life. Somehow, we are unable to see the reflection of our own creation, a reflection that will show us there is very little humility while we have all become very demanding, because we think wealth is so important. We have become a mental society,

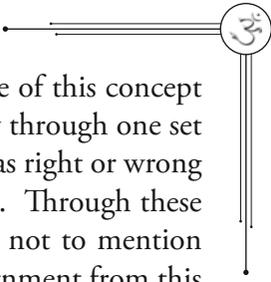




knowing little – if anything – about the bliss of unconditional love. We merely think about it. Does this change how we truly feel? It is sad to say, but the answers are still negative. We all tend to believe that if we receive years of education and if we put in the most time, the greatest amount of effort, we are worth more than any reality could possibly even dictate. This approach is destined for many great lessons that will come through the frustrations of life as the return action of the energy charge. Unfortunately, it will not bring the joys and/or loves of all life. In truth, is this not what we are now beginning to witness in governments and the corporate world? Have all the ancient texts not told us that the truth shall be made known in the end?

This purely physical nature that we have developed over the centuries will now be inclined to give us major lessons on the subjects of higher cause and humility. Spirit may not be very gracious when we are receiving these lessons through our present eyes. In this parable, the subject is veiled, but if we go beyond the words, we will understand. It is revealed when the owner asked whether he had the right to choose what he wanted to do with his assets. It was also offered when the workman hired first complained about the wage arrangement. The owner simply chose to see them all in the same light, and this is the real depth of the message – a message that tells us that we are all the same, and no one is truly better than another. Hence, from a spiritual perspective, we will all be rewarded equally. The only requirement is where we place our vision and whether our sense of purpose is directed toward the higher planes.

This same human nature has instilled within us the need to control through the process of right and wrong. All of us have the inbred desire to be right when not everyone may be, yet – if we are learning – the higher truth is that each of us is right, through the eyes of self and through our personal experience. Because of this, it implies that we should never tell others they are wrong. Besides, this is nothing more than judgment from another's perspective. With this viewpoint in mind, it has become very difficult to learn from others, much less from the experiences that life has to offer. How can we learn anything if we are always right? This process began long ago, perhaps as far back as the Garden of Eden, when we learned of good and evil – so to speak – or the two primordial forces of positive and negative energies that

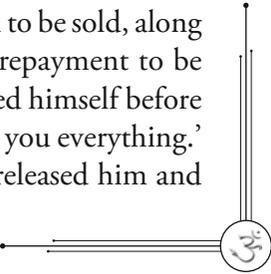


we shifted into a material idea. It is possibly because of this concept that we think we may look at people and events only through one set of eyes or the other. The need to portray everything as right or wrong is known to lead us toward the ego side of the mind. Through these eyes, we are unable to see events for what they are, not to mention personal relationships with others. There is no discernment from this viewpoint. There is always a higher or lower vibration ever present in all things. When it comes to our ability to give and/or receive, these vibrations show up in one form or the other through our expression, and the truth will be made known as we earn our wage.

THE DIDRACHMAE

If we read the Apocryphon of James in the Nag Hammadi Library, we clearly find the seven parables listed by name or title. James was the Master's brother and an Apostle as well. The seven metaphors work in union with one another to form the foundations for a more enlightened human. In an earlier dissertation, we mentioned that there were many bifurcations, misinterpretations and willful omissions on the part of the Bible's original creators. Throughout its contents, we do not find the word "didrachmae", a Greek coin twice the value of a drachma. We do find "drachma", "talents" or "dinarus" [pl: dinarii], all currency of the era. The last sentence of this allegory confirms the fact that it coincides with the "pure at heart" cited in the sixth blessing of the Sermon on the Mount. It is also in line with the sixth energy center of the body that we will cover within this segment. The message in the biblical texts is somewhat intact yet imbedded in other contexts, and so we will offer the parable of the Didrachmae taken from the New American Standard Bible.

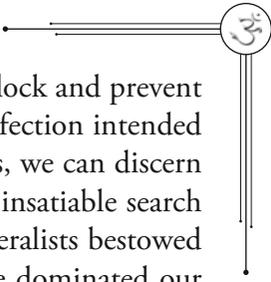
Matthew 18:23-35: "For this reason the kingdom of heaven may be compared to a certain king who wished to settle accounts with his slaves. (24) And when he had begun to settle them, there was brought to him one who owed him ten thousand talents. (25) But since he did not have the means to repay, his lord commanded him to be sold, along with his wife and children and all that he had, and repayment to be made. (26) The slave therefore falling down, prostrated himself before him, saying, 'Have patience with me, and I will repay you everything.' (27) And the lord of that slave felt compassion and released him and



3

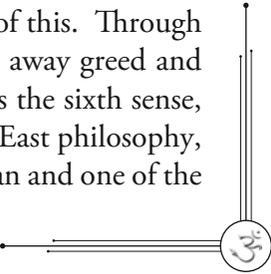
forgave him the debt. (28) But that slave went out and found one of his fellow slaves who owed him a hundred denarii; and he seized him and began to choke him, saying, 'Pay back what you owe.' (29) So his fellow slave fell down and began to entreat him, saying, 'Have patience with me and I will repay you.' (30) He was unwilling however, but went and threw him in prison until he should pay back what was owed. (31) So when his fellow slaves saw what had happened, they were deeply grieved and came and reported to their lord all that had happened. (32) Then summoning him, his lord said to him, 'You wicked slave, I forgave you all that debt because you entreated me. (33) Should you not also have had mercy on your fellow slave, even as I had mercy on you?' (34) And his lord, moved with anger, handed him over to the torturers until he should repay all that was owed him. (35) So shall My heavenly Father also do to you, if each of you does not forgive his brother from your heart."

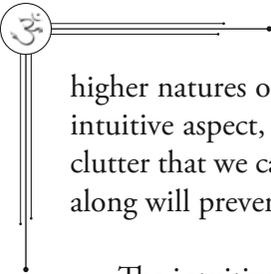
Before we continue with this parable, we would like to cite another statement that the Master made in Matthew 6:14, as He taught us to pray: "For if ye forgive men their trespasses, your heavenly Father will also forgive you." In other words, before we go into a meditative state, we must first honor all life and have no issue with it. This is an Eastern philosophy that Jesus learned to understand. As He so often reminded His audiences, we must be clean on the inside, not just on the outside. If we were to truly grasp the depth of these words, we would understand the notion of selfishness. Having an unforgiving nature will not enhance individual or collective consciousness. When we observe our modern society, we see greed and grudges in all directions. Because of this, we deem it as normal, and it is not. This world could be graced by the presence of great beings if we initiated the shift toward spirituality. Our unwillingness to release and allow all things the same passage precludes us from achieving our greatness. We use the word greatness because we are perfect. In Matthew 5:48, the Master Himself so stated: "Be ye therefore perfect, even as your Father which is in heaven is perfect." If only we could see this in ourselves and share it with all those around us, there would not be the abuses we witness today in this world. We are conditioned to not see ourselves in this light, and we are taught that such attitude is pure arrogance – when it is not. If we live in and with the concept of self-acceptance, there is nothing else available for us to be.



We have the unique talent, through choice, to block and prevent ourselves from being what the higher energies of perfection intended for us in this world. Among the self-erected barriers, we can discern greedy attitudes, the worship of our bodies and our insatiable search for wealth. Those are the gifts that the scriptural literalists bestowed upon us for the last sixteen centuries, and they have dominated our society through massive insecurities and fears. Our bodies were created as temples to the living Creative Principle that is within each of us. Now it appears that we are beginning to feel the frustration of being blind and being led by the blind, and we are very close to falling in the ditch. This parable is about acceptance and forgiveness, no matter what the situation may be, and it must be offered from our hearts – not just our minds. If it is from our minds only, it is not real or true. In short, it can be called a lie. If it is from our hearts, we not only honor the Master, we also honor the Creator – and ourselves as well. In the Book of Matthew, Jesus often talks about keeping our hearts clean and open to the material reality of life and to others in our world, no matter what their belief system is. If we condemn others for their faith, we are no better than the slave who could not forgive the debt that another owed. At that point, we become the slave of a darkened heart. We remind the reader that Matthew’s chapter is about our physical environment and how it may hinder our growth, should we get ensnared in it as we have. He is telling us that life is our greatest teacher and our greatest treasure, showing us how to work with and to handle the higher energies that are available to us, if we would only just use them.

As mentioned earlier, the sixth parable coincides with the sixth energy center of the body. This center represents self-reflection and encompasses the sixth sense. How can we retreat into our inner chamber when we do not like what is inside us at the time? This is why true forgiveness is so important to the emotional body. We do not really want to look at ourselves for who we are. Most of us do not know the who, for we only know the “what” we have become. Belief in our external perceptions has made us a gift of this. Through self-reflection, we clean our own house by sweeping away greed and selfishness. As a result, we open to what is known as the sixth sense, and there is no other way to accomplish this. In Far East philosophy, this sixth center is known as the third eye of the human and one of the

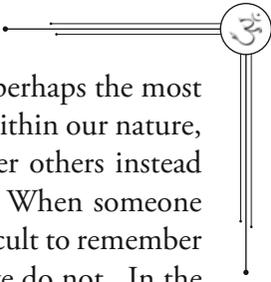




higher natures of the species. It is intended for the proper use of the intuitive aspect, or cognitive and precognitive expression. The inner clutter that we carry within us and known as old baggage that we tote along will prevent us from reaching this state of being.

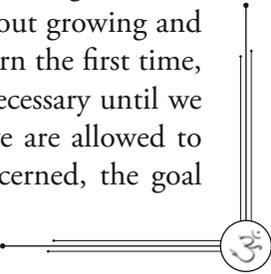
The intuitive sense is denied more often than not and is generally considered as unreal and not possible. Simply put, it may be known as the inner learning, or inner tuition, giving us the understanding of Being and the metaphor of the Ark of Covenant going before us. However, when taking into account the material viewpoint that permeates us, we are unable to learn much more than the attributes of the physical world and thus, it blocks us from wanting and absorbing the spiritual lessons that we could easily learn. Higher lessons are achieved by using higher understanding of physical events. Because we deny the existence of a higher realm, we are, in a way, cut off from Spirit and higher principles. To willfully separate ourselves from such divine aspects could even be defined as a sin. The present world is beginning to show higher levels of interest in this particular arena as it surpasses the growth of the technology fields of the 1970's. In turn, it tells us to be aware that, if filled with the heavy vibrations of life, we would follow the prospect of hoarding everything we can. That brings us to greed, the "sin" that is related to this very parable. Over the years, in one way or another, we have become addicted to it simply because, no matter what we may have, we always want more of it. This temptation has brought us to a life of selfishness rather than one of true love, compassion, and sharing with each other.

Ironically, if we were to apply the lessons intended by greed, we would certainly lean toward forgiveness and varied levels of selflessness. Our teachers in life are always the obvious, and the lesson is its opposite. As an example: with greed, the lesson is giving and being merciful, and that creates the pure in heart mentioned by the Master in His first sermon. In turn, the opening of the Eastern third eye brings us clarity and lightness of being. It is emphasized in this parable, but sadly enough, we have not arrived at that point yet. Actually we have, but we do not yet trust this level of being and/or sharing with each other. It will come in due time, according to the current indicators. When we discuss forgiveness, we must also include forgiveness of self. Indeed, if we are unable to forgive ourselves, we will never be able to



forgive others under any circumstance. Today, it is perhaps the most important factor affecting and expanding the greed within our nature, and we find ourselves in a tug of war for power over others instead of being flexible enough to end the one within us. When someone forgives us – for whatever reason - is it really that difficult to remember that it is our turn to forgive others? In most cases, we do not. In the process, we become selfish and it becomes part of our nature, as it fills this particular chakra with the darker energies of life. There are many beneficial aspects to being a forgiving person. The major one is that it will lighten our inner burdens. It gives us higher levels of clarity within our own parameters, our own Being, and with the flow of all life. It also increases our degrees of compassion toward one another, while decreasing our desire to control and to take from others for our own personal satisfaction. If we were to apply this globally, we would have a world filled with sharing what we have. We would respect and live the truth that all things will return to us in a very positive sense. This simple act alone could conceivably take us toward a more peaceful world and environment.

My perceptions also indicate that greed, a very human condition, has forged a world whose vision is within a quite limited perspective. We have mentioned that we have learned to look through the eyes of right and wrong because of this perpetual need to be number one or to be first. This obsession with the need to be first or to be right would eventually mean that the rest of the world must be wrong or below one's stature. That is far from the truth. To see the world only as right or wrong will make us stray away from the very reality of life. The fundamental principle to remember is that all things happen for a reason. Spirit generates them as lessons, so that we may learn to understand that we can indeed do things differently. If we were to grasp this concept, there would be no real wrong. It would merely be an event free of judgment, and discernment would come to life in us all. It would be regarded as simple lessons in the truth of who we are. Philosophically, how can there be anything wrong with this notion, as long as we learn and grow? Is not life about growing and understanding? On the other hand, if we do not learn the first time, the same lesson will be repeated as many times as necessary until we get the right idea. When we do comprehend it, we are allowed to move forward. As far as the above parable is concerned, the goal





of the lesson is to give and forgive others – and ourselves. When we wisely give and willingly share, as portrayed in this metaphor, it mutually expands form. Money becomes less important while the human gains more significance, and we unfold into perfection, as the Master stated.

THE WOMAN

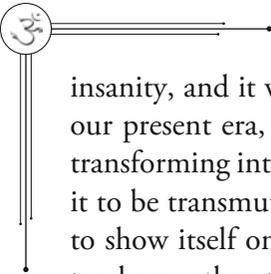
We have finally reached the last parable mentioned in the Nag Hammadi Library, and the last of the energy centers that give us life. In the 6th century BC, Lao Tzu said: “He who knows others is wise; He who knows himself is enlightened”. The seventh chakra, or the crown, is the seat of wisdom, of self-knowledge. It is the realization of non-duality and one’s own real self. It opens us to the true oneness of life, the universe, and the Creative Principle itself, as we recognize that it is within us, and not outside. We are now in a life free of burdens and worries. This is not only the seventh center, but the seventh blessing from the Sermon directed at “the Peacemakers”. It is the crown, the illumined mind of the Being. In this pure, undifferentiated cosmic energy, we find the unification of the feminine and masculine aspects, portrayed by “The Shepherd” and “The Woman”, and eternalized by the union of Jesus and Mary Magdalene into a single nature ending the symbol of duality forever. How can we reach this spiritual summit when our minds and thoughts are wrapped in a fog of indolence residing, as Buddha expressed it, in a tree filled with chattering monkeys? In reality, this indolence toward our emotions is generated by the emotional fear to which we are all conditioned on some levels during our childhood years, and in particular, the fear of emotional rejection that is as old as humankind. Because of the lack of education on the subject of our emotions, we have not truly learned how to handle them or to work with them. In most instances, we stay away from them, as we operate from our minds, or half of the true nature of human form. The result is that we do not operate from a soul level. To the point of being repetitive, it is again the consequence of 1600 years of conditioning, during which we have been told that God does not live in our world, that It resides at a different address. That is falsehood at its finest, and it has created a general sense of unworthiness. It has a disturbing effect when we have the opportunity to experience true love, in that we are unprepared for



the events that will come along with it. To have this experience, we must look at all the insecurities we encountered that were given to us by others through the years of our lives as we carry them forward.

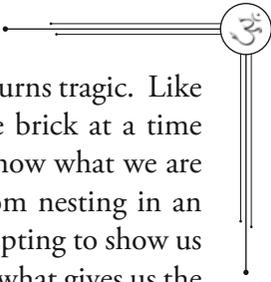
Consciousness is being free of all the illusions of life, the material world and the things that bind us to what we believe to be reality. Consciousness is living totally in the present, with the past and future having no effect on it. It is being free of what we understand as linear time and the thinking associated with this concept. No matter what the wondrous benefits may be, ignorance of or disbelief in such a blissful state has made us quite lazy in this matter, and very few make the effort required to attain this level of Being in consciousness, as we learned in the Lamps of the Virgins. Our minds are in slow motion when it comes to higher realms, perhaps because we are not sure of what we are to do. If we were to be mentally indolent, it would stand to reason that it would spill over into our physical lives, and it would eventually become part of our nature. The lethargy of our thinking process allows the mind to wander aimlessly with any kind of thought, and it ultimately burns up mental energy to no purpose, thus the feeling of being tired or the sensation of getting old in the physical sense of the word. Conversely, if people with a certain level of dedication would be willing to learn with practice and patience, they would eventually know who they really are in their nature. They would learn that they are a spiritual human presence in the material world – the only living creation that has this ability. Once we reach this irrevocable understanding, it means that we are free from the control of the world and its effects. Instead, we are the “peacemakers”. We are in control, through the spiritual passive nature. When we teach our minds to be subservient to self, we become the first cause, and life becomes the effect. The first hurdle should be to stop our minds from overrunning us and making us too sluggish to become the helmsman of our fate while being present in the moment. In truth, that is the only place where we may be at any given point in time.

If we were to work at it, we could easily become a true being of pure consciousness, but only through a journey devoid of conditions. The conditions in this world are lessons attempting to lead us toward that very goal. They will be repeated until each of us has reached this personal level. If we do not, the ego will drive us into varying steps of



insanity, and it would appear that it is indeed taking place today. In our present era, the egoist and egotist mind is no less than a cocoon transforming into a butterfly. It could destroy us all if we do not allow it to be transmuted into higher principles. Currently, it is beginning to show itself on a global scope and in all societies. There are many teachers, other than myself, who are noticing and proclaiming this very same notion. We and all of humanity have yet to grasp its deeper implications.

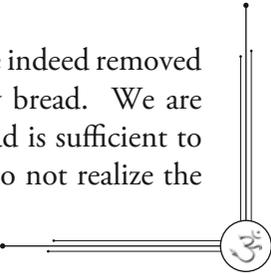
This is another of those parables that has been shifted somewhat from the original intentions of the Master and has never been emphasized in the Christian lesson plans. In my search for truth, a singular subject has always brought on perplexity. If the Bible is truly the word of God, why has it been so distorted and changed for the sake of power and control of the masses? Why have we removed so much of the truth related to the energy dynamic that we each carry within us and that the Master so often mentioned? Why do we continue to follow the path of blind leaders who take us toward a “punishing God”? It has considerably diminished our spiritual and energetic capabilities. Do we need more natural disasters to bring us together? Sad to say, but it seems we do, because very few of us truly cherish life for what it is intended to be. Let us now offer the parable that can be found in Luke 13:18-21: “Then said he, Unto what is the kingdom of God like? And whereunto shall I resemble it? (19) It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it. (20) And again he said, Whereunto shall I liken the kingdom of God? (21) It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.” Only a peaceful mind would be able to absorb the first part that pertains to the faith of the tiny mustard seed. The lesson is that if we have this level of faith, we can grow to incredible greatness. We are speaking of the spiritual acceptance of greatness rather than the ego-based physical greatness. We place our faith mostly on the material side, and it is that illusionary world that will be eroded by the storms of life. The higher vibrations of the cosmos will be untouched, as the Master has so often proved. We say that good things come in small packages, and we can be assured that the allegory of the mustard seed is one of them. In our present societies, it is amazing how a small



event can be twisted into a huge affair that too often turns tragic. Like the growth of that tiny seed, our lives are built one brick at a time until the whole house is completed. Do we really know what we are building, or why we prevent the birds of the air from nesting in an otherwise peaceful surrounding? The Master is attempting to show us that God is the honored guest in that house, and it is what gives us the greatness of a spiritually oriented human. The physical side offers us only the illusion generated by our own personal Satan, master of ego minds and mentality.

A man carelessly threw a small grain in his garden without realizing the potential of the tiny seed. Allegorically, is this not what we do with our bodies? Do we not carelessly subject them to unknown and sometimes hostile environments without considering their prospective greatness? If we were to combine the physical and spiritual parts and water them with the purity of the emotional aspect, would they not grow into the wholeness of the true self-realized nature, as intended by the Creative Principle? Life is not about what we build with our hands, but what we build with our spiritual self. This brings us to the second part of the parable relating the story of the woman and the leaven. Once it is mixed into the meal – the body - we cannot see it as we see the mustard seed and its concept of true faith – instead of the false faith that we have come to know. Leaven expands. The metaphor of the woman is connected to our feminine nature, our emotional body, combined with the physical body to create wholeness of being, rather than the fragmented human we know today. Hers is the union of the higher and lower natures. We began this journey into the parables with the shepherd and have ended with the woman as mind and heart, or form and soul, bonding the energetic body into a oneness that can indeed create the peacemaker. We would be at peace with ourselves and the world, thus we would see life as it is meant to be rather than the illusionary life we have created. It would be an ambiance of pure harmony, a feeling that has always been within each of us. It is the crown, the I AM that the Master became.

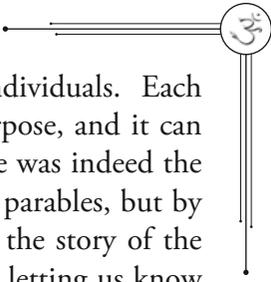
Since the incident in the Garden of Eden, we have indeed removed the spiritual leaven of consciousness from our daily bread. We are under the false impression that the flat material bread is sufficient to sustain our lives on earth. With that in mind, we do not realize the



weakening of our potential strength and accomplishments. Instead, we have replaced the leaven with illusions of the material world that are slowly destroying us and keeping us from being whole and touching the hand of Spirit once again. The feminine nature is the flexible side of life, the giving, sensitive side that may expand freely as of old. Our patriarchal way of living is coming to a close, to let the matriarchal nature merge with it and restore equality. The ultimate union will take place within us as the bridegroom arrives for those who are fully prepared for the journey.

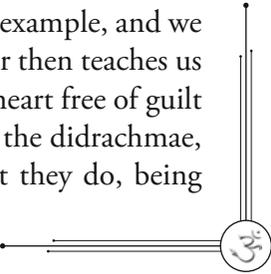
It is my perception that we have missed the true higher purpose of life by the way we have lived it. It appears that we have overlooked all the ancient teachings, no matter who the teacher was. We paid little attention – if any – to the legacy of wisdom they left us to follow. All we have done is to worship them as idols, and this is something that none of them would have desired for us to do. All they wanted was for us to understand the teachings and apply them according to our choice. How could we understand their teachings when all we did was worship their image? This external adulation precluded us from absorbing their messages, on the presumption that it was too difficult for us to apply them, as only they could. Because of this attitude, all the ancients emphasized the fact that we should not “worship idols”, including themselves, no matter what their name was or the belief for which they stood. They simply wanted us to change the world back to the original purpose intended by the Creator, in the form of “spiritually enlightened human form”. In my studies, I found that none of them desired that a “religion” be made of them. Had they expressed that wish, it would have revealed egos that were only interested in the seeking of power. The Christ or Buddha earnestly attempted to bring change and nothing more, a change leading us to the real God Archetype that is inside each of us. To worship It externally merely negates the higher purpose.

On the surface, it appears that we have not yet realized who we are. If we were to just meditate on each of the seven messages found in the Sermon on the Mount and reflect on the seven parables as well, we would find them as guiding lights to higher consciousness and the discovery of our inner Self. They are all lessons that should be applied as we walk through life among our peers. It is not about religion or



the external trappings. It is about who we are as individuals. Each of these biblical verses has its own message and purpose, and it can make us stand where the Master Himself stood. He was indeed the “door and the way”, not just by His words and His parables, but by the very example of His life. When He recounted the story of the shepherd and blessed those “poor in spirit”, He was letting us know that it was up to us and how we used our minds and thoughts to carry on our lives. He implied that we should use this powerful tool to recognize that we are poor in spirit and to subsequently find the path to higher purpose. Only our internal shepherd is able to help us in this matter. Looking outside for a solution will not succeed. The Master continues by giving us the concept of mourning and the parable of the seed. The mourning comes with the reality of change and releasing the past for a better future. This requires having the courage to make different choices and sowing the seeds of a properly directed mind and thoughts. By the same token, we must recognize that we planted the seeds, hence we must accept them as they fell and live with the harvest. It is a realization that may create the mourning process, but it is well worth the release of the dross for the more gentle higher possibilities of life. Our gradual growth will flourish if we follow the words, and if we do not seek external idols. We will become more gentle with ourselves and all things of life after building our foundation on solid principles, like a house built on rock. As we release and let go of the old and calm ourselves in gentleness, we begin to seek the truth of life. As it unfolds, we enter the field of perseverance, as in the lamps of the virgins. When we search for that truth, we become exhilarated with what we discover about ourselves. We genuinely desire to stay the course and persevere to the end of that wonderful journey.

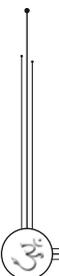
Next, the Master opens the idea of being merciful through what we have sowed ourselves. He relates the story of the wage of the workmen to emphasize the notion of equality. Philosophically, we earn our personal wages by our very thoughts and actions and how we interact with life and events. If we are merciful with ourselves and others, we grow by the standards that He set for us through His example, and we begin to operate with the higher purpose. The Master then teaches us that being pure of heart is the best quality, for it is a heart free of guilt and burdens of life. This leads us into the parable of the didrachmae, wherein we are taught to forgive all others for what they do, being





subsequently able to live in true equality. The last message that we find in Matthew is that we cannot be peacemakers if we do not seek Truth or are not pure of heart. These are the keys to the parable of the woman and the feminine energies of life. It tells us to allow Spirit to grow within us at its own pace. Once we shed the body, we find ourselves in our true energetic form. This is where the Christ directed all His messages. It is at that moment that we find what we have laid up for ourselves. It is here that all things said and done in a lifetime are weighed. The Master wanted us to realize that we do not have to wait in a defensive state of mind, but we can prepare ourselves at any moment in time. He is telling us that it is better to live spiritually while in our earthly shell, for with this approach, there is truly no death. He deeply desired for us to know that it is more important to live from the spirit/soul and not the body.

There is so much to offer from the Master in the Book of Matthew. Like Isaiah, it could be a separate book unto itself. We chose the Sermon on the Mount and the seven parables as very important keys to give us insight into our physical world. If understood and followed, these keys would simplify our lives and the world would be a more peaceful and beautiful place on which to live and thrive. We could recreate the Garden of Eden right here on earth and have heaven on our planet rather than located in some unknown galaxy. It is up to each individual and it may be done one person at a time, by living through our hearts, sharing true love and compassion for all living things. That truly would be heaven. Now that we have explored the physical side, we will move on to the Book of Mark who leans to the mental side. It offers the Master's instructions from a different light, in that it will give us a better understanding of the cerebral aspect of life. It will teach us how our gray matter works when imbued by higher thought patterns of life, ultimately giving us an experience in freedom within our personal temples.





The Book of Mark

“Our life is what our thoughts make it.”

Marcus Aurelius, Meditations (2nd C.)

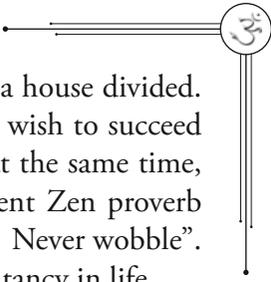
In the New Testament followed by modern religion, the Book of Mark is the shortest of the four Gospels. Was Mark less talented than Matthew, Luke or John? Did he have less knowledge on the life of Jesus? That is not necessarily the case. According to the names listed in the Book of Matthew, we do know that Mark was not a direct disciple of the Master. In the year 591, nearly six centuries after the fact, Pope Gregory the Great (c.540-604 AD) arbitrarily removed half of Mark's writings from the Bible. During the same approximate period, he also purposely denounced Mary Magdalene as a common prostitute and made his edict part of the church teachings. We brought this matter to light in the history portion of this book. This grievous calumny shows the biased mindset of the church founders. According to theological history, it appears that she was an unnecessary competition in the plans set for a budding, powerful organization. The high prelates desired to eliminate any “competition”, especially in the days of early European explorers. As we previously mentioned, Mary Magdalene was considerably instrumental in the forming of the Gnostic Path, and its doctrine was incorporated into Christianity, as were the other three early branches. The primary question is: what was in the Book of Mark that the Holy See did not want the world to know? Could it have been information concerning the true relationship between the Messiah and Mary Magdalene? This is clearly an interesting matter for an investigative mind because so much has been hidden or destroyed by the early church founders. In fact, we never find hard proof on this subject – at least not yet. However, there are other texts, in other parts of the world, that do make mention of a relationship.

Let us concentrate on the wisdom and the words of Mark and the powerful message they attempt to convey through the truth that

is contained within his gospel. It focuses on the mental or thinking aspect of the human form, viewed as the second phase of being a spiritually oriented individual. He emphasizes the ability we have to attain this goal in our lifetime. Did the Master not say that we should be single in purpose? Was He not directing us toward that very path? This is another of the prominent features of our own Holy Trinity, and it is the guiding essence of this concept. We can even say that it is the most important aspect of this inspired journey into the spiritual nature, for it is here that all comes into realization. It is here that spiritual attainment occurs. It is here that health or ailment is created, depending on how we manage this phase of our being. It is here that the garden flourishes or decays. It is where Genesis tells us that we know the difference between good and evil. It is the realm that separates us from the rest of life, where we find the inner room of prayer, so often mentioned by the Master.

As humans, we are the only specie that has the ability to realize and comprehend life. This is not a capability that you will find in a plant, a rock, a cat or a dog. Only we have the rare gift to think and create thought. We even have the blessings of a memory, wherein we categorize previous events. That can be the greatest boon or hindrance to the mind, at least in the way that we process this ability. In essence, it is the steering mechanism of life. Thoughts are very powerful, since they bring us whatever we desire, even adverse results or those we do not wish for ourselves. Indeed, they are virtually a magnetic force that may attract whatever energy that matches its vibration at any given moment. In other words, they are the very foundation of our lives. It is written in the Gnostic Gospels or the Dead Sea Scrolls that a single thought has the power to shake heaven. Imagine for a moment what the collective thoughts of all humanity must be doing now, with all the anger and frustrations that we are emitting into this level of reality.

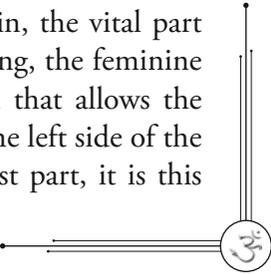
This is one of two areas in which we must be single in purpose in our lives if we ever desire to achieve what we define as self-mastery. We will cover the other in the next chapter: the Book of Luke – our emotional body. When the Master tells us to “keep thine eye single” or to be “single in purpose”, He is primarily talking about the realm of thought. As an example, if we want success, we should focus on it and

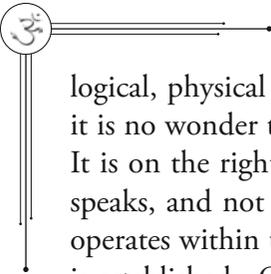


not think about failure at all. If we do, we are now a house divided. Most of us tend to live our lives between an earnest wish to succeed and a fear to fail. We cannot go in two directions at the same time, even though it would appear that we do. An ancient Zen proverb tells us: “When you run, run; when you walk, walk. Never wobble”. Going in two directions at once is the wobble or hesitancy in life.

If we are single in purpose, however, we will be able to harness the true power of thought, avoiding an experience that we really do not want. It is thought that indeed truly creates our lives and all of life. We must keep in mind that it also has the power to destroy it. We find this dilemma in the Book of Matthew, in the excellent symbolism of the good seed, the bad seed and the tares. Thoughts are what make us hold on to the past, or they can assist us in the idea of releasing it so that we can taste of new experiences leading to the higher aspects of self. Even though it is the shortest Gospel, it has the greatest impact on all of us. It is where the learning takes place, whether in books or in experience. It is the mind. It has the power to operate in higher consciousness, and obviously the lower physical life. Here lies the thinking process of the ego, the seat of the illusion of life. It is where our Spirit-given attributes come together for us to use, and about which we know very little.

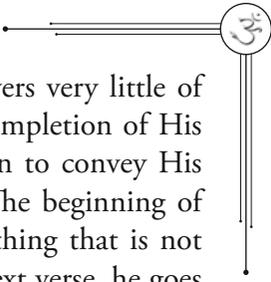
Conversely, we seldom use the full potential of this quite powerful storehouse, for, as Einstein once said: “we use less than ten percent of our total ability”. In a world that has become more intellectually complex than instinctive, we have learned to use and overuse our analytical talents and very little instinct. This ability to analyze may be necessary at times, but only under certain circumstances. Even though we were created as individual thinkers, Spirit did not intend the sole use of analysis to determine our fate, as we mostly do now. In truth, if we only analyze, we do not realize. Instead, we curtail, distort and even stop our spiritual growth, reducing our lifestyle to the level of the first three energy centers. With such a mindset, we have all but removed the functions of the right brain, the vital part that contains the creative side of thought and thinking, the feminine side of the mind. It is the right side of the brain that allows the flow of higher consciousness. We can surmise that the left side of the brain compelled Cain to slay Abel and, for the most part, it is this



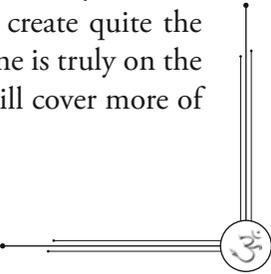


logical, physical side that we use now. From all that I have studied, it is no wonder that it is more difficult than ever to truly know God. It is on the right side of thought - of heart and emotion - that God speaks, and not the physical mind. The right brain is how the soul operates within us, and where communication with the higher realm is established. Our thinking quality is also the seat of consciousness and the crown, or the highest characteristic of the human. To reach that elated degree of wisdom means that the left and right side must operate as a cohesive mind creating wholeness and oneness. Based on our individual past, this wisdom can be sturdy or faltering. It is a choice, and it is all in how we see our past, or how our individual pasts may bind us to old thoughts and to yesteryear. Again, the choice we make can be a valuable teaching tool, or it may obstruct our path.

If we were to read Mark's entire dissertation, we would realize that there are many differences in the way the Master's words are phrased, as compared to the other Apostles. Each of the four Gospels offers us a different interpretation fitting the varied parts of life and the human interactions that take place. We will introduce them as they apply to us. These variations clearly depict the other aspects of the human experience. Each shows us how to reach a higher level of life, and with Mark, it is the mind, the main path of life. When we set our goals toward the higher levels of attainment or enlightenment, we must expect to be faced inwardly by a variety of experiences, through our own choice. Even if we are not aware of this journey, it helps us to know that reaching for a better state of mind, a better being, is the purpose of our presence on this earth. We would also like to remind the reader that Mark was not one of the Master's Apostles. The reason the early organizers of the Bible chose his gospel is somewhat of a mystery, but there are no accidents, and Mark's writings do indeed apply to mind and thought, thus creating a noticeable balance in the New Testament. We will now discuss the creative usefulness of our greatest physical tools: our mind and thoughts - the steering mechanism of life. It is the guiding energy that not only controls but also influences all that we do - directly or indirectly - in our lives. It is up to us to determine how we use this little known and misunderstood tool. We may lift our lives into self-mastery or we may reduce and maintain them in the lower forms, through the use of this attribute that is the courier of thought and the magnetic impulses that we produce.

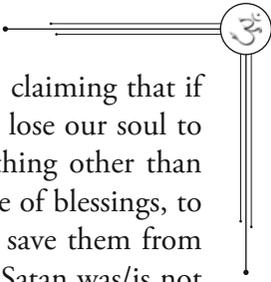


As do the other gospels, the Book of Mark covers very little of the life of Jesus. It relates His life only after the completion of His education and His return to Israel, where He began to convey His messages to the people. Mark 1:1 opens with: “The beginning of the gospel of Jesus Christ, the Son of God”, something that is not commonly stated in other religious works. In the next verse, he goes directly to a prophetic quote from the Book of Isaiah. In Mark 1:3, we read: “The voice of one crying in the wilderness...” We have accepted or have been conditioned to believe that this biblical quote is a reference to John the Baptist, but it is not necessarily the case. From a symbolic metaphysical perspective, it is the voice of consciousness that is crying out, begging to be heard in the wilderness of mind and logic. Very few pay heed to that still small voice, or it is simply ignored when it speaks to us. In some faiths, the advice is: “Be still and know God”. In this case, being still is to empty one’s mind of the prodigious amount of material thoughts we generate. It is in fact the best way to hear the voice of higher thought, God or consciousness. Let us continue with Mark 1:12-13: “And immediately the Spirit driveth him into the wilderness. (13) And he was there in the wilderness forty day, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.” Pondering over the first verse, we see that Spirit drove the Master – or impelled Him – to go into this hinterland of mind and thought. We learn from this that Spirit – or the internal nature soul – will always impel a person through spiritual moral pressure that has little to do with physical morality. However, one will surely lead to the other, if the inner self is subsequently free of selfishness. On the other hand, life – or the external side – will compel a person, sometimes relying on force. We now define these actions as being impulsive or compulsive, both of which we carry too far where it concerns life. As the Master demonstrated, nothing should be carried to the extreme. It is always about the balance of energies, and it can be attained through the use of moderation in all that we think and do. It is not to be confused with spontaneity; yet, the Master was indeed a very spontaneous individual, as is the Creator. Spontaneity without focus may lead one into detrimental situations and create quite the dilemma, especially if one is physically inclined. If one is truly on the spiritual path, it offers a different perspective. We will cover more of our spiritual nature in the Book of John.



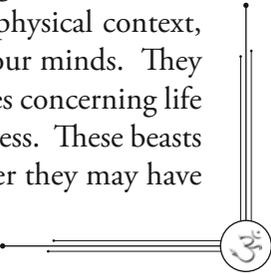
As we have discussed in many segments of the previous chapters, we could all learn to follow this inner nature of being more than we follow the outer physical temptations. If we follow only the whims of the body – our soul’s vehicle – life is in control of us rather than the soul. Deductively, to be impelled is a message from the higher self, while to be compelled stems from our illusionary physical urges. Further, for learning purposes, no one – not even Jesus – should ignore the experiences generated by our outer environment. Thus came the journey into the wilderness. We have already learned, in the Books of Isaiah and Matthew, that the external events of our life are the teacher. It was inevitable that Jesus was meant to experience and to be warned about the tribulations of life, so that He could understand the human condition He would face. By absorbing this, it would make it simpler for Him to teach us how to overcome the mental stumbling blocks of physical life and in the way that we respond to life itself. That metaphorical wilderness is the mental nature of self. Satan’s taunting is the egoistic aspect that whispers to us to go on with our thought or action without considering others or eventual consequences. In addition to His exceptional abilities, His excellent education in the Far East and in the higher aspects, the Master had to apply His accumulated knowledge onto our earthly external environment before He could begin His true mission. Considering the level of power that was to be bestowed upon Him as a human, it made a great deal of sense. Perhaps we should remember that we too have the very same potentials as He had. Within the same thought, we are told that Jesus the Christ was God in the flesh. Deductively, would this not reveal that, with the temptation by Satan, God was tempting Itself again, as in the Garden of Eden? Why would God do this? By Its very nature, It would not. We will attempt to explain this as we progress in this chapter dedicated to the mind, an attribute that is so very important to us, for it shapes our lives toward greater or lower experiences.

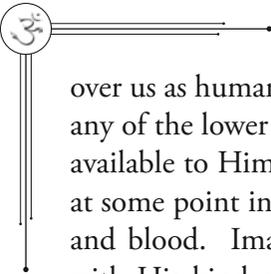
Let us examine for a moment the myth of a Satan that religious conditioning would have us believe lurks in the shadows of our lives. It is mostly portrayed as a horned, red creature designed to torture us for all eternity if we are filled with sin. This is simply not the case. Why would our Creator fashion Its own nemesis as an “equal”, one about whose defeat was not certain? Why would It then use us as a bouncing ball between two distinctly different realms? This man-made mental



pugilism was designed to instill fear into the masses, claiming that if we did not follow the canonical doctrine, we would lose our soul to this evil being. The early church founders did nothing other than replace existing superstitions with others in the shape of blessings, to move people into a man-made doctrine that would save them from this creature of illusion. It is indeed quite a myth. Satan was/is not a demoniacal entity as we have been conditioned to believe. When one studies the ancient Sanskrit, one discovers that it has an entirely different meaning. It is defined and described as the ego, the tempter, or external life. Satan is our ego, and it is what the Master faced in the wilderness, as we do in our own lives. Most of our struggles stem from the fact that the ego has control of us instead of us controlling it. To fear the thought that there is a red archfiend waiting to welcome us in his subterranean inferno is absurd by its very nature. It is nothing more than the ancient traditions of worshipping a volcano god or the great water god, and paying homage to them. If this were the case, it would mean that God Itself had a very evil side by the mere conception of and association with it. If we were to comprehend that only the temptations of the physical side actually attract us and how much our ego caters to the external, we would undoubtedly learn a valuable lesson, as the Master did. Herein lies the idea of Satan. The misguided side of mind and desires of life may overpower us, and in truth, that is indeed what they have done. We must recognize that God did not create this malaise. We are the culprits, for we do not exercise any degree of constraint in our minds toward the lower nature of self. Have we not all been taught that absolute power corrupts absolutely? This had to be inwardly clarified for the Master during His sojourn in the wilderness, hence there would be no question as to how that power would be used by Him, and for what purpose. It must be used only in service to and for others, rather than self-serving, and we know we can all get caught in that lower gear of self.

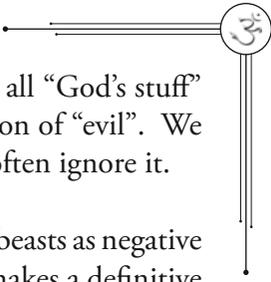
Mark tells us that Jesus was with the wild beasts during His time in the wilderness. Why would He be stalked by dangerous creatures? Again, we must elucidate this metaphor. In a metaphysical context, wild beasts were not the animals we may picture in our minds. They were the inner thoughts that all of us can have at times concerning life and self, and the concept of power and even helplessness. These beasts are produced by the physical ego mind and the power they may have





over us as humans. They are more like thoughts of greed or vanity, or any of the lower shortcomings with which we travel. Those were also available to Him, which He had to ultimately subdue, as we all must at some point in time. We must remember that the Master was flesh and blood. Imagine what temptations could be offered to a being with His kind of inner power, knowing His capabilities when fully aligned with the Creative Principle, especially if the temptations were to change life to match Him forcefully. Religious history proves that He did not succumb to this ordeal. He overcame it, and so can we if we choose to make this kind of journey.

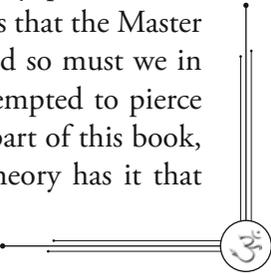
When Mark tells us that the angels ministered unto the Master, it was to His higher mind, to allow Him the ability to stay focused on the positive aspects of the higher energies of life rather than falling in the temptations of the lower centers. Like Jesus, during our everyday life, do we not fluctuate between the higher and lower thought forms? The angels symbolized the upper level of thoughts, to assist Him in overpowering the lower beasts roaming in the mind. It was His inner battle between good and evil, while maintaining the balance of the feminine and masculine forces, the two creative powers of the universe. On many occasions, the Master reminded us that no one is above the law. It applies to all of us, including Himself. He was the epitome of what each of us can become, but not until we have addressed and vanquished our lower demons. He was the embodiment of the laws because He balanced them and understood them completely. So could we, if we merely apply the higher principles of life to the lower forms. Spirit impelled Him because It needed to know if He could carry on the works needed on earth as well as demonstrate them to humanity. We should remember that Spirit does not need to prove Itself to us. We are the ones to prove ourselves to It. When we need help, did Jesus not tell us: "...and to him that knocketh it shall be opened"? We must show our worth, because we are tainted with impurities by our own choices in the life we have fashioned for ourselves. By the way, these are results of conditioning, and not human nature. These defilements are indeed the consequences of our continual vacillation between good and evil in everything we do, no matter what we may think or feel at the time. This exercise in fence-straddling is bound to make life more difficult. Were we to rise above this mental and emotional lottery, we would see life as it really is, while right and

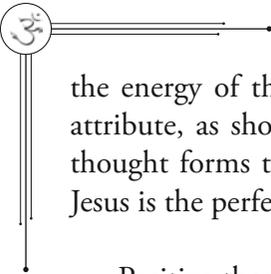


wrong would dissipate. When we recognize that it is all “God’s stuff” – to use a recent expression – we will negate the notion of “evil”. We have the choice to be single in purpose, and we too often ignore it.

In a sense, as we did above, we can define the wild beasts as negative thought forms, yet, as early as in Genesis, the Bible makes a definitive statement as to our knowing the difference between “good and evil”. Upon due reflection, we may ask: do we really? This may seem to be a ludicrous question, but when we honestly face our individual or collective situation and the events reported to us, we obviously must not, in view of what we do to one another. Whatever happened to the Master’s one wish: “...that ye love one another, as I have loved you” (John 15:12). Have we not repeated the same chaos over again for centuries? It is as though this “good and evil” preoccupation has become a natural characteristic of the human mind, yet it is not. Once again, it is a condition. From a metaphysical perspective, the original intention of life is one of innocence based on the idea of love. It is logical that, without that innocence, we would see things as “good” or “evil”. That is the original message. It depends on how we judge. We have chosen to shed the innocence, hence it is inevitable that we would revert to the “right and wrong” dogma. That is the error perpetrated by the modern human mind. If, within us and throughout our natural environment, we believe in God’s wisdom and goodness, evil cannot exist. Life is about learning the higher principles through experience, as the Master learned in the wilderness.

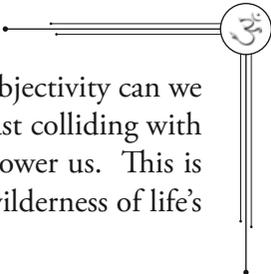
Our lives depend on two primordial forces that we defined earlier as the positive and negative energies, symbolized as YHWH in the ancient texts. They are the forces of creation that we find in Genesis 1:26 upon the conception of Adam and Eve. They operate in every facet of our existence, even in the thinking process that generates from our minds and thoughts. In turn, the latter create return action, and we interpret them as good or evil, as though they were the only two options. We function from minds that subsequently produce our experiences and our lives. They are the creative forces that the Master was earnestly learning to control with His mind, and so must we in the wild kingdom of our thoughts. Many have attempted to pierce the mystery of our mental maneuvers. In the early part of this book, we have learned the value of polar oppositions. Theory has it that





the energy of the opposite poles would also operate in our mental attribute, as shown to us by Mark. Thus, once the polarization of thought forms took place, they would now have creative force, and Jesus is the perfect example.

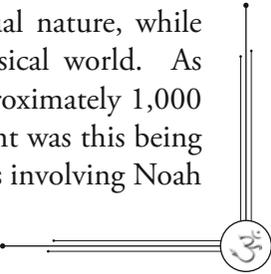
Positive thoughts are very easy to accept and offer ease of mind. The difficulty in our cerebral undertakings seems to stem from the negative thoughts that we also tend to produce. They are more designed as a balance for the mind than anything else, meaning that if we have the one, the other will surely follow. To acknowledge them is fine. However, to fight them is not the best way to handle them. Metaphysically, when the Master advised us to not resist our enemies, He was referring not only to humankind, but to ourselves and our mind. We simply must not feed these negative thoughts any type of mental energy. By the same token, we must not fear them either, for this automatically gives them power over us, since they are part of the harmonic flow of thought. The problem – and that is purely a matter of personal discernment – is that we deem them to be something unhealthy. This is our undoing, when in reality, they are the natural forms of thinking that we all experience. We all have these cerebral beasts, but we do not use them as a learning tool that can make us understand why they are present in our minds and thought streams in the first place. Generally, they are brought on by previous experiences. If we turn a negative thought into action, it is reasonable to determine that a general negativity will follow, merely because it is as creative as the positive mindset we possess. A look at the activities of life in general, and our own life in particular, should be proof enough. The point is not to resist the negative thought, but rather to allow for it as a balancing measure, and learn why it is there. If we fight any thought, good or bad, it slips into analysis, where it has a tendency to become magnified as we add the value of emotional energy to them. The solution is to allow the natural flow of the mind and bypass that thought by not giving it any significance. Is it not up to us to choose what to think? Further, the more we deal with the external, the greater the pull of the negative thought forms. This pattern will produce many struggles, and we will be fighting the beasts in the wilderness – our enemies. We simply need to let them be without allowing them to tempt us into action. At that point, it is time to become objective, and from this perspective, we can find where

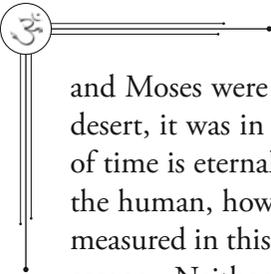


they originate within us. Only through the eyes of objectivity can we accomplish this. Generally speaking, they are our past colliding with our present. If we resist, they will persist and overpower us. This is what the Master learned while in the metaphysical wilderness of life's experience.

From what we have discussed so far, we can gather that inner struggles are usually in our mind, and when we give them too much importance, they become external actions. Considering our physiognomic makeup, we always have the potential to be pestered by the wild beasts. We then become distraught, losing our own power of self, and we tend to blame life. Having the power of choice between good and evil, we can expect the pull of negativity every time we feel a thought is bad. This stops us from being focused, and we are distracted by the physical side. It means that we surrender to the external world. If one were to notice, it is usually the physical side that engenders our inner struggles, but they are conceived in our minds. We must persevere in creating a better balance with the outer. However, it would be a mistake to attempt balancing the inner nature with the outer. It must be the reverse. We must balance the outer with the inner. Once it is done, we are the first cause and life is our effect. The Master had to know how to establish this delicate equilibrium – from the outer to the inner – and He did so during His period of temptation.

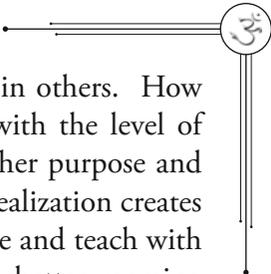
That period lasted for forty days and forty nights. This number seems to have a special biblical significance. To create the flood, it rained forty days and forty nights. Moses guided his tribe through the wilderness for forty years. The reason for these specific time spans is not completely clear, except in the field of numerology, a field that, in theory, intends to create a single digit solid foundation. If we add 4 and 0, the result is 4. As a numerological symbol, 4 is the rock, the foundation, the stability of an enterprise. According to the Scriptures, it took that long to accomplish the task. For Noah and Jesus, it was a test of their ability to stabilize within the spiritual nature, while Moses was attempting to stabilize within the physical world. As many scholars have speculated, a day to God is approximately 1,000 years, but there remains one question: in whose sight was this being done? God's or ours? We can deduce that the events involving Noah





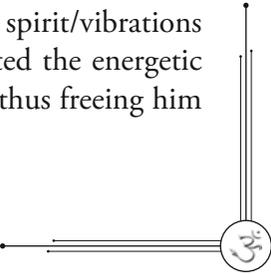
and Moses were in God's eyes. As for the temptation of Jesus in the desert, it was in ours, on physical terms. To God/Spirit, the concept of time is eternal but irrelevant, as time is linear in its movement. To the human, however, time is extremely important since all things are measured in this realm of limitation from which we seemingly cannot escape. Neither the Creative Principle nor the soul would recognize the specific span of a day as we do. Time in itself does not really exist, since it is but a reflection of mind from its source: the Self that is the reference point of all material things. This encapsulates the essence of the idea of time. Only in Genesis do we read that the sun rose and set, as an image of what we know as a "day". Nothing further is mentioned on that subject in the Bible texts. For that matter, according to the story of creation, there was no sun or light because nothing existed prior to that period. Deductively, it is a reference to cyclical periods. Metaphysically, we could define them as cycles of the mind that, in turn, create the cycles of life. The latter must be stabilized and balanced, or we are in continuous turmoil – as the world is now. Our thought streams generate this disorder, as thoughts continue to expand through our individual and collective interaction with life. Depending on our choices, we either develop or retract within. We move forward or we contract, yet in either process, we experience growth in knowledge, and thus, it is simply forward movement. In effect, it is what the Master did during His encounter with Satan in the wilderness. Even though we may not realize it, we do the same day in and day out. Once we learn to allow in our minds the natural flow of life with thought, our inner fight is at a close. We then become a creative force in our outer world, with full command, as the Master says we can.

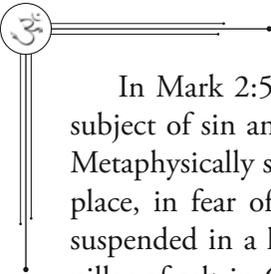
After the Master had begun His selection of the Apostles, He also began His teaching mission, and the people were quite surprised by His knowledge and His honest approach. It is so stated in Mark 1:22: "And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes." Metaphysical insight tells us that anyone who gains the full understanding of life and mind would have authority not only over self, but over life itself. This may come to any one of us once we completely grasp and accept our very own God nature imbedded within each of us since the dawn of creation. Even genetic science has revealed a recent discovery known



as the “God gene”. It is more active in some than in others. How could this be? Quite simply, it is commensurate with the level of knowledge and practice we have attained in the higher purpose and in comprehension exemplified by the Master. God realization creates Christ consciousness, and it allows us to speak, advise and teach with great mastery. At that point, we are past the idle chatter roaming within our mind or emanating from others. Upon reflection, it seems as though we have a fear of silence. That being the case, we offer nothing but idle empty words with very little expertise. The Master knew that. When we speak, we should do so with the authority of the Creator. We should also attempt to converse about subjects other than material life.

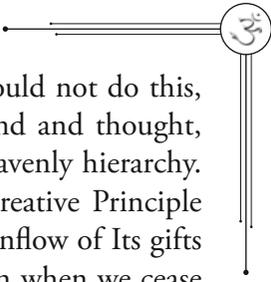
In the very next verse, we witness the Master’s first healing. Mark 1:23: “And there was in their synagogue a man with an unclean spirit...” If we refer back to what we explained in the Book of Matthew on the subject of the chakras, it makes it easier to picture an unclean spirit as a person that has overcharged the darker side of these centers. That is what most of us do with so much importance to the external environment. It is about a person so caught up with material life and the lower natures that it is no wonder he had an unclean spirit. None of us is exempt from being caught in the same situation. At that point, the Master shifted His energy, and the glow of a higher, healing vibration washed away the impure nature, curing the afflicted person. Of course, the amazed crowd perceived the event as miraculous. Remember that while in the Far East, Yeshua studied the subject of healing energies, and He further clearly told us, in John 14:12: “...the works that I do shall he [humankind] do also; and greater works than these shall he do...” It confirms that we have the ability to produce healing through Reiki energy work, but we must first heal our own natures before we attempt it on another. The Teacher suggested that very principle in Matthew 7:3, when He said: “And why beholdest thou the mote that is in thy brother’s eye, but considerest not the beam that is in thy own eye?” Through the New Testament, we find that the Master indeed had authority over unclean spirit/vibrations and the ultimate level of control. He merely adjusted the energetic body of this man to a more balanced state of being, thus freeing him of the burdens he had accumulated over his lifetime.





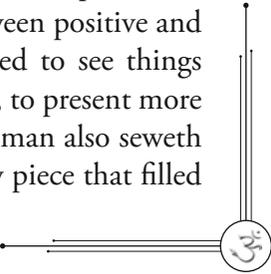
In Mark 2:5-11, we find Jesus confronted by the scribes on the subject of sin and forgiveness while He tends to a paralyzed person. Metaphysically speaking, paralysis identifies a human being frozen in place, in fear of moving forward, hence that person appears to be suspended in a lifeless world, much as Lot's wife who turned into a pillar of salt in Genesis. When Jesus tells the sick man that his sins are forgiven, the scribes exclaim: "Why doth this man thus speak blasphemies? Who can forgive sins but God only?" (Mark 2:7). I find this verse particularly interesting because many churches claim that they are able to do this – for a price. How? According to the above verse, only God can apply a definitive, final forgiveness, and the Master Himself confirms that doctrine. As part of the Bible teachings, the clergy of all religious organizations should be very much aware of it. The key is the price congregations pay, to include "dispensations" acquired through monetary donations, and that is a sense of false spiritual purity. Only the faith of the person may affect forgiveness as the God within hears and rewards in secret, as stated in Matthew 6:6. On the other hand, many of us think that Yeshua was God. Of course, this is correct, but then, according to the Bible, do we not also fit that description? We just do not realize this as an inbred choice.

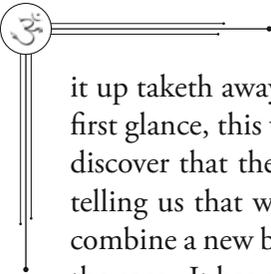
In Mark 2:11, the Master tells the sick man: "I say unto thee, Arise, and take up thy bed, and go thy way into thine house." Symbolically, the man's sins or erroneous thinking and his past were holding him in place, and he was unable to move forward with his life. Not unlike Lot's wife in Genesis 19:26, he was frozen in time and was living in fear of circumstance. We have all experienced this at one time or another. "Take up thy bed" is a symbol wherein Jesus tells the man to carry his perceived burdens rather than the burdens carrying him. The Unity Church offers a wonderful book called "The Metaphysical Bible Dictionary", compiled by Charles Fillmore. I will take the liberty to quote from their definition of "sin", since in my own studies in the Far East, I have come to recognize that both descriptions are similar. SIN: "Missing the mark: falling short of the divine law... Sin is a departure from the law of our being... The creatures of land and sea represent states of mind and they all are contained in the consciousness of every man [same as the symbol of Noah's Ark] Any failure on our part to exercise this dominion is a falling short, or a 'sin'". The "eternal sin" mentioned below is the belief that God is the creator of disease or



disharmony of any kind. The Creative Principle would not do this, but the humans do, because of their misuse of mind and thought, mistakenly believing that they are “less than” the heavenly hierarchy. So long as some of us stand convinced that the Creative Principle causes them to suffer, they close their minds to the inflow of Its gifts of health, peace and harmony. Our sins are forgiven when we cease to “miss the mark” and open our minds to the fact that we are heir only to such gifts. This is a very appropriate and accurate definition to know. True forgiveness from one’s self or asked of God must be respected on either side, and there is a silent condition: that the “sin” will not be repeated in the future. Recidivism will only increase an unpleasant frequency of life’s cycles. The Master confirmed this when, in John 8:11, He told the adulteress to “go, and sin no more.” The only burdens that we carry are strictly our own creation and are not placed upon us by God. We must realize that they are the results of the choices we make that bring the karmic return for balance. Jesus reminds us of this in Mark 3:28-30: “Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: (29) But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation [eternal sin]: (30) Because they [the scribes] said, He hath an unclean spirit.”

There truly may be no “unclean spirit” within anyone, for it is not the spirit that bears the burdens of life. It is the physical human that does. In this story, the individual’s mind was filled with negativity; therefore he had an unclean spirit as viewed externally. It seems to confirm the metaphysical notion of sin and how it is to be cleared. A church is not able to do this, no matter how much one donates. Most of us have experienced periods in our lives when we carried more negative thoughts than positive. That is what is meant by “unclean spirit”, and nothing more. If negative thinking was indeed the “sin”, we certainly would all be in trouble. It is more normal than we tend to believe. We are the ones who make an issue of it – not Spirit. The Creative Principle does not know the difference between positive and negative thought. It simply exists. We merely need to see things differently. Let us return to Chapter 2 for a moment, to present more clarity on the subject. In Mark 2:21, we read: “No man also seweth a piece of new cloth on an old garment: else the new piece that filled

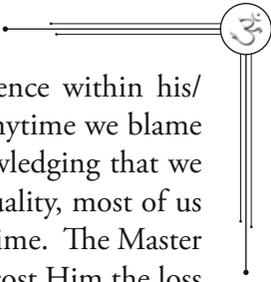




it up taketh away from the old, and the rent [tear] is made worse.” At first glance, this verse has a tendency to leave one perplexed. We soon discover that the Master is really talking about belief systems. He is telling us that we will seldom find an easy path when attempting to combine a new belief with an old one, and it has been true throughout the ages. It has caused much turmoil within the human form because we hold on so tightly to the old. We are following the same pattern in our present era, when new mass pressures are being applied by the cosmos to bring a new belief to an old and dying system. Yet, we are not able to release the old, and integrating the new creates a greater tear in our thought form. We see struggle in every direction, created by human generated events, and we also see natural disasters as a result of individual and collective mental conflicts.

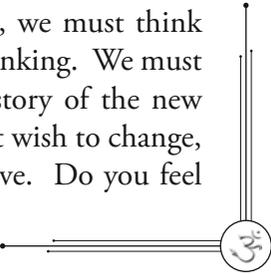
It is during these times that we could turn things over to the higher energies or Spirit, and stop fighting our own selves. Unclean thoughts are the most prevalent detriment we may have in our lives, and we do not know how to eradicate them. We must simply continue the course of our works, realizing that we laid these unclean thoughts in place, but we should not allow them to carry us. We are supposed to rise above them, not wallow in them. In the days of Jesus, most believed in Him for the example He showed the people in words and deeds. It was that belief that allowed Him to achieve what He did with and toward others. He gave them the necessary knowledge required in that era through most of the healings He performed. They were feats of mind over matter, the power of self in union with Spirit. His purpose was to convey the comprehension of the knowledge He had acquired in the Far East – the old lands – and to extend the teachings of the Ancients to the whole world. This signified that a major change was essential for all, and we clearly see what was done with this new information. Those in power at the time were afraid. Today, would it happen again if Jesus the Christ reappeared? Would He not be challenged? Do we expect Him to look the same as He did? If He did, would we recognize Him? Most would not, for no one has an exact, true physical description of the Master. We only carry an assumption within us.

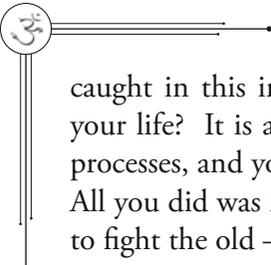
To resume, “eternal sin” is about a person perpetuating his/her own unclean spirit by thinking that it is God’s fault, and refusing



to accept responsibility for his/her personal experience within his/her own mind and thoughts. It is safe to say that anytime we blame another or our circumstance, we are actually acknowledging that we are not in control of ourselves and our lives. In actuality, most of us do not realize what we are doing in that moment in time. The Master fully demonstrated personal responsibility even if it cost Him the loss of His physical life. We have been conditioned to believe that if we blame another, we have no part in it. We certainly do! When we cease placing blame, we assume accountability for our lives. At that point, there is no one in charge of the individual except him/herself. Please allow me to relate a story that I told in an earlier chapter, a story that profoundly affected the rest of my life and again seems to fit the subject at hand. A Tibetan monk once said to me: "What if the one you call God heard everything that you thought and considered what you were thinking as a request to do something for you? Would you change the way you think?" My reply was yes, and he said: "Good, for that is the truth of things". In Chapter 6 of the Book of Matthew, we are reminded that when we pray, we must go into our inner room and do so in secret, inside our own mind. The Master also told us that there is no need to ask, for it is already known. How? Does it emanate from our very thoughts? This is the only way that Spirit could know. Our soul hears it in secret and rewards in secret. We all tend to think that a reward is synonymous with gifts of material or monetary value, as an example. "Reward" in this case is our thought and the return action it generates. It is that simple!

Now ask yourself if you would answer as I did. If the answer is yes, you would now know the root of the issues or situations within your very own life, issues being perpetuated at every turn because of the cycle of the mind and the thoughts within these cycles. They are being achieved by the continual mental channel that the person either does not want to change, or does not know how to change. All thoughts are alive unto themselves, for they too have a vibration that is unique to them. It is movement, whether we choose to think so or not. It is life. To create a changed outcome, we must think diversely and make different choices with the new thinking. We must also consider what the Master taught us with the story of the new patch on the old garment. If we are unable or do not wish to change, we become stagnant as the paralytic mentioned above. Do you feel

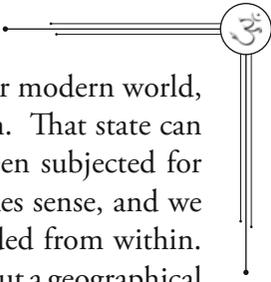




caught in this inert dimension? Would you truly desire to change your life? It is as close to you as a change of the mind and thought processes, and your life instantly escapes from that motionless aspect. All you did was merely shift your thinking, and you remembered not to fight the old – for it will grow.

In the Book of Mark, the overall message conveyed to us by Jesus was to be aware of what we are thinking at all times. We must learn, and even anticipate, what our thoughts are generating. As the old adage goes, one bad apple will spoil the barrel. As we briefly cited before, the Buddha once said that the mind of the human is much like a tree filled with chattering monkeys. It is up to us to stop the noise by clearing the branches. This is done with one change of the mind at a time, objectively understanding whence the thought came in the first place. It is not easy for us to accomplish this task, because we are usually and erroneously too busy to take the time. In the course of our contemporary life, we hurry from one point to another, claiming to be busy – in our own minds – and attempting to keep up with it all. A mind that is too busy focusing on the physical/material level, or living in the past, will freeze anyone in place. Lost in this flurry of external or outdated activity, we do not notice there are other aspects... Those are the distractions that entwine us and bind us to where we are in the moments of life. When operating in this fashion, there seems to be a hidden trail of scattered “body parts” along the path of life. One merely needs to retrieve them and put them to proper use in the present – and that is the gift of life. Interestingly enough, the only part of the human that may go back in time is our mind, and its thoughts. It is the only attribute that does not have to stay in the present. Our thoughts may drift in any direction that they choose, especially when we often wish to escape the moment. With practice, the mind will remain with the body. It is what the Master learned in the Far East. The Creator is eternally in the present, and no place else. Creation began in a spontaneous moment, and so does life. All thoughts have the ability to create precisely what we are thinking in the moment.

Mark 3:24-26: “And if a kingdom be divided against itself, that kingdom cannot stand. (25) And if a house be divided against itself, that house cannot stand. (26) And if Satan rise up against himself, and



be divided, he cannot stand, but hath an end.” In our modern world, we must admit that we live in such a divided fashion. That state can be related to the conditioning to which we have been subjected for centuries. In our lexicon, the word “kingdom” makes sense, and we know that it could not survive if it was indeed divided from within. History proves that point. Was the Master talking about a geographical location? Analogically, He was referring to us, and we will go into further details in the Book of Revelation. We are that kingdom, and the confused world situation is a testimony to the disconnection of our inner kingdom of mind. We can regain balance only by keeping our mind single in purpose, thus eliminating division. The same is true concerning the reference to the house, an example that brings to mind the disassociation of family members, or the separation of thoughts. The last reference is to Satan, implying that the ego must become unified unto itself. This cannot be done as long as there is division between soul and form. This expands to higher and lower thought forms that can become one as well, for the higher creates the lower, or “as above so below”. We have mentioned that our lengthy conditioning has brought us to our present dilemma. However, we must think of this collective experience as part of the higher purpose, with which we can learn internal unification in order to balance the outer environment. By learning and understanding the lesson, we truly have dominion over all things as the living consciousness that we always have been. It is simply a matter of realization followed by acceptance.

You will notice that Mark promptly began to relate his version of the parables, starting in Chapter 4 with the story of the sower. We will not cover all the parables in this chapter, since we did so in the Book of Matthew, but we will offer the nuances that generate the different allegories as viewed mentally rather than physically. The lesson is the same in either case, yet we should remember that the mind leads the body – the lowest form of the human - in what it does in our world. Mark 4:3-8: “Hearken; Behold, there went out a sower to sow: (4) And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. (5) And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: (6) But when the sun was up, it was scorched; and because it had no root, it withered away.

(7) And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. (8) And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.” Since we are thinking creatures, the Master was comparing each and all of us to the sower. We do generate a torrent of thoughts from our minds, and we seem to be somewhat careless as to where we plant the seeds. We give it no particular significance, yet it is one of our most powerful attributes. The Essene Gospels of Peace or Dead Sea Scrolls state that “one single thought has the power to shake the heavens”. It is more powerful than an earthquake or an erupting volcano, and we do not recognize its potency. In reality, it sets all of our lives in motion. In the parable, the sower did not pay attention as to where the seeds landed. It appears that we act likewise with the thoughts engendered by our minds. As innocuous as a thought can be, it has power whether we accept it or not, and the universe responds to them all. If we do not focus, it may land by the side of the road and disappear into the air as a bird pecks it. It may also land in the thorns – the negative state - of the mind, become weak and not come to fruition. The majority lands in the good soil, watered by the power of polarized focused thought. It turns into desire and action, coming to complete fruition. The key is to learn not to be so careless with what we think.

Along with the Master’s teachings on mental functions comes a closely associated lesson on the concept of karma and the laws of return action. In this part of the world, we give very little credence to the idea of karma, but we do get involved in mathematics. If we study Isaac Newton’s third law of motion, we find the proven theorem that for every action, there is an equal and opposite reaction. For all intents and purposes, karma follows the same principle. The Master attempts to make us understand that Newton’s discovery not only applies to physics, but also encompasses our thinking process. Thought creates an electro-magnetic field that, in essence, works in the same fashion as a magnet does. It draws our experience to us at all times. According to His definition, some thoughts are stronger than others. In that case, we must learn to focus on what our mind is doing so that a thought will generate what we wish to have or experience as the end product. There are twelve laws governing karma. The second one is known as the Law of Creation and states: “You attract what you are,

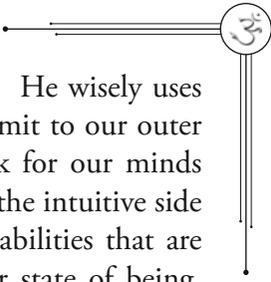
not what you want”. The Master learned this when He was in the Far East studying Eastern philosophy, and herein lies His eternal message. In truth, we are the sum of our thoughts, and it attracts what we are to us. It is variable, ranging from the lower to the higher thought form, bringing us exactly what we desire to have in our lives. It comes down to how we plant the seeds of mind and whether they fall on good or bad soil. Thus, we must remind ourselves to not be careless with our minds and thoughts, for they do create all life.

After the Master recounted the above parable, we find the following in Mark 4:10: “And when he was alone, they that were about him with the twelve asked of him the parable.” This seems to indicate that there were more students than the twelve disciples. This fact is further confirmed in Acts 1:15. We can deduce that many were interested in the inner teachings related by Jesus, especially after the multitudes were gone, and the Master could then be more specific in His explanations. He undoubtedly offered this circle of followers a greater depth of His knowledge that is, for the most part, completely unknown today. We must note that this version of the parable of the sower starts in a way different than the one narrated by Matthew. This shows that Mark wrote it according to his own thinking process, away from the physical and into the mental aspect. Thought will expand its own self if we allow it, and we are advised to watch the progression, including the direction in which it will travel. It is not all that difficult to accomplish. We first have a base thought about a person or an event. Subsequently, we all have the tendency to expand it in a variety of directions, without realizing that we do not have to do this. When our old emotional attribute arises, the base thought may now travel on many imaginary roads. Thought is a natural part of the human. It is the power of what we define as God, thus we should leave it as a base thought and not expand it – as we tend to do. The Master was brilliant in the brevity and conciseness of His messages delivered in the Book of Mark and other gospels. As he portrayed for us, we must focus on them and become single in purpose and not allow them to develop into illusions – as we do. In his version, he is actually implying that we are rather indolent with our thoughts. Because of this, we have a tendency to let them overrun us in many ways, especially with all the illusionary embellishments we give them. As an example, when we are experiencing fear but do not know exactly why, this fear can expand

into various areas, and it eventually will have us chasing shadows. We are no longer sure of the original reason that caused that fear, and the initial thought is now forgotten.

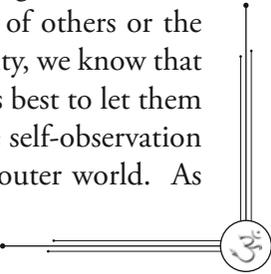
We all too often do this and in a variety of ways in our lives, because we never addressed our insecurities, our fears in the first place and did not bother to investigate whence they came. Generally speaking, we can find them buried in our childhood. They become compounded with age, and we constantly repeat these deeds laced with fear and negativity that we call insecurities, to the point where we may not even realize they are taking place. Consequently, it becomes our normal mode of operation. The original lessons were not gleaned the first time around, thus they become repetitious in nature, pursuant to the law of return actions. If we do not get the message and we have a cycle that is repeating, we should not rush into the same pattern. We should observe what is going on within our mind and thoughts objectively and see how our emotions are affected. Now we have the solid opportunity to remove an old groove by not giving it the emotional power that we gave it previously. We should realize that nothing will change until we transform our way of thinking in such fashion that things will multiply exactly as we want them. We are not able to focus on love if we are filled with anger. By the same token, we cannot reach success if we fear failure, for our true power is focused on the failure and/or the anger. Hence, we must learn to not allow the mind to wander aimlessly without an inner structured form. This is accomplished by understanding the nature of our own being, and not that of others. We must recognize that we all have these cycles that come and go in life, until we break them. They may be broken only if we do not attempt to place blame on our outer environment. Did we not create it just the way it stands before us?

Mark 4:12 may help us understand ourselves a little better, as well as the distractions encountered by the mind: "...That seeing they may see, and not perceive; and hearing they may hear, and not understand..." The Master tactfully implies that we rely totally on what the material world places before us, and it seems to be the only thing we are able to accept. He also hints that we must learn of and develop our perceptive abilities to achieve a higher degree of comprehension about all of life's aspects in general, including the energetic side. He



applies the same principle to our hearing capability. He wisely uses two of the most important senses that we tend to limit to our outer environment, when we could use them as feedback for our minds and thoughts, creating greater depth and enhancing the intuitive side of these senses. If we were to seek the perceptive abilities that are dormant within all of us, we would reach a higher state of being. We would see above and beyond the material/physical world for the benefit of our mind's education, thus moving into the higher centers of life. Our thoughts would expand in that direction. By so doing, we can be aware of what we plant and be able to sense the long-term effect of the seeds we scatter in all types of soil. It certainly would give us a broader view of life, considering the present limited scope within which we work.

In Mark 4:14, we find the genuine intention and goal of any text or dissertation offered the reader and the listener: "The sower soweth the word." The Master was telling His inner circle that the "word", in this sense, is a complete expression of our true thoughts, and not just the grammatical formation of sentences. With God, the word became material manifestation. So it is with our words, for once they have been formulated, they cannot be retracted. Complete expression comes in when we use our entire Creator-given, heartfelt abilities in what we say for, as He states further on, Satan will come along and interfere with what we express. The ego will always intrude on us in this fashion, creating the insecurities that we experience because of our expression. We can really get caught up in what another person thinks, and we somehow feel compelled to attempt changing his/her mind if it is not in line with our own agenda. Who is in control during this process? The other person is! We should not be all that concerned with what others think, let alone strive to prove them to be in error. Their words are expressed through their experiences – not ours – and all of us have every right to think as we so choose because of our own experiences. If we have a difference of opinion, let it be so. This is what the ego has the ability to do to us at any given moment. It creates insecurity within us, based on the actions of others or the outer environment. If we use our full perceptive ability, we know that we will not be able to change their minds; hence, it is best to let them be who they are. The Master is telling us to practice self-observation and to listen to our minds and hearts, not just the outer world. As



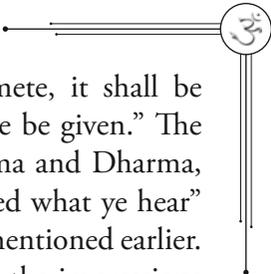
long as we continue doing things the way that we have, our journey on the road of consciousness will truly be difficult at best and self-mastery will not be reached. We are learning of others, and not about ourselves, as long as we follow the old path. Listen within and not without, for this is where we hear the universe. As we cited earlier – and it is worth repeating – Lao Tzu said: “He who knows others is wise; He who knows himself is enlightened.”

We are also caught up in other distractions, such as the people around us. To consider them a *divertissement* is purely a human fallacy, for they are the source of many of our lessons in life. In essence, they are all our teachers. In Matthew 7:5, we read: “Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother’s eye.” As a matter of vision, how can we assist another to see clearly when we have problems with our own sight? Perhaps it is what prompted the Master to say: “...And if the blind lead the blind, both shall fall into the ditch.” [1] This metaphor tells us to open our eyes and first understand our own nature and life in general, in order to provide sound advice. It recommends that we put our house in order before we help the neighbor clean his. As an example, it would be somewhat cynical to explain the sanctity of marriage to a friend while you are suing your spouse for divorce or were never married... A clear conscience makes us much more efficient with others. It explains the meaning behind the Master’s words: “...He that is without sin among you, let him first cast a stone at her.” [2] The big concern is the egoistic thoughts that abound in our minds, for in many cases, we have issues with the very person we attempt to assist. This generally leads to unhappy outcomes, unless we are unambiguous within our own self first. To thoroughly assist, we must convince the person to come to our level, rather than go to theirs. Once this is achieved, there will be no confrontation, for we will see plainly and stand firmly on our own position. We must obviously know ours before we can help improve theirs.

In the next verse, we detect the understanding that young Jesus gathered from His studies in the Far East with the old Masters of Wisdom and their traditions. Mark 4:24: “And he said unto them,

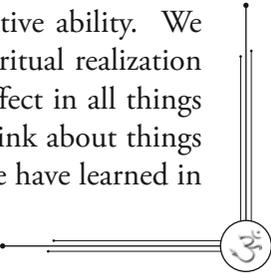
[1] Matthew 15:14.

[2] John 8:7.



Take heed what ye year: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.” The Master is talking once more about the laws of Karma and Dharma, which are distinctly eastern philosophies. “Take heed what ye hear” does not necessarily pertain to the words we hear, as mentioned earlier. It concerns the inner nature of thought triggered by the impressions left by these words. Many of us accept the physical, literal aspect of verbal communication, but we do not understand the reality of inner intercommunion, nor do we fully comprehend the higher forms of expression. In the process of interpretation, Jesus tells us to be aware of the type of energy we give these words. As a result, we need to be careful in dispensing what our mind puts forth. Most of the time, we do not consider the emotional body in our expression, for it is this, combined with the thinking body, which gives so much power to what we sow. The laws of Karma and Dharma are unrelenting in their nature, for no one is above them, as the Master so stated. Karma (Sanskrit for “action”) is about what we do and what we set in motion through our thinking and type of thinking. It is the rule that governs action and reaction, and the reason Jesus told us: “I am Alpha and Omega, the beginning and the end, the first and the last.” (Revelation 22:13). During our stay on this earth, we can say that what begins with us will most assuredly return and end with us, much like the Alpha – the creator of the first event.

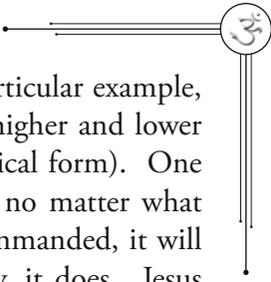
It might behoove us to remember a simple maxim derived from the last sentence: “What starts with me stops with me.” This brings us to Dharma, the path that we will have to walk because of our own karmic actions and expressions. It is the path that we chose to continue learning on our journey, through self-created experience. Do we have this much control in our lives? All the ancient Masters will give us an affirmative answer, for it is as natural as the wind, as the rising and setting sun and the four seasons. We have that level of control only with the realization of Spirit. We do have a lesser degree of mastery even without it. However, once Spirit is unified in our actions, the latter become filled with powerful creative ability. We have the choice, and it is up to us to attain this spiritual realization and the associated higher principles, as cause and effect in all things concerning the physical form. We see, sense and think about things and people by our own standards of measure, and we have learned in



the Book of Matthew that Spirit already knows what is in our hearts. The intent of the action(s) we set in motion will be returned to us in a form larger than we would anticipate. It comes to us in the physical sense – or reality – and with that added weight, we now walk the Dharma path that we created for ourselves because of our expressions. It is not unusual to see a person in a similar or worse situation that he/she had perpetrated or wished upon another. It may even be carried beyond our current stay on this earth.

We see a further confirmation of this concept in the very next verse. Mark 4:25: “For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.” If we can tear our mind away from the materialistic thoughts that assail us on a daily basis, we would realize that it is our belief system that is being discussed. If such belief is as weak as the seed that fell by the side of the road or among the thorns, we will lose all that we may have accumulated thus far in all respects, mentally, emotionally, physically, and most of all spiritually. If we focus our thoughts to be single in purpose, that same belief, whatever it may be, will be much easier to accept as true, and we will not concern ourselves with the “what if’s” of past or future times. These nagging doubts divide us from within and create the inner fear that we suggested earlier. In turn, that fear will cause us to lose what we now have through the division that it creates. The remedy is to be steadfast in the belief, yet realize that we will be put to the test by our own hand. This will appear through the principles of karma advising us that if we believe something is true, we will have, at some point, to demonstrate that truth. We must assume the responsibility for the equal reactions that return to us, then we will be in control and we will be working directly with the messages that Spirit sends us for our guidance.

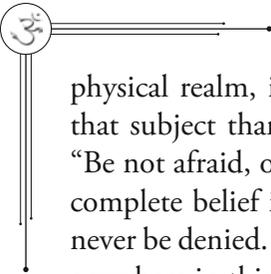
In Mark 4:39-40, Jesus reminds us of the importance to control what we define as the Self and recognizing that we are in command of our ship: “And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. (40) And he said unto them, Why are ye so fearful [timid]? How is it that ye have no faith?” The wind and the sea are allegories referring to the constant rushing of thoughts and emotions affecting our reality. These thoughts are influenced by a variety of sources as we



so often have attempted to demonstrate. In this particular example, the Master is showing us the conflict between the higher and lower reflections (Wind for the soul, and sea for the physical form). One must command the stillness of the spiritual mind, no matter what may batter it at times. If it is not controlled or commanded, it will overwhelm us in times of difficulty, and apparently, it does. Jesus implies that we should not be fearful or timid and that we should stand firm on our faith in the outcome – the intent of being single in purpose. If we want to fulfill a desire, we must command our inner nature to produce the results that we are seeking to experience, within the moral, ethical and spiritual parameters suggested by the Master and other ancient teachers. Biblically, it seems this is unlimited. We may have all that we desire, as long as we stay focused, and as long as we do not listen to our external “no’s”. If we are subjected to the latter – the storms of life – we should take a moment to examine them in order to determine what is slowing the attainment of our goal. We should not be surprised to know that it is usually our own self and our ingrained propensity to worry, the latter being engendered by division. In that fashion, we are using the external as the guidepost to self. This is the reverse of what all Masters teach us, since we are the ones to be in control, through choice and the sheer power of being. To do this, we must be whole and complete within ourselves.

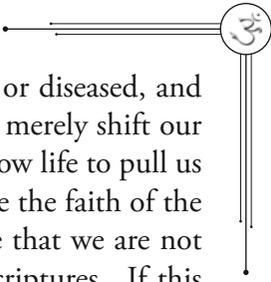
If one were to possess the implicit faith system based in truth that Jesus describes in the higher energies, there could be no fear, nor would there be the anxieties brought by the “what if’s” of life. We find this principle in the healing of a little girl, His second raising of the dead [3]. Lazarus was the first and Christ Himself would be the third. His intention was to teach us – through deeds that we consider miraculous – that we do not die as we know and comprehend it, but we must have the faith that we are spiritually eternal. We are too preoccupied with the frailties of life to realize the higher purpose of all things. In truth, life as taught in the Far East is not viewed as births and deaths. It travels from the life of our mortal shells to a life of higher, finer form, as the full progression of eternal forward movement. From the cocoon of our body, we rise to soar as butterflies in the more enlightening regions of the universe, to be a guiding light to others still of this world. If we believe only in the body and the

[3] Mark 5:41-42.



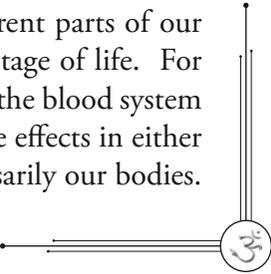
physical realm, it will indeed come to a close, but there is more to that subject than meet the eyes. The truth is found in Mark 5:36: “Be not afraid, only believe.” The Master is actually telling us to have complete belief in our spiritual nature and ability, a fact that should never be denied. It is sad to say that this fact is not taught in any form, anywhere in this part of the world. Death is not a conclusion. It is a beginning.

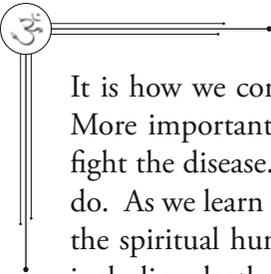
Allow us to bifurcate for a moment on the subject of death since it seems to be one of the most prominent fears of life, and we will include the idea of raising the dead. We consider that it is a necessary discussion pertaining to the beneficial development of the mind. We believe in illness – so we have it. We believe in death – so we also have that. It appears to state otherwise in the Dead Sea Scrolls. It tells us that a single thought has the power to overcome even death, as we cited before. It appears that most of us view death as final, at least in the way our conditioning has meant us to accept it. As we expressed it above, it is not. It is a beginning. Let us contemplate a simple point: if our Creator is truly a loving one, why would It give us consciousness and then take it away? Why would It give us the gift of “life” and recall it with the cold, dark symbol of a coffin? It would not, for It is not a cruel, heartless Creator. We may also ponder upon this: if infinity is really true and death is a conclusion, would infinity not be more than an illusion? Even the Bible tells us that all things are as infinite as the Creator is. We have death – because we give it power over us. It is embedded in our mindset. It has become a quasi-cult and a very successful business enterprise. Nothing should have that kind of power over any living thing. Medical science has not yet discovered the mystery of aging, but it can tell us why our physical life ends: disease. This word simply means “not at ease”. Not at ease with what, you may ask? The “what” is ourselves... Have we not been told that we are not worthy? Under our current state of mind, we do not realize who we truly are, and the real potential given us at the time of creation. It is worth repeating what Jesus said in Matthew 5:48: “Be ye therefore perfect, even as your Father which is in heaven is perfect.” The Master was even more emphatic in John 10:34: “...Is it not written in your law, I said, Ye are gods?” It should be noted that some newer Bibles with more modern translations have changed the wording. By so doing, they have removed the original intention expressed by the Master Himself.



How can a perfect mind and body become sick or diseased, and how can a God die? They simply cannot. We must merely shift our minds and consciousness to higher forms and not allow life to pull us down by worrying or stressing over it. We must have the faith of the mustard seed. We have been conditioned to believe that we are not perfect, regardless of the statements found in the Scriptures. If this is the case, is it not our soul that mistakenly thought it was and is in error? Are these error thoughts not creating the idea of disease? It is all in how we think of self and life. We are the ones who destroy our own selves, and nothing else has this awesome power over us. Were we not told in Genesis that we have dominion over all things? Does that not mean life as well? In other words, for sixteen centuries, we have been told that we are not in control of our own lives. Yet, the Master is quite succinct in the statements quoted above. We could safely state that illness and death stem from the misuse of mind and emotions as we convince ourselves right into self-rejection.

The fundamental concept is quite simple. It is known as self-acceptance, to allow ourselves to develop and move forward from one moment to the next. Considering the limitations of our present materialistic lifestyle, it is no wonder that our minds prevent us from generating perfection out of perfection at any given time. We do not mean the arrogant kind of perfection, but rather the humbling idea of perfection. Life can offer us such a blessing if we allow it. Unfortunately, it appears that we are determined to create our own obstacles in the path of consciousness, and our egos provide the material. In the Far East, I was taught Buddha's Four Noble Truths. The first one tells us of the existence of suffering, such as birth, the struggle of growth, sickness, and death. Ironically, these are the same four main attributes of the ego that we carry within us, and it is this Satan to which we relinquish control. If we were to break its conditioned grip, we would realize that we are eternal, as are the Creator and our own souls. Somehow, we manage to reject our true selves, day in and day out, perpetually, and it has a cumulative effect on us, at all times. We do not realize that the different parts of our bodies play an important metaphysical role on the stage of life. For example: the lungs are our ability to receive life, and the blood system is our ability to allow life to flow. If we suffer adverse effects in either of these areas, it is because of our minds – not necessarily our bodies.

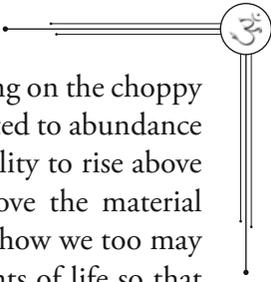




It is how we conduct our lives and allow them to be what they are. More importantly, it is how we reject the simple solutions that can fight the disease. It has very little to do with what we eat or what we do. As we learn to understand the higher aspects of life, we grow into the spiritual human we always have been, and all cycles are broken, including death. The Master confirms this in the Book of Revelation, and we will cover it in the coming chapters. As long as the soul feels that it is in error, it will want to return to its intended status and attempt to achieve perfection.

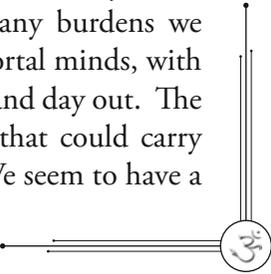
Let us now move to the story relating the division of the bread and the fishes that we can read in Mark 6:38-44. It can also be found in Matthew 15:34-38. We are talking about five loaves of bread, two fishes and five thousand people. Did it really happen? We do not know, nor are we going to dispute it. An accomplished alchemist would indeed be able to achieve this feat by the reproduction of the same vibrations or energies. We have all heard that life is abundant, and it is more of a reality if we merely see and think in those terms. Again, we seem to be satisfied with the literal meaning of the words offered in the biblical context. The reference to bread is manna, the bread of life, or the energy of spiritual nourishment being multiplied and shared among the multitudes. This energy is present everywhere. One must be very purposeful to use it but first, it must be acknowledged. How may we accept it when we are not able to see it directly? We can, if we learn to perceive the depth of life and not just look at it. In this context, Manna depicts the Master sharing His knowledge with the people and demonstrating the proper use of it – nothing less. The reference to fishes is something of a different nature that covers the ideas of multiplication and fecundity. We will let the Metaphysical Bible Dictionary explain it: “The reason why Jesus so often used fish to illustrate His teaching was that He was a living demonstration of ideas, and all that He did was in the realm of ideas rather than the realm of effects. Fish represent ideas in which there is great possibility of increase; Jesus used these ideas to represent the inexhaustible, everywhere present abundance.” However, this cornucopia of ideas is available to us only if we learn to understand our own nature and work with the Spirit and Its higher cause.

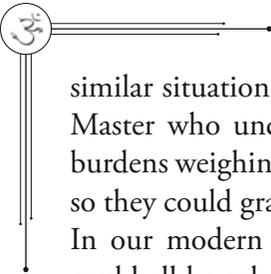
The idea of abundance being present everywhere is further



substantiated in Mark 6:48, where we see Jesus walking on the choppy waters of the Sea of Galilee. How can this be connected to abundance and manna? This is His way to demonstrate His ability to rise above the physical needs, allowing Spirit to lift Him above the material plane, thus walking on water. It is a presentation of how we too may allow spirit/soul to lift us above the turbulent currents of life so that we may properly use all the energies at our disposal. It was the bread of spiritual life that allowed Him to do this, but it is more a metaphor to rise above life by learning to flow with it, so that we do not strain at the oars as the disciples were doing, and as we do each day. In the same verse, His disciples were “toiling in rowing” because the wind was against them. Allegorically, it indicates that they were fighting life, fighting their thoughts and fears, and the Master was going to pass them by, for they had not yet fully learned or realized the concept of rising above our earthly realm. The winds symbolize the struggles within themselves – and within all of us, struggles generated by the fact that the disciples did not fully comprehend the teachings and examples of the Master.

In Mark 6:51, we are told that after His demonstration of higher principles, Jesus got into the boat with His disciples. It clearly implies that He lowered His vibrations in order to gently reach their degree of comprehension, for this was a difficult lesson to absorb. We must remember that all things are vibration first and physical second. When we are able to focus the mind, we are able to influence spiritual nourishment – manna or vibration - in any fashion that we choose. We may also note that back in the days of the Master, there was a great deal of superstition among the people, including the disciples who imagined that He was a “ghost”. In truth, they could not yet grasp the teachings that He had brought forth to be learned and accepted. It implies that it was metaphorical and not necessarily reality. Mark 6:54-55: “And when they come out of the ship, straightway they knew him, (55) And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.” Symbolically, this event represents the many burdens we accumulate in life. We carry them with us in our mortal minds, with all the memories and all the events that go on day in and day out. The metaphorical “beds” [pallets] were the only things that could carry the weight of the troubles incurred by the people. We seem to have a





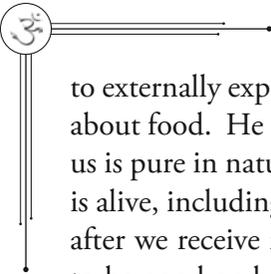
similar situation today. The problems were being carried to the One Master who understood and could relieve the afflicted ones of the burdens weighing heavily upon them. They came to hear His wisdom so they could grasp it and be freed of the troubles they carried within. In our modern world, if we could only realize that these burdens could all be solved through higher understanding and principles, we too would be liberated and go on to a more creative lifestyle rather than running about, looking for an answer. In addition, if we were to consider the truth of the matter while we are looking, we would not find what we seek. Were we to look within rather than outward, we would locate the necessary higher knowledge, for it is ever present, thus our search would be for something that is already here.

Next, let us look at an illness that still affects our modern society. Ironically, it appears to have affected societies throughout history, and it is even mentioned by Isaiah. Mark 7:6-8: "...This people honoureth me with their lips, but their heart is far from me. (7) Howbeit in vain do they worship me, teaching for doctrines the commandments of men. (8) For laying aside the commandments of God, ye hold the tradition of men..." This certainly is a reflection of what humans have been doing for millennia. It depicts the external worship recounted by Isaiah and the Master who both say that we have no real or true idea of God, and we have a tendency to follow the teachings of physical form instead of higher principles. The first verse tells us that we use only our lips, attributes that are a fountain for the purely human mind, expressing its limited understanding of the true God Archetype. These lips spout many beliefs that few of us carry out in everyday life. Maybe this is why life is so filled with illusions. The Master follows through by advising us that our emotions are far away from the true reality of God. It is the heart that leads us to our soul. It also puts us on the path to the pure brilliance of the Creator. The lips only formulate the ideas developed by humans. The next two verses expose what has been true for centuries. Religions established by humankind long ago, even when based on the Scriptures, have had us seek an external God that cannot be found nor lives in their mystical locations. We find only the laws and principles devised by man and the lower thought forms that block us from the higher realm. Why do we continue to misinterpret the Bible? Is it because we are not being taught the Truth? Is it because of the relentless conditioning

to which we have been subjected? The truth is only found within our very own Self. The Master further emphasizes this dilemma in Mark 7:9: "...Full well ye reject the commandment of God, that ye may keep your own tradition."

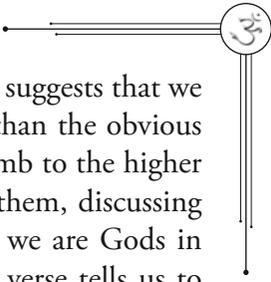
He continued to reveal the facts in Mark 7:12-13: "And ye suffer him no more to do aught for his father or his mother; (13) Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye." This raises a logical question: what have the various Western religions done for our spiritual enlightenment? The Great Teacher is most assuredly telling us that our religious traditions are more important than the truth of the matter. For hundreds of years, we have been and are told that God is male. Not so long ago, we recognized that the Creator is both male and female energies, and the past conditioning has kept us away from this fact. Ironically, we can find it in Genesis: "Let us make man in our image, after our likeness...Male and female created he them." Does this not delineate both attributes? Until now, we merely celebrate church tradition rather than the higher Principle – our soul - that gives us life. Verse 12 may be brief, but it is quite concise on that subject. Indeed, we are not able to inwardly celebrate life and Spirit, for we have no heart in it, just our lips. There is no true consciousness involved in it at all, simply pomp and circumstances. We appear to celebrate whatever church and its controls over human form, led by the fear that, if we do not strictly observe its traditions, we will not reach heaven. Allegorically, we are in heaven and have always been, for we have never left the Garden. We have simply shifted it for physical convenience. We have turned our minds away from Truth, thus shielding our hearts from the deeper experience of Christ Consciousness. This conditioned behavior has generated what is clearly expressed in Mark 7:13: "Making the word of God of none effect through your tradition..." How can it be effective if we do not acknowledge or understand it?

In Mark 7:15-16, we read a subtle warning: "There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. (16) If any man have ears to hear, let him hear." The same principle can be read in Luke 7:18-23 and James 3:5-6. Our mouths are the body features used



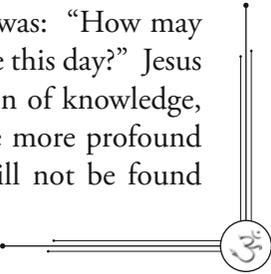
to externally express what we put forth. Jesus is certainly not speaking about food. He is telling us, however, that what God, the spirit, sends us is pure in nature and good. All energy is life – or manna – thus, all is alive, including our thoughts. It is what we do with it in our minds after we receive it, and how we bring it to reality. Life was intended to be good and not selfish, yet we live it selfishly. Our way to work with it is to think that someone must be in control. That control has turned into a level of greed beyond compare, and today, we all operate out of an incredible height of selfishness. Our egocentric speculation is: “what will the impact be on me?” bringing this insensitivity to a high degree. This selfishness has led many toward pure greed and the need to be greedy. We dare say that it includes religions and the hierarchies that control them. We see this every day in the huge profit taking and skyrocketing prices that have become more important than the physical and spiritual welfare of humans, including those who create and maintain the system. If this is not greed, what is it? We are coldly reminded of this in Luke 12:15, wherein the Master used the true physiological aspect of the matter: “And he said unto them, Take heed, and beware of covetousness [greed]: for a man’s life consisteth not in the abundance of the things which he possesseth.” In our contemporary lifestyle, our possessions are our outer nature, the way we see ourselves and our “things”. We naively believe that this is how we are secure in life. This simply is not true, but our insistence in deeming it so is what makes us who we are. We have allowed our minds to lead us to this conclusion, merely because these “things” are touchable and the soul is not – nor are the energies of life.

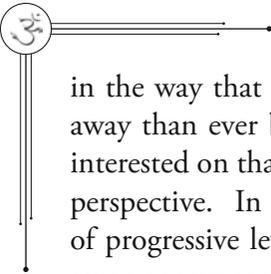
Apparently, while addressing the multitudes, Jesus for the most part did not like having to explain Himself. Consciousness would indeed do the same, as would the Creative Principle. Still, He would give His students the full clarification of His statements about matters that were hidden from them, as they have been hidden from us by the various prelatures. As the enlightened one, He knew that they could not all fathom His words, and apparently, this is still holding true. Only those with whom He had been working knew the depth of the messages, the inner truth of the words. In Mark 7:34-35, Jesus was working with a deaf mute: “And looking up to heaven, he sighed, and saith unto him, Ephphata, that is, Be opened. (35) And straightway his ears were opened, and the string of his tongue



was loosed, and he spake plain.” Metaphorically, this suggests that we should all listen to more profound subjects, rather than the obvious – as we do. He is telling us that we are deaf and dumb to the higher truths and cause of life. He is pointing us toward them, discussing the true depth of the meaning and realization that we are Gods in the flesh, as He stated in John 10:34. The second verse tells us to express as plainly as possible that which we do not comprehend. It is an example of Jesus clearing a path to a higher understanding of the nature of life, to release the burdens that bind us. Only we can accomplish this through our own higher selves. These burdens are yesterday’s memories – the true stumbling blocks of life – to which we insist on holding so tightly. Wanting to hold on comes in with the traditional working of our minds, conditioned to think about it in all sorts of ways. Most times, such memories are filled with regrets. Those are negative thoughts – tares – that now have egoistic power over us. They will eat at us constantly as we attempt to rearrange them in our minds. For instance, we ignore them by not accepting the lessons they originally offered. When we do this, we normally place blame elsewhere, rejecting our own responsibility. We should just see them as an event that occurred and not what it could have been. As a result, it would not be a self-inflicted internal torture. We must accept things as they are, not as they are not.

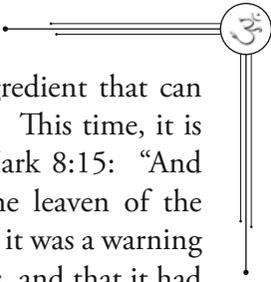
Mark 8:4-5: “And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? (5) And he asked them, How many loaves have ye? And they said, Seven.” Here, the Master had a multitude of people who came to hear His wisdom, and the hour was late. It had been suggested they were all to be fed, and the disciples asked where and who would provide the food. Not enough bread in such a desolate place? This is an interesting statement when we consider that earlier, in Genesis, we were told that the lands were quite fertile. Was that a purely literal comment? In this metaphor, the bread represents the full scope of the Master’s teachings, as put forth by the energy of spirit. The wilderness is the individual or collective mind of the people. Deductively, the real question was: “How may we pass on the teachings to the people that have come this day?” Jesus was there to bring his audience the deeper realization of knowledge, to find a greater appreciation of their nature, or the more profound meaning that we seek even today. Currently, it will not be found





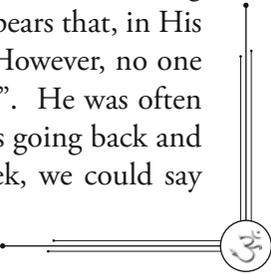
in the way that it is being taught, because we have been led further away than ever by religious traditions and the rules of men. Those interested on that day came to attain higher growth from the spiritual perspective. In Mark 8:5, we see the number “seven”, the number of progressive levels of spiritual understanding contained within the seven energy centers of the body. With the disciples’ response, it is the implication that, from an energetic viewpoint, they were ready for the teachings to be spread among the multitudes.

In brief, the above symbolizes the passing of the teachings onto others, but in greater numbers, teachings that can be absorbed by all, at whatever level of comprehension each individual has attained. It further implies that such method would be more than sufficient. It could be divided among the people, and they would have the knowledge they came to learn, regardless of their degree of consciousness. The division of the loaves is the propagation of the knowledge being put forth by the Master. The bread represents spiritual food for the mind – not food for the body. As mentioned earlier, the bread may be compared to the energy of manna from spirit. Upon completion of His dissertation, the people were filled, meaning that they all understood the lessons taught by the Master. They had to be, unless His real mission was to give food to the hungry, simply to satisfy their digestive systems. Ironically, that is what we have been conditioned to believe through the efforts and traditions of ordained scriptural literalists. Of course, from a metaphysical mindset, we know that this was not the case. The crowds did not follow Him in the hope of a meal. They came to hear Him speak of the nature of spirit and the higher principles of life. This is confirmed in Mark 8:12, after He spoke to the Pharisees: “And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? Verily I say unto you, there shall no sign be given unto this generation.” With His deep spiritual sigh, Jesus’ higher self was releasing energy, while the Pharisees were ensconced in their physical minds and wanted proof. They still could or would not grasp that Spirit needs no proof or justification, and that God did not have to comply with an outer manifestation just because they wanted one. They ignored the fact that they could simply look around and observe the miracle of life. This was the reason for the sigh, for it was right in front of them. It is in front of us today, and for the most part, we still do not see it and ask for proof.



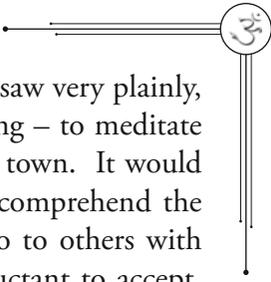
Further on, we read again about leaven, an ingredient that can spoil the bread, if tainted or not measured properly. This time, it is the leaven of the Pharisees and Herod's leaven. Mark 8:15: "And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod." Parabolically, it was a warning that untruth would appear from these two directions, and that it had as much potential of rising as had the propagation of Truth. That warning is as valid today as it was then. Both being able to create, negative energy has as much power as does the positive. If a lie is perpetuated long enough, it is accepted as truth – even if it is not. In our present world, we still have our Pharisees and our Herods. We must be leery of the teachings that are offered by these control-oriented individuals and organizations, because they could and do lead us astray, depending on our own inner systems of faith. We can follow the inner or the outer, and we have done this for millennia. Our contemporary biblical clones simply perpetuate the concepts they were taught as their accepted doctrine, and they want us to follow. The Master Himself attempted to offer a different understanding in His days, and it was left open to interpretation. Today, this is being done in a variety of ways. The true ancient teachings are esoteric in nature, not exoteric in the way they are taught in our present time. Remember that the Master told us heaven is within us, meaning that external traditions are not what we need. We need the rising of the inner heart, as Isaiah often mentioned. Metaphors always allow for interpretation, for their purpose is to meet the individual nature of each human. We can use them to interpret under external or internal perceptions – internal being the higher path. The conclusions should arrive through our inner ability, rather than the logic that has also been given to us. This is why most biblical meanings are so misunderstood, and why it does seem to apply.

Let us step back for a moment. Mark offers an idea that appears frequently in the biblical texts. We felt it necessary to address the thought within the words. Mark 8:13: "And he left them, and entering into the ship again departed to the other side." It appears that, in His travels, Jesus was always going to "the other side". However, no one has ever pointed out the location of that "other side". He was often using a ship, a boat, thus we can assume that He was going back and forth across a body of water. With tongue in cheek, we could say



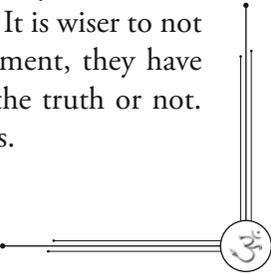
that He would have spent more time in a boat than carrying out His works. Metaphysically, it is perceived that it was not a boat at all. It was His own physical being, the vessel of His destiny. We must remember that even the Master came on this earth the same way each of us did, through a woman. Because of this, we can all state that we are God's creation. That "other side" was His personal journey inside Himself, with the knowledge that He had been taught. The truth of this message is that it was time to meditate and work within Spirit Itself. We can see this verified in His message to the disciples, after they had returned from teaching and healing. Mark 6:31: "...Come ye yourselves apart into a desert place, and rest a while..." It was the very same thing He would do Himself when traveling to the "other side". It simply meant that He was going into His higher self for greater knowledge and to insure a perfect balance. It was a period of self-rejuvenation for His spiritual energy as He so indicated to His students. They were truly moments of travel through spirit. The majority of references to water pertain to the spirit or higher nature. Those allusions are showing us the ability we all have, should we determine to apply all aspects of being a spiritual human. We do this with periods of meditation, and medical science is now beginning to confirm this very natural action.

Let us now continue with the next teachings of the Master. Mark 8:23-26: "And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught. (24) And he looked up, and said, I see men as trees, walking. (25) After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. (26) And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town." This can be easily interpreted as a man who was not really blind, sight-wise, but rather blind in his knowledge and understanding of life. He was limited to the old belief and would not allow the new to enter his being until the Master showed him another way to view life. In fact, when his sight was restored, he thought the people were trees moving about. It represents his lack of understanding, but with further enhancement, he was able to see the truth. After that additional nudge, he could see clearly, meaning he understood. He saw the truth of being, the light of life that spirit gives us in all things. He had learned acceptance, had



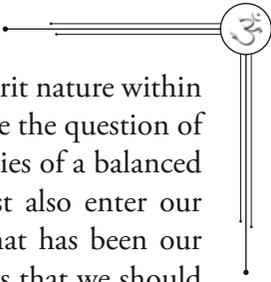
become opened to what was being taught. He now saw very plainly, and he was told to go into his house – or inner being – to meditate upon his blessings. He was also told not to go into town. It would only confuse others, for they would not accept or comprehend the changes that had taken place in him. When we go to others with higher inner transformations, they are generally reluctant to accept, because they only know us for what we were, and not for what we have become. That is a lesson that we should all understand. When this happens, it can become confounding for any aspirant. He/she may become tangled in an attempt to prove or explain the circumstances surrounding the changes. How may we elucidate these alterations? We know that the physical form does not necessarily generate the change. It is the inner mind that will do this. It is spirit or soul that drives these transformations. It is not something that will inevitably be seen. It may be noticed over time, as we will comport ourselves differently. If we attempt to furnish proof, we are liable to go back to the old way, as we inadvertently work to link the inner shift to the outer. Patience is now necessary to allow others to be who they are, so that we may be who we know we are.

Mark 8:29-30: “And he saith unto them, But whom say ye that I am? And peter answereth and saith unto him, Thou art the Christ. (30) And he charged them that they should tell no man of him.” From Peter’s answer, we see that the disciples already knew that Jesus was the Christ. In their eyes, He had acquired a higher level of understanding on His journey toward the idea of enlightenment. In their own way, they were acknowledging that He had attained the crown of wisdom. The Master, in all humility, was not a person who Himself would shout this fact. He taught by example and, in fact, He only related directly that He was the son of man – and not God. He told His followers not to spread this very subject, implying that the inner effects are more important than what other people think. We know that people will think what they wish in any case, and if we fight them, their personal beliefs will grow even stronger. We all have that tendency. The lesson is to allow others to have their own way of thinking. It is wiser to not attempt to change their minds because, in that moment, they have what they know or choose to accept, whether it is the truth or not. The shift in belief must come from within themselves.



In Mark 8:33, we find a remarkable statement as the Master rebuked Peter: "...Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men." He was talking to the physical egoistic aspect of self, saying that He would not serve the lower interests of man, nor would He be self-serving. According to the Bible, this is the only reason He was crucified in the first place. Jesus is again teaching us about the higher self. He is advising us to get out of the mortal thinking that focuses on physical nature, and to stop giving it the seat of honor at our table. Is this what our modern religions do for us? Is the teaching therein favoring physicality over spirituality? This has taken place because we merely carry out the external traditions cited earlier. The Master further confirms this in Mark 8:34: "And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Today, to deny one's self is a difficult task for any of us. To take up our own cross?... Heavens, no! Not another burden to bear – especially when the weight of the cross is proportionate to our material thoughts and acts! Jesus is telling us something quite different from the written words. He advises us that we must assume our own being and our own nature, and to blame no one or anything else for what we are. It falls under the purview of personal responsibility, and it is judgment by any other name if we do not bear our own. We usually deny or blame from the physical side of our egoistic mental part. To accept and be our own nature is actually not that difficult. Once it is done, we simply look at things differently. We are more apt to accept the events in our lives and know that we are responsible for them. We do not tend to fight them as hard as we have in the past.

Mark 8:35-37: "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. (36) For what shall it profit man, if he shall gain the whole world, and lose his own soul? (37) Or what shall a man give in exchange for his soul?" We can plainly see the influence of the old Church founders in the words: "for my sake and the gospel's". During the time of Jesus, the gospels had not yet been formed. Furthermore, the Master had not shouted or proclaimed His divinity at that time because it would have been out of character for Him. He certainly was too humble to do so. The true message is that if you are willing



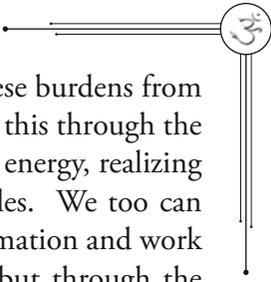
to surrender yourself to the higher purpose or the Spirit nature within you, all will be given – nothing more. Again, we have the question of faith, and the concept pertaining to the higher energies of a balanced consciousness in physical form. However, we must also enter our old conditioning in the equation, a predicament that has been our stumbling block for centuries. The first verse implies that we should turn ourselves over to life for what it may bring us and not fight it so much from the mental point of fear. We do this when we allow our minds to overrun us through the power of the ego brought on by a rampant mindset. We are not as single in purpose as we could become. This has its basis in what others have done, and we fight and struggle to not have it happen again. Jesus is telling us to resist nothing, for if we do, it may overpower us – and it normally does. Mental acceptance will be the key to self-acceptance. It will place us on the higher path, and that means a different mindset. We mourn the loss of the old one, as the Sermon on the Mount so indicated. By traveling on this higher path, we will have fewer burdens to carry.

The next verse discusses the price of the soul. None of us considers that worth until it has already been sold, usually into one type of slavery or another. As an example, it is what occurred with Judas and the thirty pieces of silver he received for his betrayal of the Master. Judas had sold his soul for money, and it seems that our contemporary society has a propensity to do the same. The term “slavery” is not used in the obvious sense, but we submit ourselves to it by the levels of obligation we give to the outer things, to other people, to various causes and, sad to say, to churches filled with scriptural literalists. How many of us rely on other people or “things” to bring us happiness? If that is the case, we have become a slave and sold ourselves. By then – and normally too late – we realize that it may have been a mistake. If this is not the truth, why are there so many unhappy people on this earth? The Master is also telling us that if we do all things for the physical realm, we apparently work to save just that rather than the sanctity of the soul. Were we to work for the latter, we would indeed be truly saved. In this sense, our soul would have made no error and retained its purity, something that could not be said about the physical form.

In the next verse, we see a very interesting concept begin to unfold,

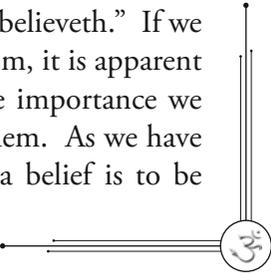
and according to the biblical texts, it is repeated many times by the Master. Mark 9:1: “And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.” The subject of overcoming death will be covered later in the Book of Revelation, when it becomes relevant. The Master is talking to and about the disciples, the apostles and His own self. Along with His preceding lessons, He is referring to enlightenment, how to attain appreciation of the natural laws of life and how to live them. We have mentioned the latter quite often, and if all of us were to follow them, the world would not be the place it has now become. It would be a world free of anger and war, for we would collectively share in the idea of internal peace that would blanket our planet. The understanding of the precept of harmony is to assist us in reducing the influence of external temptations – with which we appear to be showered. These temptations stem from the power of the mind and its focus on the outer aspects to which we give ourselves. The Master warned us about surrendering too frequently to such enticements. If we, like the Master, would learn to focus our true power inwardly, we would become as is so often suggested to us in the biblical texts.

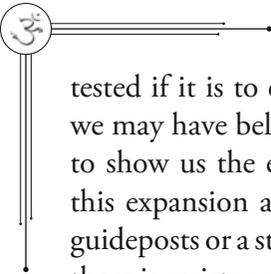
Thought includes the control of vibration that is found in all things. Our management of such control, single in purpose, can help us in overcoming even the experience of death. He spoke of this only to a few who were the fortunate beneficiaries receiving His inner and direct teachings. Some of this knowledge is still veiled in the parables and cannot be detected easily because of the way we have been taught to interpret the lessons. Jesus reminds us that we are promised eternal life. The knowledge He imparts is that we already have it, yet we do not see it, possibly due to so much focus on the physical form. That magnanimous gift depends on how we use the power of our flexible beliefs, the information in which we choose to believe without rigidity, and whatever we decide to add. This explains the warning about the leaven of the Pharisees and Herod’s leaven. Like yeast, it will rise within us as the expansion of facts contained in our own mental systems. Hence, we are told by the Master to be careful of the data being processed by our minds, because it will shorten all things with the weight, or the importance, that we give it. It may become a burden that will bind us into place – and it does.



Metaphorically, Jesus the Christ was relieving these burdens from people in His acts of healing. He was accomplishing this through the clarity of His very own being, the clarity of His own energy, realizing the power of the human with the universal principles. We too can achieve this, providing we are given the correct information and work to understand it, not just in the intellectual sense but through the experience of it. We can purchase a book such as this and read it in the intellectual sense, yet we may not really experience it except through the eyes of the author – not ours. As an Eastern Monk once stated: first, go and find out how it fits you, and if it does not, this is all right; if it does, live by it, as it has proved itself of value to you by the very experience of it. Thinking about concepts and beliefs is not enough. We must live them, and the Master was a prime example of this. For instance, we should all read a work such as the Bible – or any work that is in print on the subject of life. Next, we should act on it to test the validity of its contents for ourselves. Is this not what we do with mathematics and all the sciences? We study it, then we have to test its applications to see what we have learned. Why could not the same principles apply to this book or the Bible, or any book that has been written? Why would it not apply to our life and to higher consciousness? If not, why would the Master have tested Himself for forty days? Jesus is telling us that the intellect will not give us the actual understanding we seek if we use that alone. This path of comprehension is designed to lift us above all things – including death – because that moment will depend upon our inner preparation and our knowledge of the matter at hand rather than just human superstitions. This is verified in Mark 9:2-4, wherein we witness the appearance of Moses and Elijah standing next to Jesus. They came into view from nowhere and returned in the same manner. Would this not apply to all living things of this world?

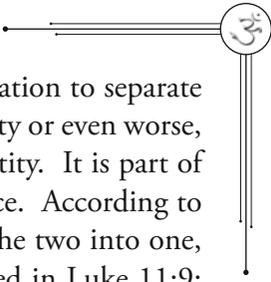
Let us now discuss Mark 9:22-23: “And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us. (23) Jesus said unto him, If thou canst believe, all things are possible to him that believeth.” If we follow the significance of the metaphor and symbolism, it is apparent that the Master is talking about our beliefs and the importance we give them, whatever they are and how we practice them. As we have mentioned, knowledge comes from experience, so a belief is to be





tested if it is to expand and grow with us. It implies that within us, we may have beliefs that are very flawed, and our lives are attempting to show us the error in our thinking about such beliefs. We define this expansion as our inner struggles. Our experiences become our guideposts or a steering mechanism of sorts, and where struggle resides, there is resistance. When we exercise our bodies, we use resistance to build our strength and stamina. Likewise, our mental inner struggles serve the same purpose. Their aim is to bring greater ease in our lives, but not by repeating the same old thoughts and acts. In the above verses, Jesus is also telling us about faith in higher principles, not just the physical that we deem so very important. When we rise to the higher thought forms, we learn a greater faith in the principles found therein, while the lower lead us to what we term as death, and that, by all reason and according to the Bible, should not occur. Even with all the individual and global situations we see, we are in an era where higher belief is becoming more prominent, because, as He so states, by believing in the higher, all things are possible. The mind is a very powerful energy source indeed. It is the most dynamic attribute in our world if we give it the strength that it is truly capable of achieving. However, this requires the input of the soul if it is to function properly, as was originally intended by the Creative Principle.

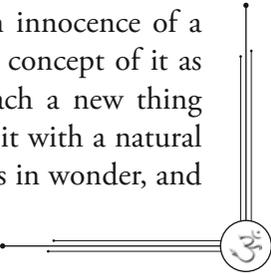
Returning to the above verses, we find Jesus learning of the predicaments encountered by a dumb and deaf boy who, according to the metaphorical story, seems to have epileptic seizures. He is told about the fits he had and being thrown in the fire, then the water. This metaphor depicts the boy's confusion and his inability to express its nature. It is about the physical (fire) and the soul (water) natures, and how struggles can toss us about with the perplexity of the beliefs. It also means an uncontrolled shift between the higher and lower aspects of being, as from material to spiritual. It is indeed bound to create bewilderment. Because of that state, the father or his son did not know what to believe, and the Master's message was quite appropriate: "If thou canst believe, all things are possible to him that believeth." The point of the lesson is that we are capable of doing all things, providing we have the necessary, complete and undivided belief. That conviction must be completely part of us – not one suggested by another. It must be so profound that division will never fragment it. We must believe in our union with Spirit, because it is the wholeness

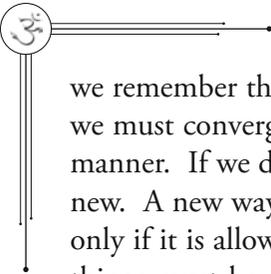


of our being, the “I AM”. We must resist the temptation to separate the latter from the physical, treat it as a detached entity or even worse, to not accept it at all. The soul is not a detached entity. It is part of us and it is the reason for life and its very fine balance. According to the Master and the Nag Hammadi, we must make the two into one, then all things are given. As the Great Teacher stated in Luke 11:9: “...knock, and it shall be opened unto you.”

Mark 9:24: “And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.” This was a plea to assist his understanding and to create higher capabilities, that he too may have the knowledge of the Master. Even though his statement was very hollow in its nature, he sought to be fulfilled by a potential external means. Is it not what we all seek? We also detect the influence of the ego. While Yeshua was assisting the man and his boy, the disciples were having a discussion as to whom “should be the greatest”. Later on, the Master told them that “if any man desire to be first, the same shall be last of all, and servant of all” (Mark 9:35). Bringing a child to Him, He also spoke about the innocence of our nature and not the arrogance of it. Somehow, we managed to change it to the latter. He taught them that through the innocence of the mind, our true nature would allow for the assistance of Spirit in our lives. Why is it that humankind somehow manages to distort if not destroy the innocence residing in the young? In this sense, innocence is not naïveté. It is about a mind free of burdens and clutters so that it can think clearly. The power that we give to our physical environment is the cause of these obstacles. Further, if our ego becomes too involved, we would not be able to understand, as we would only view the lower aspects – and we do. When ego is extensively implicated, it will produce a hard resistance within us and create confusion – and it does.

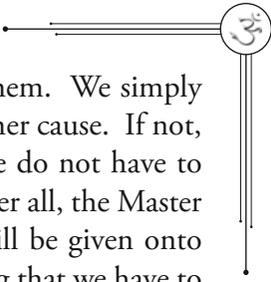
The Master goes a little further in Mark 10:15: “Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.” Along with the inborn innocence of a child, we now see the forming of acceptance or the concept of it as the underlying current. Children generally approach a new thing timidly, or in genuine humility. They come toward it with a natural honest, free of conditions. As adults, we observe this in wonder, and





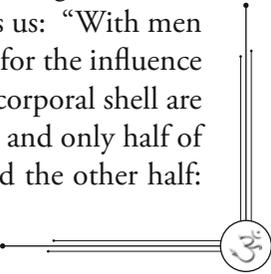
we remember the reality of its purity. The Master's words imply that we must converge upon all new levels of comprehension in the same manner. If we do not, turmoil will ensue as the old collides with the new. A new way of thinking will saturate all aspects of a person, but only if it is allowed through open innocence. If it is to stay new, old things must be shed, and the human mind has difficulties in doing this, proving the existence of mental struggles. We tend to recall past events and repeat the memory. By doing so, we believe that they will not happen again but they do – time after time. Why? We have not worked through them and failed to let them go. It is this very resistance we have to shed these memories that makes the transformation difficult. We hold the new form of thought in abeyance as we hold on to the old, because the former is being impacted by a different belief system. Jesus tells us to be kind and gentle as these changes take place within us.

Upon being asked by a wealthy man how one may gain eternal life – or consciousness – the Master answered as follows in Mark 10-21-26: “Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me. (22) And he was sad at that saying, and went away grieved: for he had great possessions. (23) And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! (24) And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! (25) It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. (26) And they were astonished out of measure, saying among themselves, Who then can be saved? If we were to interpret this in a literal sense, none of us would be able to enter since He is talking about our faith in material things and a lack of faith in spirit. Are we not all continually seeking a greater level of material conveniences? At times, we do this at the expense of each other. Our modern world has reversed the original priority of life, and that is higher consciousness. We must examine this by merely asking ourselves where we direct our focus. Obviously, we seem to emphasize the material side of life. Jesus is very specific, and He tells us that we must be willing to give up



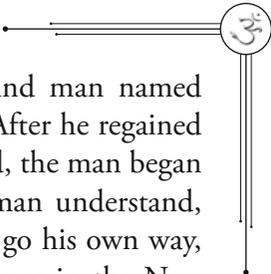
all physical possessions – not that we cannot have them. We simply must voluntarily let them go, to be replaced by a higher cause. If not, it will surely freeze us where we stand. In short, we do not have to “give them up”, but should be “willing” to do so. After all, the Master did tell us to seek the kingdom first, and all else will be given onto us. We seem to interpret the above words by thinking that we have to deny our bodies and the material world, but it is not true. To redirect our priorities is all that is required, then we may have whatever we so choose. It is not that difficult to do. His most significant point is that, in our lives, we must have nothing more important than our own being, our own soul, our own consciousness. If we are overly preoccupied with something more vital than those attributes, we will not be able to be fully free to be ourselves in our day-to-day activities, and we will become the slaves of our own desires. In truth, if we are owned by something outside of our own being, we cannot be free or at peace. We see this confirmed in Verse 22 above, wherein the rich young man could not let his possessions go.

Further advice is given on this same subject, about the necessary balance between spirit and the human form. Mark 10:27: “And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.” He is telling us that physical nature alone is not enough. He does not say that we are unworthy, as religion would have us believe. It is another way of saying that whatever focus we may have is not facing in the appropriate direction. We must also allow for the influence of our inner spiritual nature, because we are not able to do things without the power of spirit in the first place. If we combine and balance these formidable energies properly, we may achieve feats that we thought were not feasible. Allow us to reemphasize the point found in the Nag Hammadi. It states that if we make the two into one, all things will be possible. This merely implies that we should strive to end the idea of eternal separation – as we have been conditioned to do - and live as I AM. Elsewhere in the Bible, we are told that if we have enough faith, we can even move mountains, but in Verse 27, Jesus tells us: “With men it is impossible”. This is true only if we do not allow for the influence of the spirit to complete all tasks. The efforts of our corporal shell are not enough. Our body is the masculine energy base, and only half of our power. We reach our full potential when we add the other half:



spirit – or our feminine energy. Indeed, if we allow Spirit to go before us, as the Ark of the Covenant, we may achieve great deeds with much less effort being required by our physical nature, and with less stress. This notion is repeated after each of the Master’s discussions on the higher realms.

To confirm our capabilities in achieving our goals, He gives us very specific instructions in Mark 10:23-25: “For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. (24) Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. (25) And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses.” We are told here that we may command anything and it will be done or granted. To achieve this, we need the gentle and balanced power of our heart centers. We use “command” because of the graphic picture invoked by the moving of a mountain. This should not be misconstrued with “demand”. Demanding is a desire to control other humans, as we are all wont to do, and this is not the intent. The intent is to command through confident presence of being, not arrogance or a false sense of pride and superiority. Conversely, groveling will not work. We must be firm and know at first that it is being done. We cannot do this very easily because, in Verse 25, a reasonable condition advises us to not hold ill will against another. In fact, this condition does not stop at just another human. It means all creations in this world. With the level of burdens that we do carry around all the time, it is no wonder that we are unable to apply the higher principles. Our past blocks us again, and the message conveyed to us by the Master is to live for today and the very moment in which we find ourselves. It is here that we must be firm. He is telling us to be free of our burdens and worries and to reach for the higher at all times. The weight of our material lives can certainly not be of any help. Spirit implies that we must be single in purpose at that moment. The earthly issue with another or any thing will create a distraction and weigh on our mind, therefore not giving us the full capability to work in union with spirit – and thus dividing our house.



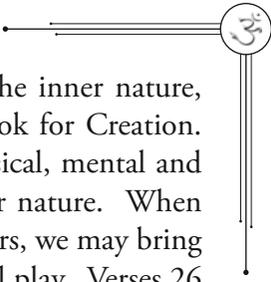
In Mark 10:46-52, we have the story of a blind man named Bartimaeus, whose sight is restored by the Master. After he regained his sight, Jesus told him to go on his way, but instead, the man began to follow Him. Metaphysically, Jesus helped the man understand, thus he was no longer blind. He had been freed to go his own way, and there was no obligation. This occurs many times in the New Testament, for it was His mission on this earth. He was to impart knowledge in the minds of the people, to get them to change their thinking and look at life through the eyes of the soul. In other words, He helped the blind to see or in most cases – if not all – He assisted them in the deeper understanding of their spiritual selves. Sight can be associated with our clarity of mind and our thinking processes. It is the only path to the higher energies. We also note in Mark that the majority of the healings were involved with the sight, leading to a clearer mindset filled with the higher principles of all life.

Mark 11:15: “And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves.” Why would such a man of peace do this, especially since He told us that when our enemy strikes us on one cheek, we should offer the other? This same individual is now bodily throwing the vendors out of the temple, pushing them out of the way. Biblically, it is the only place where such behavior occurred. It was very unusual for the Great Teacher to act in such a fashion. However, He was also teaching us quite a visual, valuable lesson. He was showing us that we must remove the thought of greed from within us and stop desecrating the temple of life that we are. To do this, we must shift our thinking of self and become more selfless. It will result in the ego becoming less involved with our day-to-day activities. As you know, the temple represents the human being, the body that houses the soul. Jesus was casting out any potential of His own greed, and as we have all found out, it is not an easy task. Booting out the vendors is merely creating a shift in our self-perception, realizing what is important to us and bringing it all into alignment. In turn, this will bring us to the perfection that is described in Matthew 5:48.

It is not until we reach Chapter 12 that we encounter a parable (Mark 12:1-9). It is the story of a man who planted a vineyard and let

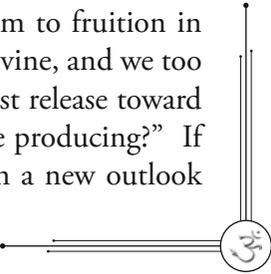
its parcels be managed by several farmers. The theme of this tale is to be fruitful as well as to be aware of the fact that we are at all times, in either a positive or a negative aspect. Whether we accept it or not, this must come to the realization of our creative power in all things. In the process, however, we must watch over the crop that we produce. We must take personal responsibility for the actions brought about by the activity of the mind (the vineyard) and the thoughts that it generates (the grapes). By the same token, we must pay attention to our greedy nature and not let it overpower and blind us with the fruits of life created by our labor – as suggested by this parable. Jesus is telling us that our own thinking will expand, as the vineyard can, and it may do so in a variety of directions. From very creative beginnings may come all sorts of self-deceptions caused from within by the ego that could destroy the productive aspect of self. These suggested processes give us the knowledge to insure the completion of the idea we have generated. Since we request so much of Spirit anyway, they are tests of self, to see if it is really what we desire to have in our life at the moment. We will discuss these tests in depth in the chapter reserved for the Book of Revelation. We can consider them as points of resistance to the very thing we want to occur in our life. They are our fears of failure, fears that can indeed negate or cancel the initial idea. They also create our insecurities, all of which are more about division than anything else. Because of this stance, we become unsure and frozen in the actions we take toward accomplishment, as Lot's wife did. It is interesting to observe that most of us have an inbred fear of the very thing we dream of doing. It is there as a form of balance, the light and darker sides to all things, as we discussed earlier. If used properly, it even has the opportunity to be a tool, a stepping-stone rather than a stumbling block.

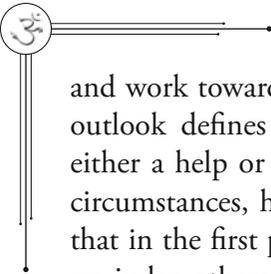
Let us now study Mark 12:18-28, in which the Sadducees discuss with the Master the life and death of a woman, and her relationship to seven brothers. This very interesting dissertation effectively covers reincarnation and life after death, a subject that has peeked the public's curiosity for the last few decades. Contrary to popular belief, death is not as we know it to be. Jesus tells us that we have eternal life, and that translates into the continuation of the individual. In this allegory, please note that the number "seven" surfaces again. As He learned in India, it represents the seven energy centers of the



body, the number needed to attain fulfillment of the inner nature, and as Genesis mentions, the number of days it took for Creation. His ulterior message is that we must unify our physical, mental and emotional centers to have full understanding of our nature. When we are successful in realizing and clearing these centers, we may bring about the spiritual aspect of the physical self into full play. Verses 26 and 27 verify this concept: “And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? (27) He is not the God of the dead, but the God of the living: ye therefore do greatly err.” In effect, Jesus is telling us that we do not die. God would not allow it because we are created in Its image, thus no one passes away as we comprehend it. Read the following passage again: “And as touching the dead, that they rise”. Did Jesus Himself not do this? We have read about Lazarus and many others in the Bible, hence we must conclude that this applies to the least among us as well as the greatest. No one is above the metaphysical laws of the universe, not even the Spirit that brought forth the laws of being. It will take all that we have and all that we are, and we must be willing to give all that we have to attain this understanding. We do not ever really give all we have to life, yet it is the only requirement. Give yourself fully to all that you do in every moment that you have. We are to hold nothing back from life. We wonder why it does not give to us, and the answer is that we – ourselves – hold back. We tend to think that, should we give everything we have, others would take advantage of us and we would have nothing left. This is conditioning from the experiences of our past. Those memories hold us in place, and nothing more.

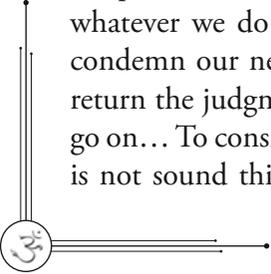
In Mark 14:25, The Master gives us another definite glimpse of life after death: “Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.” During His time on this earth, He bore good fruits through His actions and ability to live through His eternal soul. His inner faith and dedication to His Father in heaven brought Him to fruition in His higher consciousness. Each of us is a fruit of the vine, and we too can attain this level, but there are things that we must release toward that end. We must ask ourselves: “What is my vine producing?” If it is vinegar, we simply must change our mind, gain a new outlook





and work toward the higher, presently evolving nature of soul. This outlook defines how we see or understand things, and it can be either a help or a hindrance, depending on how we gauge our own circumstances, how we judge ourselves – and we are told to not do that in the first place. If we judge self, we will do so with others. If we judge others, we will do the same to ourselves. Judgment seeks inequality – not equality.

This concept of not giving our all is well depicted in Mark 12:41-44, where we see the rich people cast only a small portion of their worth into the church treasury. In contrast, we see the poor widow give her two “mites” – all she had – and for which she certainly was derided. What the rich did is what we all do – and it is not enough. We give monetary donations and material things, but we do not give the essence of our higher spiritual self. The Master is telling us to give our hearts to life, not our wealth. Whose standards are we using, anyway? The rich give as if it was all they had, showing concern that they may not have enough afterward. Many do not give with the spirit of charity and compassion, but rather to initiate a deduction on their earnings, or be looked upon as commendable, humane individuals. Allegorically, there is only one way to manifest true charity, and that is by giving all that we have, then will we know within ourselves – and we are not discussing money or material possessions. On the other hand, we have no right to criticize or condemn anyone according to our own personal standards. Still, it is what we do. To clarify this, we will go back to Mark 12:30-31: “And thou shalt love the Lord (I AM) thy God with all thy heart, and with all thy soul, and with all thy strength: this is the first commandment. (31) And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.” We are to love the concept of wholeness with every fiber of our being. By so doing, we see and consider the spirit in our neighbors as we deal with them equally. If we judge them to not be our equal, we in turn condemn ourselves in the process, thus diminishing our spiritual self. It has been said that whatever we do will be returned to us tenfold. Deductively, if we condemn our neighbors, it is the general concurrence that they will return the judgment in kind, in a resounding fashion – and so it will go on... To consider others below our own material or spiritual stature is not sound thinking, because we are all equal in the eyes of God,



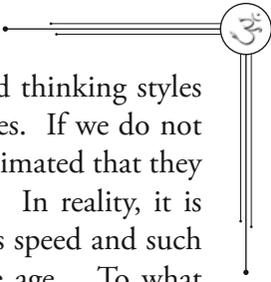
with the same ability and capabilities as anyone else. Spiritually, we are not better or worse than our neighbor. Only the physical actions generated by our inner nature will tell the difference. The difference can be eradicated if and when we follow the higher consciousness toward the soul state of being.

Mark 13:14: “But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand), then let them that be in Judea flee to the mountains.” Jesus is telling us that nothing is an abomination, and nothing deserves praise and acceptance by us, for it is here as a result of divine creation. If we pronounce our judgment, we should leave our mental attitude and go within ourselves for deep reflection, thus going to the mountain to seek Christ consciousness. The desolation is in the mind and what we do or fail to do with it. Life could be so beautiful if only we did not allow our mind to focus primarily on the material side. Most of us do allow it to run amuck, doing whatever it wishes. When we observe the global situation, down to the individual, it appears that we use that attribute for destructive purposes as much as anything else. Remember that we have the choice between good and evil as our personal experience, using the focus of the mind. Whether we obtain desolation or fulfillment through our preferred selection does not matter to the Creative Principle. It gave us that right. We chose. Spirit did not, and It gives what we seek.

We will not go through the sad narration of the crucifixion, or Jesus pleading for His life – which ended with “Thy will be done”. With these words, the Master gave in, or turned Himself over to the events that had been set in motion by the higher energies of Spirit. He realized that they could not be changed, even though He had the power to do so. What an inspiring act of humble acceptance! Had He changed the outcome of these cruel hours, He would have projected a self-serving image, and all His teachings would have been for nothing. They would have sounded hollow and empty. He knew that this was the greatest demonstration of love He could give the world. He carried out the concept of giving life one’s all, as His words so stated and He now manifested. If one is to exhibit a cause, the event must be completed to the very end. In a sense, all our lives are a demonstration of our words, our expression. Again, whether we

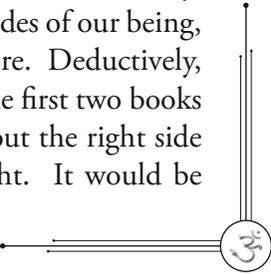
admit it or not, it is an act of personal responsibility. This is true faith in life and spirit as a unified being of consciousness, the true example of I AM. There is a passage in this sad tale that seems to fascinate me. Mark 14:50-52: “And they all forsook him, and fled. (51) And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: (52) And he left the linen cloth, and fled from them naked.” This incident that took place before the actual crucifixion appears only the Book of Mark. It is not found in the other gospels or anywhere within the Bible. What does it mean? Was it an early editor’s sense of humor? It is totally out of context within the general austerity of the Bible. Could the crowd have taken hold of the wrong man? No one knows, but there are certain indications that it may have been added by other biblical scholars. Metaphorically, it can be regarded as the symbolic truth of innocence being exposed to all. The linen cloth characterizes the pureness of the outer being, as offered by the Master in the Sermon on the Mount. The young man’s nakedness is an allegorical way to expose the true nature of spirit covered by the concept of purity, coming forth through the clarity of self, or action. In essence, it can be interpreted as exposing the truth of our own selves, at the end of our time here, when “nothing shall be hidden”.

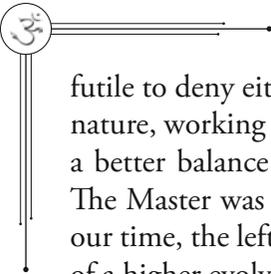
In Chapter 15, after the Master had been taken into custody, we can clearly perceive the real reason He was not only arrested, but also crucified. The chief priests of that occupied nation had fallen prey to the clutching fingers of jealousy and felt that their power was being usurped because He had more influence over the masses than they did. This is not surprising, since what they were teaching was mere illusion to satisfy their desire for control. The chief priests are accurate illustrations of what greed may do to a person, even today. Power corrupts... When these individuals were in control, all things bent in their direction. When an outside influence appeared, demanding changes for the better – and being heard – it brought the governing body the possibility that they were about to lose their positions. It obviously generated fear. How many of us have experienced these syndromes? Fear becomes more acute, especially when only insufficient information is gathered. At that point, we must deal with the dreaded unknown.



The Book of Mark is based on the thoughts and thinking styles that take place during each and every day of our lives. If we do not focus and control the stream of our thoughts, it is estimated that they flow at a rate of about 2500 thoughts per minute. In reality, it is not necessary to expose ourselves to such vertiginous speed and such abundance of heterogeneous ideas. No wonder we age... To what do we devote these fleeting notions? More than not, it is about our material reality. It appears that we do not realize we have that gift from God that creates our lives in each of these moments in time. Yet, as individual thinkers, our lives become that to which we attach our thoughts, and the Master has told us to beware of the path to which they lead. Again, it is through the freedom and power of self that we can retain a reasonable rate of speed and learn to be more at ease. We realize that it is up to us to decide in what direction our thoughts will travel, at what speed and for what purpose. These decisions bring us to the circumstances that may bind us or free us on whatever road we choose. The mind is a wonderful thing, for it is from there that we shape our experiences. If an experience is unpleasant, it is there that we are able to change it and let the outer world catch up to us when it is time for it to do so. It is there that we create love and life. It is the one attribute that distinguishes us from any other living thing in our world. It allows us to have dominion over all things – and not each other. If we use it according to the original intention that the Creative Principle gave us to honor, it is where we realize that we are all equals and all have the same abilities. Last of all, it is where we could assume more responsibility for what we think.

Within each of us, we have the concept of Adam and Eve and the Garden of Eden. They are the left and the right side of the brain and the purity of being. Logic and creativity, thought and feel are simple concepts in action that are generated within us from external stimuli. The left is used to assist us in the aspect of the physical that we call life and for material problem solving. If we did not have logic, it would be quite difficult to function within a body and/or our material reality. The right side comprises the emotional and creative sides of our being, helping us engage with spirit – which we all but ignore. Deductively, the left side – form and logic – is the basis used for the first two books of the Gospels. The next two are fundamentally about the right side of the brain, or the creative soul and higher thought. It would be





futile to deny either side, and we are to use both aspects in a balanced nature, working in union with one another. By so doing, we establish a better balance with all the energy fields associated with the body. The Master was the perfect example of this ability. In this period of our time, the left is the focus point for all of us, and it is in the process of a higher evolvment. We see this through the struggles of everyday life, and how we interact with the external nature. We are attempting to still do things the way we always have, and we are at a point when we could let go and allow the higher forms to come. In any event, they will. If we earnestly looked around us, we would realize that the old systems are no longer working. They have not for some time. The educational institution is no longer filling its purpose since it has deserted academics for the more profitable field of funding. The governments of the world are old and archaic, nor are they in service for the sake of humanity. They have become self-serving for the sake of government itself and self-aggrandizement. Corporate America is now in dire need of complete reform, to give citizens a chance for a decent life. They need to remove the greed that is engraved on their cornerstone. Lastly, religion still teaches the ancient traditions that deal with an external God rather than the blessings of our inner Spirit. These potential changes are all signs of hope for the good of all humans, and the Creator will bring this about for us. It is slowly taking place. Isaiah and the Master have told us about the period that we are entering. It may not be as visible or as fast as we may desire, but it is moving as the Creator intends it to move, while we run hither and yon, doing very little in support of this shift. It is to reinstitute the higher cause, the higher thought, and to reestablish the truth of the spiritual human in service to one another, without the adverse effect of greed.

We have discussed the obvious sides of life with Matthew and Mark. Next, we will begin to explore its more esoteric side. We will first cover the Book of Luke with its emotional aspect, then we will move to the Book of John, in its full self-interacting with the higher spiritual nature. We will journey into the more subtle aspects of the higher thought forms. They will carry us further down the path of life, toward becoming spiritually enlightened human beings, working in a closer union with each other and the God Archetype. You will discover a world filled with oneness, thus ending the idea of separation once more and preparing for the awakening of Revelation.

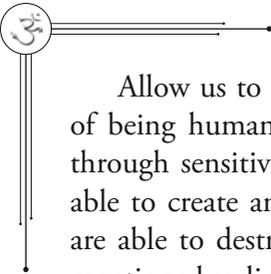


The Book of Luke

*“All emotions are pure which gather you and lift you up;
that emotion is impure which seizes only one side of your being
and so distorts you.”*

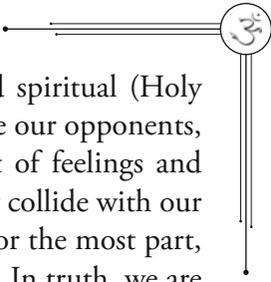
Rainer Maria Rilke, Letters to a Young Poet, 1904

One of the primary subjects that the Master studied while He sojourned in the Far East was the true power of His emotions and the free expression thereof. As living representations of the Creative Principle, He and all of us have our true power resting within our mortal shells. Some of us do not fully understand this. While wrestling with Satan or His own ego, Jesus had to learn to hone the lower energies as part of a single unified source of power. In the rendition elaborated in the Book of Luke, He addresses the emotional force that we all have, and how we may align it with the rest of our being into an undivided being of consciousness. We need the emotional aspect, for it is one of the most important attributes of the Holy Trinity residing within us and mentioned by the Master in the biblical texts. We have covered two sides of this mystical Trinity that is so crucial to the human form. We have peered into the Son in our chapter on the Book of Matthew. In the Book of Mark, we also covered a portion of the Father as the mind being a guiding energy of the Son. In this chapter, we will begin the journey into the second part of the Father, encompassing our hearts and the energy that they are able to produce, as well as the emotions expressed in the Book of Luke. When we explain these last two guiding forces of the physical body, we will begin to see how the Holy Trinity operates within us and recognize the true power of our own nature. Our emotional energy is a remarkable force behind all that we feel in our lives. One of the primary reasons we incarnate into life is so that we may experience what we feel and the power that is truly behind it. We know how emotions affect us, but we do not realize how they really shape our lives and our knowledge while in this life.



Allow us to take you on a more delicate journey into the nature of being human and how this Holy Trinity shapes our very being through sensitiveness. Our emotions are so powerful that they are able to create and maintain a state of good health as much as they are able to destroy it through what we define as “dis-ease”. As we mentioned earlier, disease is caused by not being at ease with ourselves. This unease generates such burdens in our physical bodies that it may eat at us or bend us into shapes that we were not intended to be. It affects our thoughts and minds to the point of causing a feeling of disdain toward ourselves and other people. We are unaware of its true effects until they appear, and when they do, we more than likely need medical help. In His teachings, the Master offers the notion to not hold onto these adverse emotions. He shows us how to free ourselves of their energies and how to properly use this body for the creation of all things in our lives. Ours is a very subtle body, but from this point, our journey will help us become as subtle as we progress, if not more.

We use the term “subtle” because our emotions are something that we do not see, but it is something that we all feel within us at all times. We may see it in others more clearly than we perceive it in ourselves. What we see in others is the impact of the words and actions that stem from the power of our emotional state, or the impact of life’s events from our emotional body. They shape us as we grow toward the heights of consciousness, while our lower energies are affected by the pull of life. The emotions have an irresistible power to them. When we combine them with a thought, their power is beyond compare in the effects it has on us, especially when they are in union or single in purpose. When in union, they have a profound influence on matter and our cellular structure, including the idea of success and failure. We will be discussing the human, energetic emotional body throughout Luke’s gospel. The reason that supports Luke’s writings as the emotional side of the scriptures is expressed by the number of references to the heart and to water. By the same token, we find much more passion in Luke’s words than we will find in the previous books of Matthew and Mark. The books of Luke and John complement the most impressive aspects of life, the sensate system – or the sense body – a gift that lets us gain wisdom from our greatest allies and teachers in the external world. We acquire more inner feedback from this system



than any other. These allies are the emotional and spiritual (Holy Ghost) states of our lives. Of course, they can also be our opponents, based on what we do in our minds on the subject of feelings and sensitivities. This may happen if they unpropitiously collide with our physical thinking part. In our current era, they do for the most part, because we have become indoctrinated in cold logic. In truth, we are not being taught about these two sides of self. In too many instances, there is no nurturing of our feelings as we are told to ignore them or to deny them in our everyday world. We even have become convinced that they create problems in our lives. We must learn that our emotions do not make decisions, but our minds do. We can deduce that our minds create the difficulties because of misunderstood emotions fed to us by our sensory perceptions.

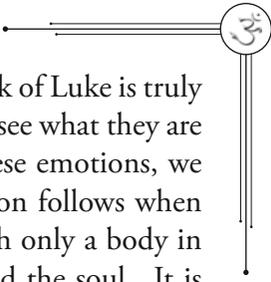
If thoughts and feelings, as the father, are not aligned in a positive mode, they will give total power to the fear cerebration that may arise, thus generating negativity. Mary Magdalene warns us that: “It will release the seven wraths of the heart into our world of form.” Today, we witness much of that as we deliver our anger and frustrations upon each other. These are released into our homes, to road rage, to crime and to war. They exacerbate the idea of the wraths, yet the experience can contribute to the concept of consciousness and higher thought. In truth, they actually interfere with the collective thought of humanity as they breed mistrust from one person to the next. It further expands from one society to another as a karmic circumstance. It was part of the Master’s message when He told us: “...cleanse first that which is within the cup...that the outside of them may be clean also.” [1] Our inner emotions are implied in that statement. It is also the reason the Master told us in the Book of Matthew to settle our issues with our brothers before approaching Spirit. If we do not, we may suffer adverse effects from our own internal falsehoods. These prevarications are brought on by the emotional negativity that we hold against our brothers or sisters because of what we feel they have done to us. It is a result of the priority we give our emotional power, and whether it is directed toward being self-centered or centered in self. The gain is proportional to the proper use of our hearts and the faithful application of our emotions. Most of us tend to bear false witness against our own selves because of the lack of emotional acceptance.

[1] Matthew 23:26.

This blocks us from the higher energies of life and full consciousness. How can we be fully conscious beings if we are filled with rejection or arrogance? This particular chapter will deal with what happens if we do not address our emotional self. We will discuss how it affects our interaction with life, and what becomes of simple things when we earnestly recognize our feelings as our true experience.

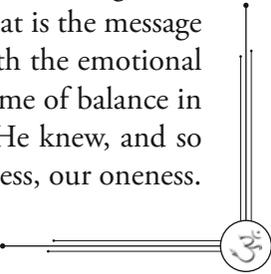
Before we begin, we must remind the reader that Luke, like Mark, was not a direct disciple of the Master. He came onto the scene quite a few years later and was more a disciple to the one known as Paul. You may ask, why are we working with this gospel? Like the Book of Mark, there was no accident in including it while assembling the biblical texts, and Luke addresses our sense system very well throughout his dissertation. If we are a follower of higher cause, we know that there is no accident in anything in life, since all things have a purpose, including the original compiling of the ancient scrolls. We have stated before and do so again that all things are the Creator's, thus, so is the real message of the Bible. To create a path toward consciousness was not necessarily the intention of the original founders of the Good Book. However, in spite of the religious scheme they planned then, it is what they have done. Luke's work is much more sensitive than the directness of the two gospels we covered in the previous chapters. It is this sensitivity that the Master was offering us, and it has come to light in the words of Luke, whether he was a disciple or not. Perhaps it may be the underlying, inspired reason why it was chosen as one of the gospels. We are striving to present the metaphysical understanding contained in all the gospels, as well as the path that they ultimately show us. Whence the words came is not that important. From this perspective, Luke is the perfect luminary to assist us in becoming aware of the sense body.

To further comprehend Luke's state of mind, let us review a few concepts that we have already mentioned. At the outset, scholars and theologians may have removed the idea of the feminine energy for the sake of the masculine, but it is now being reawakened in the physical. We actually accomplished this when we took the original spelling of God's name – YHWH – and reduced it to just WH, or God's masculine form. The Creative Principle is both of these eternal energies. Indeed, we find this notion throughout the biblical texts. We all have emotions



and we keep them at bay entirely too much. The Book of Luke is truly about how to fully awaken them, live with them and see what they are able to teach us on the subject of self. Without these emotions, we become very fragmented within ourselves. Confusion follows when it pertains to the higher purpose. This leaves us with only a body in motion with no soul, for it is our emotions that feed the soul. It is our very life force, and the Master showed us their true union. For us to be completely whole, the emotions require more freedom than we have given them or allowed them to have. They must flow, and they do in any event, but they flow through perplexity, thus not as freely as they should. In reading Luke's text, we discover an overall gentleness and a style that is more feminine by its very nature. In the early days, when we removed the feminine aspect from the wholeness of God, we removed it from ourselves as well, but Luke, in his recounting of Jesus, is about awakening it and returning it where it belongs. His gospel, along with the Book of John, is directed to our feminine energies, while Matthew and Mark concentrated on the masculine forms of being. In essence, what we did to the Creator was bound to reflect on us.

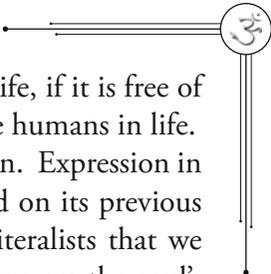
In order to travel toward consciousness, we require both aspects of our thought or mind and fully focused emotions to ultimately reach the true spiritual human. They must be in complete harmony to touch the soul level of being. The Master knew this and attempted to pass it on to us, so we could join Him in the peaceful setting of unconditional love. If we are to become complete and be blessed by living in "Christ" consciousness, we must develop a spiritual mindset. We cannot attain this elated status through the religious mindset of shame. Various church doctrines tell us that we are not worthy, and this fills us with a sense of disgrace. Ironically, it entices the soul to think that it has made a mistake, when it has not. How can the Creative Principle make a mistake? It cannot. Since we are in Its image and likeness, we deductively cannot either, whether we have reached the highest summit of spirituality or we are traveling in its direction through the path of human experience. That is the message we find in Luke. Christ was very much in touch with the emotional energetic side of Himself, for He had to be the epitome of balance in this arena to gain the level of power He achieved. He knew, and so should we, that it is a very necessary part of our fullness, our oneness.



Anything less makes us only partial humans, since we have created a partial God and have lived as an incomplete specie for too many centuries. At this point, we must add that Luke, next to Matthew, is the longest of the four gospels. Analogically, it means that both our physical energy bodies and emotional bodies are more significant than we know when viewed as teachers to self-mastery. They are our road of experience, our true educators in life.

Now let us look into the metaphysical messages the Master expressed in the Book of Luke and that relate to our emotional energetic bodies. Luke 1:1-2: “For as much as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,(2) even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word...” As you will determine for yourself, Luke is a very sensitive human, and as mentioned before, he never walked with the Master. In his use of the “WORD”, he seems to be filled with admiration for the people who had received the inner teachings. The use of “The Word” is often encountered in modern Christianity, while metaphysically speaking, the word is the concept put forth in physical form. Like us, the Creative Principle expressed a concept. In our case, we express it with our words. It would be appropriate to share one of its best definitions through the innovative thinking of Charles Fillmore, the founder of the Unity Church. It will surpass the test of time: “John gives us the following concerning the Word of God: ‘In the beginning was the Word, and the Word was with God, and the Word was God.’ The Word of God is the divine Logos, God in His capacity as creative power, and includes all the potentialities of Being. It is the idea of God, the image and likeness of God, spiritual man. In it are all the possibilities, all the qualities, of God.

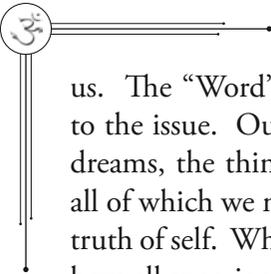
“Being, the original fount, is an impersonal principle; but in its work of creation it puts forth an idea that contains all ideas: the Logos, Word, Christ, the Son of God, or spiritual man. This spiritual man or Christ, the Word of God, is the true inner self of every individual. Man therefore contains within himself the capacities of Being, and through his words uses the creative principle of Divine Mind to create.” He further tells us that Truth is the only thing that remains changeless, and, I may add, Truth stands unto itself. It needs



no improvement at all because it is what it is. So is life, if it is free of the judging expressions formulated by “words” of the humans in life. In essence, the idea of the Word is about manifestation. Expression in form is the soul’s demonstration of its identity based on its previous experiences. This is why being told by scriptural literalists that we are unworthy may be so damaging to the soul, for we are the soul’s representation, not just a physical image. We are the soul’s concept of self. We are its identity in physical form, a form that is as perfect “as [our] heavenly Father is perfect.” [2] The “word” is not just the spoken language. It is all expressions demonstrated either verbally or physically. Words and actions are the creation of thoughts, thus we create through what we think. We develop the power behind it by what we feel, and in turn, this power becomes the “Word”. The result depends on the choice we tend to give any subject. No importance is given to whether it is positive or negative, as it is divine expression from within, and to Spirit, all is creativity. It must be stated that both the positive and negative aspects are alive and well in life... We allow our mind to control – or at least influence – what we feel, based on what we believe we know. Judgment of others will heavily influence what we feel about them and our own being. This may have the tendency to confuse or confound the soul. It knows that all is equal in its manifestation. The individual expressions that fill our life and consciousness also fill our hearts.

We can say that our word is the instrument of our creativity. It is the externalization of our thoughts, and our thoughts are the inner words and concepts destined to become reality in the outer realm, once they are expressed or released. It is the varied levels of our emotions that give them power. For instance, in the case of anger, it shows as destructive energy in our manifestation, and if there is love, it becomes a building block to share. Thus, the emotions impact the mental concept and encourage full expression. The Master was attempting to show us that we may control what we express, and that what we manifest in our lives on any level creates a return action. The greater the emotion becomes, the greater the karmic return action will be. What we feel toward or about something, no matter what it may be, is one of the strongest influencing factors in our lives. The feeling that comes through our formulations has the greater affect on

[2] Matthew 5:48.

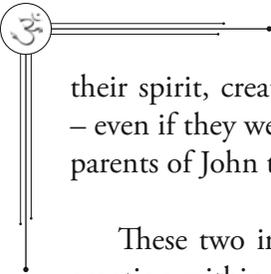


us. The “Word” verbalizes what we sense about it, then it gives life to the issue. Our expression encompasses our hurts, our desires, our dreams, the things that will make us secure or insecure in our lives, all of which we manifest. Our “word” ultimately articulates the inner truth of self. Whether it reflects personal feelings of separation that we have all experienced, or the blessings of complete union is entirely our choice. Union is what the Master brought forth during His life, and that is what He teaches us in Luke. Conjunctionally, we must learn to express the Truth – and not just ours. We could learn universal Truth, since it shows union with higher cause and includes all of life and experience. If we do this, we have no separation from life, spirit or people – and that is an illusion anyway. We must absorb the truth of equality and union of all things on an energetic level as this generates union on the material side. Balanced emotions are necessary, free of the old issues. Union is wholeness. Separation is division, and it occurs only if we confine our mind to self-truth. It only shows a self-serving attitude and it is extremely limited in scope as an experience. We are a mass consciousness, and in a way, we feel what others feel. This has not been fully realized yet, but it is coming into our lives in our present world. It simply means that we will begin to experience each other through the sense level and not just the mind and thought level. Could it be why there is so much turmoil on our planet today? The feminine aspect has been gone for too long, and the Goddess energy is returning to life in our present era.

If we go back to Luke 1:2 and focus on “eyewitnesses and ministers of the word”, it seems to be an indication that Luke, in his own words, is telling us that he was not a direct disciple of the Master. Luke 1:3 appears to be a confirmation of that fact: “It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus...” Theophilus of Antioch was an early Christian author who wrote his works between 180 and 185 CE. Deductively, we can safely say that Luke was reading and investigating ancient texts other than the conventional Christian codices. He not only appreciated the ministers – or servants – of the “word”, but also understood the messages that were handed down over the years. Where are these texts today, and why was he probing them? Again, had he been a direct disciple of the Master, all this scrutiny would have been unnecessary, since he would

have had direct access to the metaphysical, spiritual lessons of Jesus Himself. We know now that Luke's text is well-researched second-hand information. It is equally apparent that it was initially written as a letter to Theophilus, who was also studying what we term today as higher consciousness and the feminine energy aspect. In addition, it is mentioned that the missive was prepared in consecutive order, thus we have a chronological sequence of events gathered from the ancient messengers who came before him. In Luke 1:4, he shows his desire to perpetuate the dissemination of the divine teachings from generation to generation, the same way as Jesus did. His wish was granted in the publication of a book that we call the Greatest Story Ever Told.

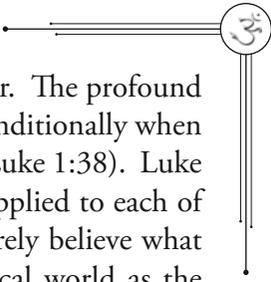
In Luke 1:6, Luke tells us of Zacharias and his wife Elizabeth: "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." At first glance, as in other places in the Bible, we have the representation of the masculine and feminine energies working in true union with each other. Jesus and Mary Magdalene later reflected this quality, working with the higher energies while remaining free of the physical mind constraints. This concept comprises the proper use of the knowledge of spirit, and obeying the natural laws of life by applying both the forces of YHWH for creative purposes. These two energies are also known as thought and emotion and are to operate in union within us, in an esoteric sense. Metaphorically, Zacharias and Elizabeth had great faith and belief, but theirs were in the more refined aspects of life, and they practiced them. In the next verses, we learn that the husband was a chief priest of the Temple, and that should explain the exemplary behavior. In I Corinthians, it states that each of us is a temple of life. This would imply that he was a very singular person, as his own chief priest, yet the Bible tells us that he went into an actual stone and mortar temple. However, other verses in the scriptures, pertaining to the word "temple", indicate that this may not be the case. Could he have gone into deep meditation, as the Master would do later? In secret, would he have retracted into his inner temple, in a meditative state? Did the Master not tell us in Matthew that we are to go into our inner room and shut the door? In the privacy of his inner sanctum, Zacharias silently prayed for the advent of an heir. The Creator heard and granted his request, for his wish was formulated in secret and his energy was clear, without blame. Because of the depth and purity of



their spirit, created by such esoteric union, Zacharias and Elizabeth – even if they were advanced in age - were rewarded by becoming the parents of John the Baptist, a Prince of the tribe of Aaron.

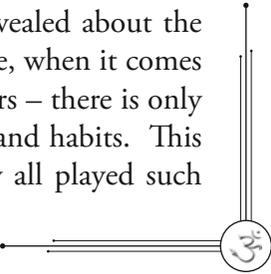
These two important biblical figures also represent wisdom and emotion within the temple of self. This perfect union of mind and emotion was also personified later by Joseph and Mary, followed by their Son and Mary Magdalene. When the power of prayer and faith is used properly from the perspective of inner union, all things will come to pass, and our desire will bear fruit because of this deep-seated inner union. Luke's first chapter clearly recounts the birth of John and it ties such blessed event to an even more significant beginning – that of one later named Jesus. We see the appreciation of the coming of the Master when Mary visited her cousin Elizabeth, as the latter exclaimed: "For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy" (Luke 1:44). This is the first expression of true emotion in the Book of Luke, and it rests upon the concept of love, for love is indeed the greatest formulation of emotion coming from a human. John could already feel the presence of the Teacher, and he conveyed it with a burst of love and the excitement of life. Of course, the Mary mentioned above is the mother of the Master. She came to spend time with her cousin Elizabeth, and upon her arrival, she was also with child, but at a very early stage. The rules of genealogy tell us that John and the Master were indeed second cousins and were later to study and work together on a mission of higher purpose, after they spent time in the Far East. However, there is a perplexing point in this story, for, when they began the aforementioned mission, they gave the distinct impression that they did not know each other. How could they not?

Let us continue with the encounter between Mary and Elizabeth. In Luke 1:45, the latter said to Mary: "And blessed is she that believed: for there shall be a performance of those things which were told her from her Lord." Allow us first to remind the reader that in the second century Greek, the word "Lord" stands for "I AM". In the eyes of metaphysics, if we insert this translation in lieu of "Lord", we get an entirely different impression. It was Mary's inner self that she trusted and in which she believed that brought fulfillment to her wish rather than something outside of her. It was her soul, that part of her that is



God, which engendered the conception of the Master. The profound belief in her inner self made her accept her fate unconditionally when she said: "...Behold the handmaid of the Lord..." (Luke 1:38). Luke 1:45 states: "...blessed is she..." What if this was applied to each of us as individuals? The truth of it is that if we sincerely believe what is in our hearts, it will manifest itself in our physical world as the culmination of our wish or the experience we desired. It is this level of belief that gives birth to new ideas and brings awareness of higher consciousness. It is the power of our emotions driving the thought into material reality. What was "said unto her" is the inner sense of the desire coming to fruition, based on the faith of the heart as it brings forth the concept of pure love into the world. Love is indeed an astonishing power that brings balance in everything that is manifested on our planet. It is an exceptional creative force that Mary perpetrated in the most unconditional way, and that the Master demonstrated so well in His life.

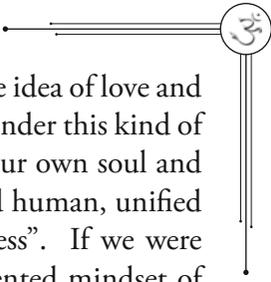
Luke's first chapter provides a condensed glimpse at the lineage of both Jesus and John, through their parents. Even though the Bible clearly states that Mary and Elizabeth were cousins, and Elizabeth descended from one of Aaron's daughters, was Aaron on David's list of descendants? We will explore this further in the Book of John. The next two statements are quite similar, but they do give us an idea as to the difference in backgrounds. Luke 1:80 pertains to John the Baptist: "And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel." The second relates to Jesus. Luke 2:40: "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." Other than the mention of the deserts frequented by John, these verses do not inform us of their actual residences during the early years. The main point, however, is that they both began to grow in spirit. They were being taught to understand the deeper nature of our existence as physical beings, to later carry forth that knowledge for our own edification and enlightenment. Not much else is being said about John. Even when we reach the Book of John, we find that little is revealed about the man and the harbinger of things to come. In essence, when it comes to these two major biblical figures – and all the others – there is only limited information concerning their personal lives and habits. This is an interesting development, especially when they all played such



an important part in the Bible through the roles they were meant to carry out. Their human, physical backgrounds may never be known. However, the next chapter may reveal many new perspectives. It may include some of the reasons why this information has been kept from us, as we will continue to learn about the conditioning we have been taught to accept as the truth over so many centuries.

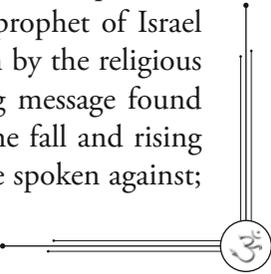
At the birth of the Master, merely to emphasize the time of the year at which it happened, we find that the only people who came were the shepherds of the field. According to Luke, there were no Magi or anyone else present on this momentous occasion. The main point of interest in his dissertation is the reference to night (Luke 2:8). As we mentioned in an earlier chapter, watching a flock by night was done only in the warm months – not in the winter. The weather would have been too cold for both the shepherds and the flocks. It is evidence that the Master was not born on the month and day we all celebrate as His birth. The mention of shepherds, flocks and night time can also be interpreted as a reference to men of wisdom – masters of the day – similar in nature to the wise men themselves, men who had the ability to control their thoughts and keep them focused at all times. In other parts of the world, it is a reference to a Mystic. Thus, from a metaphysical viewpoint, they may have been one and the same. However, there is no reference of this analogy in Luke’s biblical recording of the event. Luke 2:1 through 2:20 briefly recounts the birth of the Master, as we have discussed above.

Luke 2:19 is of particular interest because it opens the field of the energetic emotional body: “But Mary kept all these things, and pondered them in her heart.” Mary experienced this feeling after hearing the praises from the shepherds. We have here flawless feminine representation in the purest sense of the word. It is the feminine that treasures all things within the heart, and it is why she was chosen to become the mother of the Master. It was her sensitivity to all the events that surrounded the beginning of Christ Consciousness born out of the “immaculate concept”. When we conjure the image of Joseph as pure wisdom and that of Mary as the pure of heart, we have the concept of a balanced energy stream in physical form that was necessary for the birth of the Master. It is that unconditional acceptance that would make Mary cherish such an event. Of course,



there is a lesson in this for all of us. It is to treasure the idea of love and higher energy or abilities. In turn, it allows us to engender this kind of consciousness within our own being. It stimulates our own soul and the associated energies that make us a fully awakened human, unified with the Creative Principle, or “Christ Consciousness”. If we were to visualize this from the perspective of the ego-oriented mindset of today, Mary would not have been who she was, nor – in all probabilities - would she have been chosen. Had she been selected nonetheless, would she have kept it to and for herself? This is simply speculation, and we know that she did not. She was in awe of the events reported by the shepherds (see Luke 2:9-14). Conversely, she had to remember the words spoken to her in Luke 1:31-35 and consequently, she had to realize the importance of a child qualified as the “Son of God”. She was emotionally overwhelmed by the labors of birth and the general situation. At that point, it may have been difficult for her to be fully aware of the powers entrusted in an infant wrapped in swaddling clothes. Only the future could tell. This message is about not living out of ego, but through our hearts, creating a more meaningful sense system, one that operates with and through the higher self – our soul. It is the greatest lesson pertaining to simplicity, and entering this world from simple beginnings, as all things must.

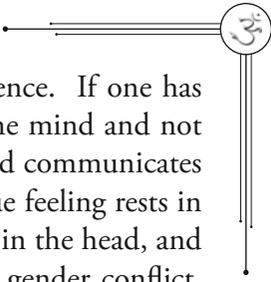
In Luke 2:25-35, we are introduced for the first time to a man named Simeon. This person is described as a mystic of some sort, a good, reverent man who was “waiting for the consolation of Israel”, and “the Holy Ghost was upon him”. When we reach a certain depth of feelings and are truly in touch with our emotional body, we attain this higher state of being. We must keep in mind that metaphysically, the word “Israel” is not a place, but a mode of being that is related to spiritual consciousness. It must be within the parameters of true feelings, rather than the deceptive ones stemming from past experience. The story tells us that Simeon entered the Temple “by the spirit” or higher consciousness, and spoke of Jesus to Mary and Joseph who were amazed that another person would be aware of the importance of their Son. From all indications, Simeon was a prophet of Israel at the time who had not yet been recognized as such by the religious mindset. He blessed them and left them a parting message found in Luke 2:34-35: “...Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;



(35) (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.”

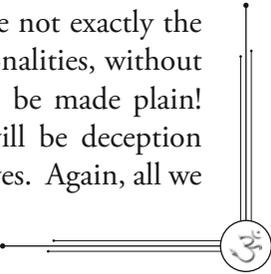
This may be the proper time to interject a clearer perception of the word “Israel”. It does not necessarily apply only to the Jewish people or the present nation of Israel. In Deuteronomy 7:6 and 14:2, the biblical text implies that there is a “chosen people”. Upon further pondering, why would God choose one race or one nation over another? My own perception says that God would not. The original covenant is quite concise when it comes to the subject of equality, is it not? The Book of Revelation speaks of many races and many nations. Conversely, Rev. 1:6 tells us that the Creator “hath made us kings and priests unto God...” for each of us is indeed a kingdom unto itself. How we manage this kingdom is entirely up to the individual, and it will determine the choice made by the Creative Principle, as is briefly outlined in Luke 17:34-37. Hence, one could state that all people have the right and the opportunity to spiritual life, based on their personal nature and not the geographical location of one’s birth. The Bible guides us toward the path to take in order to reach higher principles. To attain that goal, we must take it out of the material realm and learn to walk the higher spiritual path that is offered. To a certain extent, our various religions have removed this from view and taught us to be reliant on the church instead of the true ideal of Christ Consciousness. We have accepted the literal sense too often, therefore obfuscating the real meaning of the biblical messages. There is no solid foundation for this position and by so doing, we can only find an external God, even when the Bible clearly tells us that “the kingdom of God is within you”. This inspired symbol is not an organization or a building.

Let us now return to Luke 2:35 where we find the word “sword”. In Revelation 1:16, we read: “...and out of his mouth went a sharp two-edged sword”. Further, in Rev. 2:12, we find: “These things saith he which hath the sharp sword with two edges”, and in Rev. 2:16: “...I will come unto thee quickly, and will fight against them with the sword of my mouth”. In this instance, this weapon is not the symbol of death, but rather the instrument of truth, for, at times, truth can deal a sharp blow. Thus, we are talking about the words that emanate from us. It is what we say to each other about the way we think, how



we feel or do “not” feel, and there is a subtle difference. If one has to think about what is being felt, it is a matter of the mind and not the heart. The heart is what generates the feeling and communicates it to the mind – or the right side of the brain. A true feeling rests in the center of the being, as suggested above. It is not in the head, and it needs no thought. We do not mean to spawn a gender conflict, but ask any woman how she feels, and she can express it exactly without much thought about it. A man can do likewise if his answer is spontaneously formulated from the heart. It is the goddess energy that knows emotions or feelings, not the masculine side – or mind. If we recall the original idea of YHWH, it is the feeling first and the mind second. The same should apply to any idea stemming from material reality. To truly know ourselves, we must know what is in our hearts, for here is our true power, a power that can enhance the truth rather than shame. It exists in all of us and it is starting to rise to the fore in our modern societies. It is what allows us to perceive the strife in our world. Mary Magdalene reported it as the “seven powers of wrath” within the heart, the latter being brought on by frustrated emotions destined to be set free.

The last quotation in Luke 2:35 tells us that “the thoughts of many hearts may be revealed”. It metaphorically portrays the expression of the heart, and not the thoughts or judgments about the feelings that we formulate. We know that the heart does not think, and that only the mind is capable of thoughts. Thus, it is about what is truly within the heart, and it should not be hidden for any reason whatsoever. Today, we see this gradually taking place. I have the privilege to experience this each time I give a lecture or a seminar. When we reach the elated status of a perfect world, we will know the true person and what is contained within his/her heart. It will no longer be hidden from others, for according to the ancients, the truth will be made known. In this present era, we are beginning to articulate what is truly within us in all fields of endeavor, but especially in the spiritual realm. This creates many worldwide disruptions about which much is reported in the news. If individual expressions are not exactly the truth, we will be able to gauge those particular personalities, without placing any form of judgment upon them. It will be made plain! By simple observation, we will know that there will be deception attempted from within, engendered by ulterior motives. Again, all we



3

have to do is observe and not judge. The heart can only expose the truth of what the person already is.

As we have already mentioned, in none of the Gospels do we see any reference as to Jesus' childhood years or what He was doing. We do know that at the age of twelve, He was in the Temple after being missed for a period of three days (another reference to the number three). It happened when His parents noticed that He was not in the caravan that was headed back to their home. By the same token, we do not find any biblical detailed account of their first journey to Egypt after His birth. For all intents and purposes, the texts merely reflect that Jesus was around Israel until his early teen years. The only thing we know of His actions is the Temple incident cited above. It bears to be reported because of the answer He gave His parents in Luke 2:49: "And he said unto them, How is it that ye sought me? Wist ye not that I must be about my Father's business?" Mary and Joseph had been advised by the angels, the shepherds and Simeon of their son's significance, and they appeared to have temporarily forgotten, but His mother "kept all these sayings in her heart". In that moment, Jesus was stating that He was learning the philosophies of spirit, and that He was driven by the urges of His inner nature, His soul, rather than the physical aspect. Both statements by Him were questions – not answers. He had been discussing the prophecies and spiritual philosophies with the learned men of the time in an effort to enhance His education. It was a reminder of the Magi's words as to what He had to do to prepare for His mission. Not another word is written about Jesus until He suddenly reappears at about age thirty, in Luke 3:23: "And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli, etc..."

The remainder of Chapter 3 covers the complete lineage of the Master, all the way back to Adam. We will now go into Chapter 4 that begins with the Master's temptations while He was in the desert for forty days. The story of this profound experience is also recounted by Matthew (4:1-11). However, the writing styles are different, and the actual events are not in the same sequence in the two versions. In Luke 4:4, Jesus is confronted by Satan – or His own ego – to whom He replied: "...It is written, That man shall not live by bread alone..."

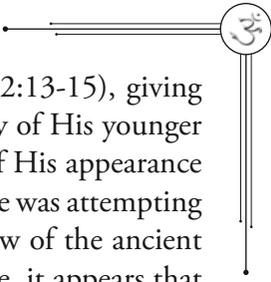
The bread mentioned therein is food for the soul, the spiritual manna that must be combined with the physical aspect in order to achieve a life of harmony for ourselves. This manna is derived from and through our hearts. We also witness the law of opposition in motion, as the Master faces His physical mindset with the deeper emotional base of His being.

The next verses, with the wilderness as a background, provide us with more understanding of the ego and the esoteric division it may create within us. Luke 4:6-8: “And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. (7) If thou therefore wilt worship me, all shall be thine. – The Master’s answer was simple and concise – (8) And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord (I AM), and him only shalt thou serve.” There is much depth for us to grasp in this statement, but first, a question needs to be answered. Who gave all this power and glory to the Devil? Was God so benevolent as to give it all to him? Why? If it was under that type of energy, we can see why the world is the way it is. In all the decades of my studies, I found no confirmation of this frightening thought, especially if we step all the way back to Genesis and the time we endorsed our physical form on this beautiful planet. It is an incomparable gift from the Creative Principle who told us that we have dominion over all of it. Deductively, it is undeniable that in whatever state we find the world and its inhabitants, it is the result of our own egos at work. We have allowed this “satan” to run freely in our lives, and this crafty tempter continues to whisper in our ears. It has a propensity to win us over as we worship our material world and our possessions. In doing so, we do not trust or ignore the manna of the universe and the Creative Principle. We trust the body and too often forget the heart and spirit. We must recognize that in their mistaken teachings, the various religions have created division with the concept of two Gods eternally at war. If we believe in both the devil and God, we are divided, even if the Great Teacher advises us to be single in purpose, for we cannot serve two masters. The solution is to believe in one or the other – and one can be detrimental to our soul... The symbolic words found in the above verses can lead to internal division. They tend to make us believe that God turned the world over to the Devil,

while we are mere bouncing balls in the game of “who can win”. It is simply not the case, for it would be the sign of a not so loving Creator. The notion of two opposite deities is part of the fear-based indoctrination we have suffered through the superstitious minds of the period. While in this metaphorical wilderness, the Master was learning to use the power of His Self in union with His own spiritual side. His I AM was the victor in this battle. We cannot say the same for the modern human.

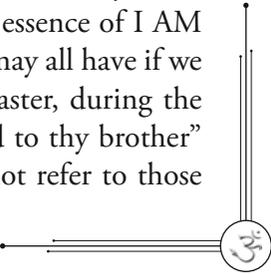
Luke 4:13 and 14 depict the end of the long ordeal: “And when the devil had ended all the temptation, he departed from him for a season. (14) And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.” The Master’s mind had already considered every conceivable temptation offered by the devil – His ego. The issue is that He did not give in to the lower desires of the flesh, as we are all capable of doing. He was able to rise above the material/physical enticements, and so can we. It is the clarity of our inner convictions that leads us to the higher levels of being, triggered by our own power of self and unified with the higher purpose toward oneness. Once this is realized inwardly, we can return “in the power of the Spirit” as the Master did. He had unified the physical and spiritual natures into one, no longer experiencing that adverse division, one that we seem to sense about ourselves, but somehow, we are unable to overcome our own personal devil. To gauge the strength and stability of His character, He subjected Himself to this rigorous test. In the process, He subdued His own emotional egoistic aspect, including greed and other human weaknesses. He now fully understood His real nature and the union that He had generated. With a little courage and honesty, we too can accomplish this, by allowing ourselves to become fused with our emotional bodies, and the path to the soul will be opened before us. However, this will not be realized until we face the true priorities that come with being in a body, overcoming the pull of the lower energies, and living openly through our hearts.

In Luke 4:16, we detect what seems to be a minor conflict on the subject of the Master and His educational experiences. Luke says that Jesus returned to Nazareth “where he had been brought up”. This is not mentioned anywhere else in the Bible. There is a definite reference



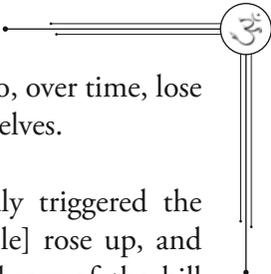
to His trip to Egypt following His birth (Matthew 2:13-15), giving us the distinct impression that He spent the majority of His younger years in that country. There is also the short story of His appearance in the Temple at age twelve (Luke 2:42). Perhaps Luke was attempting to define where His family resided and how He knew of the ancient texts of Isaiah and other prophets. In the above verse, it appears that He is teaching the Jewish law “as his custom was”. Jesus was indeed confirming His title of Rabbi, for He had been preaching the word of God since His baptism. He read from Esaias (the Greek form for Isaiah) about the release and manifestation of our inner emotions, so that we do not become heavy in our nature. In the way that He acted and worded His statements, His intention was to lift emotional negativity as He lifted the “devil” from the man in the synagogue (Luke 4:34-35). Emotional negativity does create a sense of heaviness in our body, our thoughts and in the energy of our feelings. It could possibly give us an inner sense of regret. In the spiritual realm, positive emotional flow generates growth for the soul, while the negative flow only hinders that very same growth. The greater the heaviness of the soul at transition time, the greater odds of experiencing reincarnation. We return to lighten the experience of the soul. On that day, could the Master have implied that very thought in His teachings? After He read from the Book of Esaias (Isaiah) and expressed the truth of its contents and His thoughts, we can recognize that we would be freed from our burdens rather than being encumbered by them.

These burdens appear to be what we perceive others have done to us, and how we feel about it. They are further exacerbated by our lack of truthful emotional release, held within ourselves so that others will not be aware of our inner struggles. The Master tells us to express the truth in our hearts and accept the presence of Spirit within us. We see this in Luke 4:18: “The Spirit of the Lord (I AM) is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised...” His message is clearly about the essence of I AM flowing forth, generated by the inner union that we may all have if we release the emotional bind. Remember that the Master, during the Sermon on the Mount, told us: “First be reconciled to thy brother” (Matthew 5:24). In Luke’s verse, the “poor” does not refer to those



lacking financial stability. In this case, poverty is to live within the limits of the lower energy centers without reaching for the higher principles. The “captives” are those with the hidden emotions, the unreleased hurts and the unexpressed feelings about external events that have affected them in some way. They too can be said to be the “brokenhearted”. To heal the blind is to help us see through the fog brought on by the thoughts spent on how we are feeling. To free the downtrodden is to assist us in letting go of our pasts. When we are in the present, the past is the only thing that affects our thoughts and feelings. These burdens are enhanced by our outer nature in the selection of memories, as opposed to the lessons to be learned, and we find ourselves bound by them. In Luke 4:21, Jesus even says that it is the fulfillment of the prophecy. As we have learned, His words did not apply solely to His own personality and growth – as we have been taught to believe. Metaphysically speaking, it simply means that the knowledge has been passed on, in the hope that we have learned to release or express those past memories and what they did to our inner nature. It is up to us to clearly hear the message and to become free through our personal application of its wisdom.

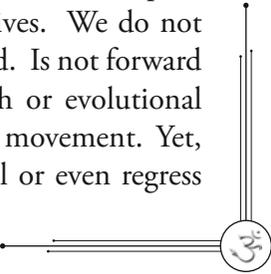
Luke 4:27: “And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.” The words of this metaphor tell us to be aware of that to which we hold on, as it creates the concept of an unclean nature. Once again, we must return to the advice the Master gave us in Matthew 23:25, and that is to clean the inside of the cup, not just the outside. We must also return to Matthew 5:24, where we are told to rest the issue we have with our brother. In other words, if we do not cleanse or release our emotional bind, we become trapped by it, and it will eat at us for great periods of time. The above verse refers to the population of the era that kept itself spiritually unclean, with the exception of a man from Syria. Then, as well as today, it implies that not many will heed the lessons of the Bible – or the one we attempt to convey. Perhaps most of us will not pay attention to what the emotions are attempting to tell us as a reflection of Self. Without that introspection, there is no cleansing. The meaning of this allegory is that if we do not strive to attain the status of Naaman the Syrian, our inner emotional nature will be affected. It will erode any level of innocence we are to maintain within our own being for further growth toward consciousness. Thus,

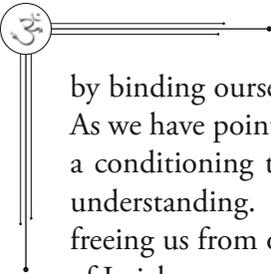


the Master compared this hindrance to the lepers who, over time, lose part of their body as we lose parts of our emotional selves.

When He exposed these truths, it undoubtedly triggered the rebellion we see in Luke 4:29-30: “And [the people] rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. (30) But he passing through the midst of them went his way...” It is obvious that the crowd did not like to be compared to those they superstitiously averted, and it is as evident that it rejected the allusion to the concept of higher consciousness. Conversely, the audience could not very well deny the truthfulness and conviction of this man, “shining as a city on a hill”. Even though they did not quite understand the meaning of His dissertation, they respected Him and let Him “pass through them”. They had built the framework of their own beings on a foundation lacking the comprehension of the true nature of life. Falseness was the physical façade. We see this deceit still in place to this very day. We see it in our religious predicament and the built-in shame that is associated with it. To be told “we are not worthy” has limited any sense of inner growth toward a higher realization of being.

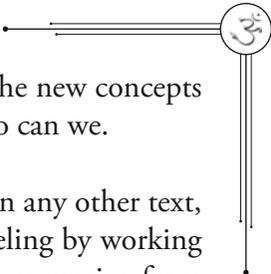
In Luke 4:33-34, we find Jesus entering another synagogue, wherein there is a man with an unclean spirit who says to Him: “...art thou come to destroy us?..” Apparently, that man was aware of his inner energetic state, and because of this, he understood the presence of the Master and His tremendous level of ability. However, he seemed to resist the acceptance of the knowledge of Truth given by the Great Teacher. Metaphorically, the message is that we all appear to automatically resist anything that is new, anything that creates a change – even though we seek change. The latter presents difficulties, particularly in the arena of our own emotions, or more importantly, in the field of consciousness. We are too protective of the old ways, and in the process, we limit our experience to the old well-worn path of the past. We go on repeating the cycles of our lives. We do not allow for new and higher feedback to move us forward. Is not forward movement what life is? What we define as growth or evolutionary expansion, whether internal or external, is all forward movement. Yet, emotionally and spiritually, we manage to stand still or even regress





by binding ourselves to the old belief systems, religious or otherwise. As we have pointed out, these beliefs are created out of the past, from a conditioning that is in dire need to shift and grow with the new understanding. That growth is the key to all forward movement, freeing us from our emotional bind to the past, as stated in the Book of Isaiah.

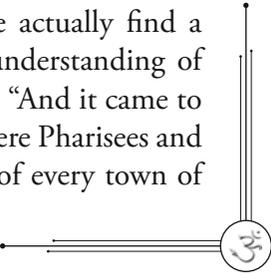
In Luke 5:5-6, we read: “And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. (6) And when they had this done, they enclosed a great multitude of fishes: and their net brake.” If we recall the concept put forth by Charles Fillmore, the metaphysical translation of “fish” is nothing more than the expansion of ideas. The above metaphor represents the fact that growth was in the process of taking place with new ideas innovated by the Master’s teachings. Until the Teacher arrived, they were non-existent, and when the future disciples cast out with Him in the ship, the net became so filled that it broke. The metaphysical symbolism of this story lies in the fact that new spiritual precepts were being born, with an abundance of new initiatives and thoughts. Further, in Luke 5:8, we hear Simon Peter cry out: “...Depart from me; for I am a sinful man, O Lord (I AM)”. This humble fisherman had suddenly come to the realization that he, a man filled with erroneous thinking and feelings about life, had been given new objectives that began to free his heart. Ironically, today, we see ourselves as not being worthy because we are so filled with our pasts. When faced with the vision of such ability, Simon Peter took another look at his self-worth and downplayed it, as we do. Realization is not a bad thing, but the acceptance of it may be. Why, one may ask? It is especially true if we are filled with regrets about it, and in so doing, we deny the reality of the events or discard the effect it may have upon us. If we allow it, all things have an effect on us. How can we “unknow” what we know? Simply stated, we cannot, and if we do, we are deceiving ourselves on the idea of truth. That is the lesson we should learn – and this is what came to Simon Peter - for it does not have to be that way. We should merely accept events for what they are and absorb them as additional knowledge bestowed upon self. That is good, and it is part of the process in self-acceptance. We all have the opportunity to accept, rather than deny. Simon Peter knew in that moment that we are all greater than we choose to believe. He

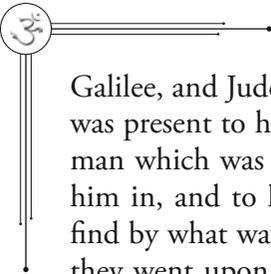


had recognized the error of his thinking because of the new concepts offered by the Master. He had accepted them, and so can we.

Jesus had more to say in the Book of Luke than in any other text, and most of it is about the heart, what we will be feeling by working through our emotional bodies, and what feedback we receive from events in life. Luke 5:10-11: “And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. (11) And when they had brought their ships to land, they forsook all, and followed him.” This particular event represents the gestation or growing of new ideas to be brought forth, and the subsequent abandonment of the physical things in life. The notion of surrendering material assets is so that we can experience a deeper emotional bond to the natural flow that life has to offer. Even though it may not be well received by our modern society, we must recognize that once we are free of these attachments, there is nothing blocking the path to higher principles. Our fondness for wealth and possessions stands in the way of the true emotional flow of higher vibrations. You may have noticed that the Master always mentioned that we should give up these things to gain the experience of enlightened knowledge. The future disciples left everything they had behind – the old hurts, the memories, not to mention their professions – therefore opening the door to a new level of inner comprehension leading to spiritual consciousness.

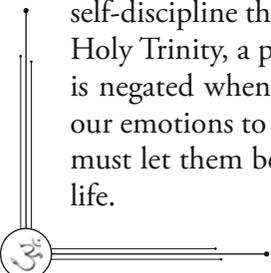
We notice also in the Book of Luke that the types of healings performed by the Master shifted from the deaf and the blind to those suffering from leprosy. These biblical events give greater credence to the necessity of clearing the emotional body and freeing ourselves from the weight of the material yoke. This kind of rehabilitation symbolizes our being consumed by the dilemmas of the physical life and the attachments that we may form, whether they are cars, money, homes, and even relationships. We do not fully realize that these are simply things of life, yet we all have the tendency to bind ourselves to them with our emotions. In Luke 5:17-19, we actually find a deeper and more meaningful introduction to the understanding of our emotions and the reality of the emotional body: “And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of

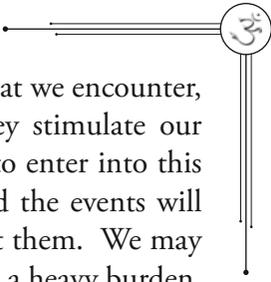




Galilee, and Judea, and Jerusalem: and the power of the Lord [I AM] was present to heal them. (18) And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him. (19) And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus.” This metaphor implies that even the learned ones had a need for spiritual growth through the healing of their minds and emotions. We have the impression that the energy of spirit was flowing among them, even if there also existed a certain mistrust of the new knowledge propagated by the Master. This mistrust stemmed from the fear that their power and control over the masses would be usurped. It explains the many queries coming from the Pharisees and lawyers about what He was doing.

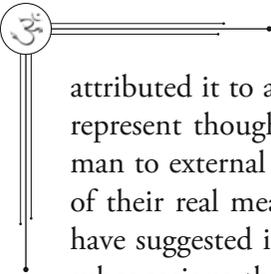
The word “Pharisee” introduces us to the concept of the logical mind attempting to control the emotional system. It happens to occur quite frequently in all of us, as our logical mind makes many efforts to not just control the sense of the emotional body, but to override its natural feelings into something they are not intended to be. We usually allow it to happen. When we do, we inevitably distort the truth of that event, feeling only what our mind has voluntarily chosen for us to feel in that moment. From this perspective, this would be false because it entered the realm of mind. We have offered this principle in light of what the Master asks in Luke 5:22: “...What reason ye in your hearts?” It was a true sign of His intuitive abilities, for He knew what was in their hearts. He knows what we feel; yet we tend to over control our emotions and turn them into a different direction or into something that it is not. By so doing, we create an emotional illusion meant to match our logical mindset, thus veiling the real objective of the event – the emotional lesson that frees one. We are being told that we have greater influence on our emotional bodies than we may realize. In His teachings, the Master has pointed out that a human controls, directs, teaches and disciplines his/her emotional faculties in order to attain an inner single nature. This requires a certain degree of self-discipline that not all of us possess. All this is part of our personal Holy Trinity, a part that is intended to guide us in life. The guidance is negated when we override the intention. We must learn to allow our emotions to flow as a gentle stream in peaceful surroundings. We must let them be what they are and learn from them in our everyday life.





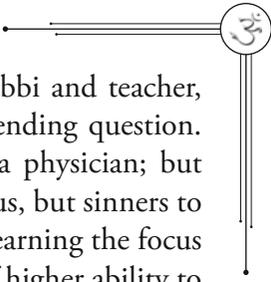
We can do this in many ways, with the people that we encounter, in the events that surround us at all times, as they stimulate our emotional energy fields. When we allow the mind to enter into this arena, the thoughts that we have on the people and the events will determine whether we feel positive or negative about them. We may influence them in such a way that they will appear as a heavy burden, or we can turn them into a lighter, more pleasant side. All this is a matter of how we tend to judge these events, how our logic intervenes in the purity of our emotions. We can revert back to the philosophy contained in the word “Pharisee”, a symbol that the Master compares to misused judgments. These leaders of the movement were the controlling factors in the ancient temples, and as we are the temples of life, they are the influencing energy behind us. When we view life only through our logical physical aspect, we are not using our emotional energy to assist us in what we deem to be important. By so doing, we are allowing only the masculine form of the two creative energies to drive our decisions. As we have mentioned throughout this work, the use of both the masculine and feminine energies should be practiced in everything we do, including the achievement of proper and balanced decisions. When we judge by using the mind only, we create an unnecessary imbalance that can adversely affect our life and that of others. The correct decision process should always allow for what we feel in any given moment. If we exclude the sentiments, we will not make the best of choices and leave a trail of regret, thus creating the heaviness within our hearts. We have all done this at one time or another. It shows up more times than not when we are receiving new information or ideas, and this is where we tend to be skeptical. There again is the point that the Master wants us to realize. It is where the past and the present will most certainly come into play in our lives. Let us further clarify the philosophies found in the Book of Luke, where the Master alludes to our emotional bodies.

The word “Pharisee” appears many times in the Bible. Perhaps we can once more borrow a definition from Charles Fillmore’s “Metaphysical Bible Dictionary” in order to explain its true meaning: “The Pharisees (Matthew 12:24) were the religiously educated of Jesus’ day, and to their minds all who claimed to do the works of the Lord were spurious unless they were members of the Pharisee cult. No matter how good the work of the outsider, the Pharisee always



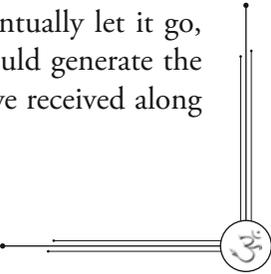
attributed it to an evil power. In individual consciousness, Pharisees represent thoughts that arise out of the sub consciousness, binding man to external forms of religion without giving him understanding of their real meaning (John 3:1).” In essence, it confirms what we have suggested in the above concept of logic, as this stems from the subconscious thinking minds that we all have. In this part of the world, we view all things from the logical side of mind, and it only places obstacles on the road to consciousness within all of us. We have to scrutinize and dissect everything instead of relying on our emotional bodies to assist us in the use of faith. We should recognize that the prime rule is how we feel, and not necessarily how we think. While we are in a scholarly mood, we should look at the word “boat”, since the Master often used this type of transportation according to the Scriptures. In the same cited reference, it is defined as follows: “A positive thought – a conveyance that is able to float upon the water (the unstable mind), and to bear up the disciples (the faculties of mind). The multitudes are the numberless thoughts that are seeking light, strength, and healing.” From a metaphysical perspective, these two concepts from the Unity School of Christianity are very sound. Using these interpretations alone puts a new light or viewpoint in the conversations that may ensue within our own nature of mind. It makes the biblical texts more usable and helps us better understand them. If we were to read the Bible with just these two notions, we would receive new levels of comprehension within ourselves on what we really feel about the outer world. However, remember that the first step is to exclude the religious conditioning when we read the book. Even if we do that, it should not decrease the feeling of reverence we may have for the Creator. Instead, it should bring us closer to the idea and open the door to oneness – or at least the sense of it. We are the personal creators of the circumstances that unfold in our lives, and as such, we are also responsible for the results of what we create.

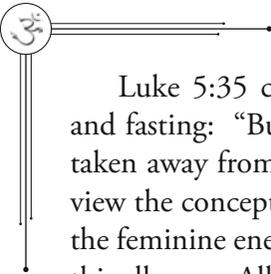
In Luke 5:27-32, we may recognize Matthew’s scriptural presentation of the physical nature personified by Levi, the tax gatherer, a person that turned from the grasp of greed to a higher being. The company he kept raises questions about the nature of the human. In our present society, we also have numerous collectors of public revenues and clergymen attending friendly gatherings, where class differences are often discussed. The subject usually leads



to what is important, and in His capacities as a Rabbi and teacher, the Master skillfully answered a somewhat condescending question. Luke 5:31-32: "...They that are whole need not a physician; but they that are sick. (32) I came not to call the righteous, but sinners to repentance." He was talking to His audience about learning the focus of the true spiritual self, and to introduce the flow of higher ability to assist in influencing control within themselves. His short and concise dissertation was not about mental or physical control. Those who had attained the qualities of higher influence were not the reason for His presence, as He so stated. He was there to bring understanding to those that did not – or do not – know the basic fundamentals of the spiritual nature within humankind. In the subsequent verses, He spoke of a bridegroom. Could He have been that person? In the symbolism and concept of His metaphorical words, the Master is alluding to a merger or marriage of the higher and lower natures of Self and of life.

During this encounter, the Master also spoke of fasting, something that He did and mentioned quite often. In this context, it is a reference to the focus of mental faculties. If we do not feed the mind needlessly, we no longer allow it to wander aimlessly through life as we now do. In essence, it is a misuse of our energy base. His philosophical point is to control the flow, whereas we either stop it completely or reduce the inexhaustible thinking process. The scientific world tells us that we think in images, at the rate of about 2000 per second, or at least we recall that many in all the thousands that cross our minds. It is no wonder that we age the way we do. It appears that we do not allow ourselves to refuel our energy. Were we to practice a greater focus of our minds, they would not wander in a meaningless way, and we would be able to replenish our energy from the higher source whence we came. This metaphor also represents the merging of the mind and the emotions. With the blessings of that union and the mental focus placed upon it, we would have greater clarity, and our thoughts would not collide with our feelings. If we behaved in this fashion, we would be more inclined to forgive the past and eventually let it go, since it would not interfere with the present. It would generate the energy needed to heal the emotional wounds we have received along the way.





Luke 5:35 conveys another lesson drawn from the bridegroom and fasting: “But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.” If we view the concepts of consciousness and mental focus, adding thereon the feminine energy of emotions, we will be able to better understand this allegory. Allow us to further elucidate it. First, the concept of the bridegroom is the union of all parts of our nature into one spiritual human. What occurs on our journey toward enlightenment is that after being on the path for a while, we may become complacent. If that happens, we must undergo a sort of reorientation, back to the original principles that we had acquired at the beginning. We may also have made the journey too complex, requiring the “back to basics” shift. In other words, fasting after the bridegroom is gone is the process of learning to refocus our mental and emotional abilities back into one unified energy base. It also means releasing the complexities and control of the mind back into the realm of focus, a plain task that was once attained. From time to time, we will find out that the events of life may create this type of situation. By keeping things simple, we can avoid generating complications.

In the Book of Matthew, we find the majority of the parables the Master recounted. He used them to provoke deep thought within each of us. In the Far East, the Zen traditions use what are known as “kuans”, and they are intended to achieve the same result, placing us in a profound reflective search for who we are. The Master used His parables for the very same purpose. Comparatively, we find only one parable in the Book of Mark, but in Luke, we again find quite a few. This seems to indicate that the majority of life is occupied by the physical and emotional natures, prevailing over the mental and spiritual aspects. We must all agree that they do have the greater influence on how we use our minds, since they are the prime tools generating feedback for thought and self-perceptions. Therefore, they have an impact on our thinking, our relationship to life and the events thereof. If we use them as tools, they may actually be the guidepost of our Self. Of course, should we attempt to ignore the emotional events that occur within us – and we do – we may be in for further and greater lessons. It has and always will be about self and our inner relationship with the Creative Principle. Because of our conditioning, we will undoubtedly mask any emotional pain. In the process, we

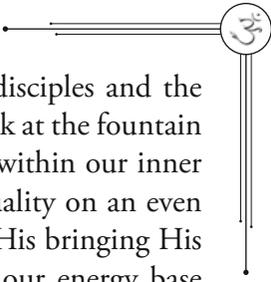
will disregard the truth while ensconced in the illusions of life, and pretend we understand whence the previous emotional anguish came. We will then continue the way we have in the past, faced with a greater upheaval than before, through what we have come to term the cycles of life. The true nature of life is a feedback system of events conceived to create a sturdy strength within our emotional energetic body. If we use them as a positive teacher, our ability to love will grow in value, and in an unfathomable, untapped source of power – not force. They become the mechanisms we use for the attainment of wisdom and understanding on the road to consciousness.

Following the metaphor of the bridegroom, we find this in Luke 5:36-39: “And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. (37) And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. (38) But new wine must be put into new bottles; and both are preserved. (39) No man also having drunk old wine straightway desireth new: for he saith, The old is better.” Jesus is discussing the introduction of new ideas and emotions into old, well-worn schools of thought and feelings. His parable exposes the fact that we will not allow for new concepts, since in our minds, the old ones are good enough. That is when fasting occurs from over thinking. The reason for this mental rigidity is that we feel more comfortable in the old groove, simply because we have lived with it all along. Following the path of least resistance, we feel that it is easier to continue with the old way than to put forth the effort to stay focused on the new. The old has proved itself to us. So we think... In truth, it has only proven that life is difficult the way we are living it today, and this is what the Master wants us to understand. Anytime we attempt to insert new ideas into the old, there will always be a conflict, just because the old seldom agrees with the new. The acceptance of the latter requires a shift in our heart, and therein lies the effort. If we attempt to patch or merge the concept that worked before with the untested one, it has little chances of success. We must learn to live in the moment, as the events occur – not after the fact. We must remind ourselves that the moment we live is the only reality that we have. We seldom realize this until it has gone by. Whenever we think of yesterday, we are obviously

not in the present, to see what it may bring us. If our thought process is working on a new notion, we should find out where it leads and decide nothing until we see a distinct path that will surely open before us. In any case, the practice of patience is highly recommended. We must study and accept the new while annulling the old, for the Master advised us not to mix the two. By the same token, we should always greet the new with humility rather than aggression. The latter is what most of us do, even if it is only an act of resistance. Wisdom tells us that we do not know what gifts the new may bring to us.

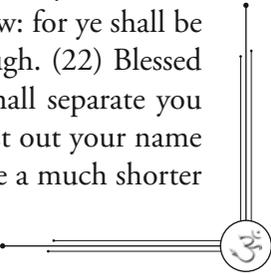
In both Luke 5:13 and 6:10, we find a wonderful symbol in the stretching out of the hand. It clearly implies that we are here to assist each other in the way we are feeling. Instead, we pull away or remain on neutral grounds. Is it because we do not wish to be burdened by someone else's weight? Do we fear being hurt again by another, or is it merely an attitude guided by selfishness or greed? Perhaps we fail to hear the voice of our emotional body that tells us we are to reach out and help one another. All too often, we end up turning away from giving assistance. We actually feel this way until we are the one who needs help. Considering the most recent natural disasters, many good things are being done, yet they are but a very small percentage of what could be done on an individual basis, in our everyday life and our own neighborhood. Another interesting excerpt is found in Luke 6:13-16: "And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles..." At that point, it shows that the Master separated the followers interested in spiritual redemption into categories: the Apostles, or teacher assistants, the disciples, and the multitudes. It redefines the differences in knowledge and thoughts or thought types with a basis in our emotional bodies that we all experience from one moment to the next. The Apostles are the higher thoughts of consciousness while the disciples are the thoughts with which we are in the process of working, and the multitudes are the myriad of misused, heterogeneous energies running through our minds, and the latter have a propensity for confounding our emotions. Of course, we deem the minds to be equally important. Generally, they are not. They are just a misuse of the mental capabilities that override our emotions.

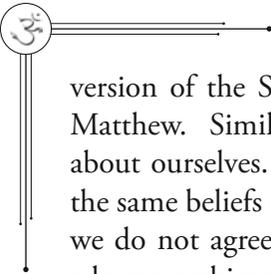
Luke 6:17: "...And he came down with them, and stood in



the plain.” A plain is a level place, where He, the disciples and the multitude were on equal footing, and all came to drink at the fountain of inner knowledge. This metaphor advises us that within our inner selves, there are always the original principles of equality on an even terrain. The Master coming down is the symbol of His bringing His divine philosophies to the physical plain, allowing our energy base to rise up to His wisdom. Not only had the multitudes come to learn from His inspired words, but they also wanted to be healed of their unclean spirits. Whether intentionally or not, our thoughts are always doing this on a secret, personal basis, as we see in Luke 6:19: “And the whole multitude sought to touch him: for there went virtue out of him...” Many people/thoughts were gaining insight into understanding their own Self, and the Master expanded it as He was transmitting His infinite wisdom to those who came to hear. This is how our higher Christ consciousness teaches us new things or points of view concerning self, in an attempt to create wholeness within us. It is on the subject of our learning to focus or align our inner multitude of thoughts and emotions into singularity of purpose. Turning His gaze or ours on the disciples of mind and emotions, we are able to offer a deeper journey of awareness into the emotional realm. The metaphor also points out that we will receive an onslaught of judgment from others concerning our own feelings that will then have the ability to intertwine these views and change the perspective on our Self. It is also a warning about what people will do to us because of our changed beliefs and revised personalities. They want us to change our view to match theirs. At times, this is a valuable thing to do, and at others it is not, especially if they are attempting to manipulate us toward their stance. There are times when others do not want us to be simply who we are. It is their non-acceptance at this point, and not ours. It is best to let them be who they are, and that way, we learn to know and accept ourselves, without the weight of their personal struggles.

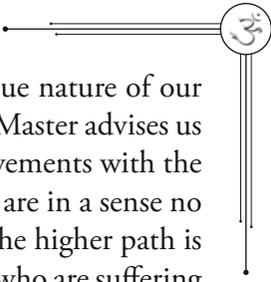
It is further expressed in Luke 6:20-22: “And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God. (21) Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. (22) Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man’s sake.” This appears to be a much shorter





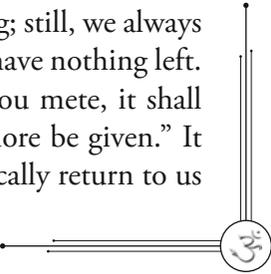
version of the Sermon on the Mount as recounted in the Book of Matthew. Similarly, however, the Master is addressing how we feel about ourselves. He is also advising us that we do not always share the same beliefs demonstrated by others. More times than not, when we do not agree with these other beliefs, we can expect a deluge of adverse verbiage depicting the errors of our ways. The last verse is one that leads toward the forgiveness of others without having recourse to an aggressive attitude. It allows us to let others think of us what they wish. It is much simpler to let these others struggle with whatever beliefs they may have. It is their thinking and their issue, and it need not be ours. Conversely, we seem to spend too much time attempting to convince others that we are not as they think we are. For the sake of our peace of mind, it is wiser to let them stay with their own perceptions and judgments, especially since it is a mere reflection of their private inner experience – not ours. It belongs to them. Jesus’ statement also suggests that we have learned and gained the experience of higher wisdom, and we will be the better for it. When we do not allow “sticks and stones” to hurt us or change our beliefs, it induces growth, and we will find satisfaction within our own nature while taking another step toward consciousness. No one can tear that down, even though they may try. It reminds us of the Master’s allegory about the heavy currents eroding the foundations of the house built on sand. However, the house built on rocks stood strong, as would our emotions and how we feel about ourselves. It can be said that at times, we too work on pulling others down to our level, no matter what it may be. If we wish to follow the proper road, we should lift people rather than pull them down. We should rise up to their good fortune and not bring them to our depression.

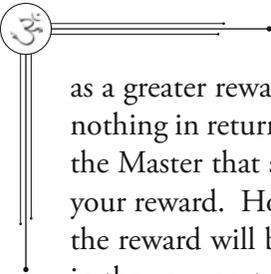
Luke 6:23-26: “Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven (which is within you): for in the like manner did their fathers unto the prophets. (24) But woe unto you that are rich! for ye have received your consolation. (25) Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. (26) Woe unto you, when all men shall speak well of you! For so did their fathers to the false prophets.” The above verses plainly tell us to be happy simply with whom we are, and to not let others detract us from this state of being. However, if we do things to satisfy only the physical sense, we can expect to have our



day of reckoning because we have but ignored the true nature of our selves and accepted the outer influence as truth. The Master advises us that we should not be celebrating these earthly achievements with the sound of the brass horns, because, in His realm, they are in a sense no real accomplishment at all. This is especially true if the higher path is the journey that we have chosen to undertake. Those who are suffering are the ones working to understand. Through that experience, they may realize the kind of nature they can attain, primarily to be good and kind to each other as the Master stated in Luke 6:31 (the Golden Rule). We endure our own brand of suffering today, for this is not the world that the Great Teacher envisioned for us to have and to experience. Under our present status, we are further away from the Creator than we ever were! We have not yet recognized the existence of the inner being. Instead, we have the conditioned habit of gloating over the physical. How many people have we met who suffer from the “better than you” syndrome? It is sad to say, but it is everywhere, even in the Christian factions. Most of them claim that they are better than any other religious organization and believe that they have the only God.

The Master further tells us in the subsequent verses that, no matter what may come our way, we are to act from one position only, and that is the position of love. It is indeed the greatest of all the natural laws, because we are meant to love all things. Ironically, if we were to practice this wise behavior, there could be no real judgment on our part. Under this premise, how could we? Unfortunately, we use this position of love as a weapon against our neighbor as well as our enemies. We will hypocritically adopt it if there is something for us to gain, and this is how our societies have become. If we cannot profit through our deceitful action, it comes down to “I will not love you”... We give this divine attribute one moment and not the next. We will even take it away from the person we say we love, especially if he/she is not doing what we would like to see done. It is blatantly in contravention of the fact that we should give only the best of what we are to those who seek us. We are to hold back nothing; still, we always do, because we feel that if we give too much, we will have nothing left. It was said in Mark 4:24: “...with what measure you mete, it shall be measured to you: and unto you that hear shall more be given.” It stands to reason that if we give it all, it will automatically return to us

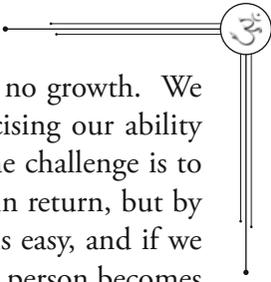




as a greater reward. It will happen only if we hear, accept and expect nothing in return, and that is the most important key. After all, it was the Master that said if you love those that love you, you already have your reward. However, if you love those who do not return that love, the reward will be greater than one can imagine. This is exemplified in the very next verses.

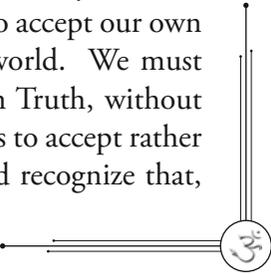
Luke 6:27-30: “But I say unto you which hear, Love your enemies, do good to them which hate you. (28) Bless them that curse you, and pray for them which despitefully use you. (29) And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also. (30) Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.” When considering how we have developed an inverted sense of pride and how close we are to our material possessions, this is indeed a hard lesson to absorb, either in theory or in practice. The Master resumes it in Luke 6:31: “And as ye would that men should do to you, do ye also to them likewise.” Individually or collectively, we seem to have ignored the sacred “Golden Rule”. There are multitudes of reasons why we have done so, and none is an excuse. We should now understand why we have what we possess in the mental, emotional and even the physical fields. We have exactly that for which we asked, and nothing less. It may also reveal the motives that generate our emphasis on the physical aspect in the first place. It gives a whole new meaning to the first cause (God/Spirit), does it not? Please note that in the last sentence, the Master says: “ask them not again”. He did not encourage us to fight them, but simply ask them not to do it again. When asked out of love for the perpetrators, they probably would not do it again. Love is the greatest power that resides within all of us, whether we chose to show it or not. It merely requires that we love life to the fullest, for it is indeed a precious gift.

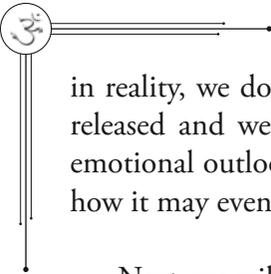
We now come to more metaphysical enlightenment in Luke 6:32-34: “For if ye love them which love you, what thank have ye? For sinners also love those that love them. (33) And if ye do good to them which do good to you, what thanks have ye? For sinners also do even the same. (34) And if ye lend to them of whom ye hope to receive, what thank have ye? For sinners also lend to sinners, to receive as much again.” If we love only the people who love us, we unconsciously



erect comfortable barriers for ourselves, but there is no growth. We remain within these boundaries, therefore not exercising our ability to love on the outside of this self-created haven. The challenge is to love everyone equally, not because they will love us in return, but by simply and correctly choosing to do so. The latter is easy, and if we love everyone, a special relationship with a particular person becomes a very unique experience. Is this not what we all seek? If we hold ourselves back from others, will we not – out of habit – withhold from a potential, exclusive bond? The Master is implying that we base our love of others on our own self. Is it not proven daily that most of us do not exactly care for or respect who or what we are? We are taught that “loving one’s self” is conceit and vanity, but it is not, unless we carry it to the point of ultimate selfishness and pretension. We are unable to truly love one another unless we are able to love ourselves first, and philosophically, how can we give something that we do not have?

When it comes to love, it is the only available path. Conversely, if there is no love within us as Spirit’s creation, how can others love us? How can we truly feel love toward another? We can only conclude that we do not really understand the genuine meaning of love. Many appear to retreat from the notion of loving self. It is too easy to downplay our own nature and confuse the purity of love with the lust of the physical body. If we are not good to our own being, who else will be? At the same time, how can others help when we will not let them? We feel that we do not deserve it because of the “self-worth” conditioning we received. On this subject, the Master also lets us know that there should be no ulterior motives to love, and we should have nothing to hide. If we apply the same rule to and for everyone, all forms of discrimination would blissfully vanish. In Luke 6:35-38, we find a gentle message of goodness, mercy and judgment. It confirms and expands the principles of the Golden Rule, and it ends with the same thought found in Mark 4:24: “...For with the same measure that ye mete withal it shall be measured to you again.” For centuries, we have been duly warned that we receive exactly what we put forth. Only each of us can know this. Were we to accept our own responsibilities, we would stop blaming the outer world. We must take a long look at our inner nature and proceed in Truth, without justifying our personal weaknesses. Thus, it advises us to accept rather than deny what we have done and do to others, and recognize that,

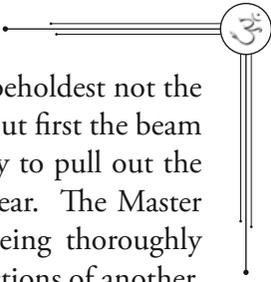




in reality, we do this to ourselves. Once we accept, the burdens are released and we truly begin to know our hurts, developing a new emotional outlook. It is also a message on the subject of karma, and how it may even occur through our emotional body.

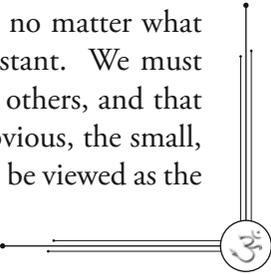
Next, we will study a parable that is quite lengthy. We will cover it one or two verses at a time, to reap the full message being offered by the learned mind of the Master and His understanding of the esoteric concepts. Luke 6:39-49: “(39) And he spake a parable unto them, Can the blind lead the blind? Shall they not both fall into the ditch? (40) The disciple is not above his master: but every one that is perfect shall be as his master.” As was mentioned earlier, Jesus is talking only to His direct students – the disciples – about the inner teachings that He was bringing forth. The first point He makes is that if one does not have the understanding, the knowledge, how can he teach another? He is implying that it is important they not only hear Him, but they also comprehend the sense of the inner message. He is telling them that they are, or will become just as He is, through understanding – as can we all. In the last part of His opening statement, the Master places a similar, special emphasis already stated in Matthew 5:48. It is on the subject of perfection, a quality that most of us do not think we possess. Because we do not fully realize that we are indeed perfect, we can deduce that, upon logical reflection, many think that the Creator made some kind of mistake. Does God make a mistake? That answer is a categorical no. It would not, and It does not. When we enter this world, we are as perfect as the Creator intended to make us. We have been conditioned to believe that if we think of ourselves as perfect, we display conceit and arrogance, but if we truly and humbly understand the implications of this statement, it would become quite awe inspiring at best. It would give us all an incentive to preserve this condition. According to the Master, part of the journey toward consciousness is to fully awaken to the complete concept of perfection in all aspects of our beings, thus bringing us closer to the fact that we are created in our Father’s image and likeness.

In the next verses, the Master reminds us of our state of mind. Luke 6:41-42: “And why beholdest thou the mote that is in thy brother’s eye, but perceivest not the beam that is in thine own eye? (42) Either how canst thou say to thy brother, Brother, let me pull



out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye." The message is clear. The Master is telling us to accept and understand our own being thoroughly before we attempt to understand the thoughts and actions of another. We tend to believe that we know and can gauge others. How can we, unless we first know the depth of our own being? As we have already discussed, we do not let others be themselves because we see them through the prisms of our own perceptions brought on by our experiences. We tend to compare them to us and what we know. In that fashion, how can we accept them for who they are and appreciate their uniqueness? We must indeed allow them to be their real selves and let them experience what life offers them. Only then can we assist them in their search for higher Truth. Not only are we filled with too much judgment, but self-judgment as well. One usually creates and follows the other, and there is no way around this.

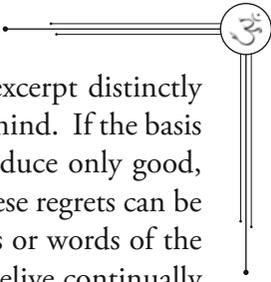
The way that we treat others in interpersonal relationships makes for an interesting study. We think we know best when we see another person that can possibly be in error. In reality, we may not see our own selves for who we really are, and that is the lesson outlined in the above quote. How can we grasp the subtleties of someone else's feelings or actions without having a balanced comprehension of our own inner being? How can we assist another to see clearly, when our inner sight is not fully developed? That is how we manage to "fall into the ditch". We are the "alpha and omega" in our own lives, but we do not see this because we also manage to put the blame on someone or something else. Have we not been endowed with creative powers? With these words, we do not encourage arrogance or self-centeredness in any way. In truth, we encourage independent and personal growth leading to the perfect form of creation by release of our mental inhibition, before we ever attempt to assist another person on his/her own individual journey. The Masters in the East tell us that the moment in which we now stand is merely a reflection of our own self, no matter what we think we may see in front of us at any given instant. We must have the ability to help ourselves before we can help others, and that is what is meant by the "mote" that depicts the unobvious, the small, unseen feeling part of the human makeup. It can also be viewed as the



reflection of the “beam” in our own eye. By removing this symbolic object from our brother’s eye, do we truly expect to make him happy? If we do, we could wait an eternity. By accomplishing this, it may create uneasiness, for we have philosophically taken control. On the other hand, will the result of this action remove the “beam” from our own sight and bring us bliss? Happiness is something that should be within us already. Why should we look outside for it? The other side of this parabolic example can also be interpreted to tell us that before we criticize another, we best be sure that our own house is in order.

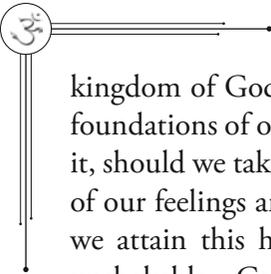
Let us now continue the parable. Luke 6:43-44: “For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. (44) For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.” The subject of the lesson is the nature of the being, how we will hold onto an emotional memory, and how anything that has a root will grow to fruition. This growth will take place whether the goal is a positive one or not. It does not matter, because a seed will produce its own kind. It is a reminder that we are the one who planted the seed in the first place. If the intent is good, the outcome will be the same. We should realize that negative memories will release the same type of outcome in a present or future situation. In any case, we may perpetuate the end result in either direction. “...Every tree is known by his own fruit”... What will come to fruition has already been set in motion by what we have planted, yet we seek to gather the fruits in an incorrect manner, or at times, even from someone else’s tree. We attempt to take them from the bad to make them good. This is the process of righting a wrong, but once an event has taken place, the best we can hope to attain is an understanding. It cannot really ever be undone. Holding on to it can do us no good since it has already passed. Take the good fruit from the good trees, and let the others fall where they may. Understand it with your heart, and it will not bind you as a memory.

The next verse is another similar message with the purpose of pointing us in the same higher direction of consciousness achieved by the Master. Luke 6:45: “A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the



abundance of the heart his mouth speaketh.” This excerpt distinctly implies that our heart can indeed be polluted by the mind. If the basis for our feelings is strong and innocent, we may produce only good, but this particular nature must be free of regrets. These regrets can be considered mental burdens such as thoughts, actions or words of the past that crowd our memories and that we seem to relive continually in our minds. We must always be aware of the moment in which we find ourselves, and we must do absolutely the best we possibly can, for it frees us from the concept of regrets. If we insist on being submerged by them, they too will come forth and be shown, with a normally adverse impact on our everyday lives. We have learned elsewhere in this work that the heart cannot lie. Only the mind can. When we combine the two, its product will depend on the thought and our emotional status. With that in mind, we should carefully choose that with which we fill our hearts. When we give it power, it must return whence it came – to us. If we go back to the chapter entitled “The Mystery of Jesus”, we will find the introduction to the chakras. The Master learned and taught to continually clear these energy centers from the dross of life, thus releasing the genuine power of the heart and the strength found in the pure love of life. He emphasizes that point in the above quote. Keeping a balanced creation in mind, our centers have a dark and a light side, and we know that darkness runs in the face of light. Hence, it would behoove us to keep the light on in our heart, to keep away the evil of darkness.

Luke 6:48-49: “He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. (49) But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.” This appears to be a follow-up on what the Master said in Matthew 13:13: “Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.” His lessons were punctuated by allegories, and in this one, we know that He is not referring to bricks and mortar. As with the first man, when we dig deeply and perform an honest inspection, we begin to really understand the very nature of the Creative Principle’s inner presence within our soul – “the



kingdom of God is within you”... We are being advised to build the foundations of our life on solid ground. We will be much stronger for it, should we take it to task. It will come from the spiritual acceptance of our feelings and knowledge within the power of our hearts. Once we attain this higher ground in our personal lives, it will become unshakable. Conversely, if we adopt the attitude of a man who has nothing wrong with his ears but decides not to hear sound advice, we are opened for disappointments. We will build on the falsehood of the material realm that, too often, offers only unstable ground. The walls will crumble under the pressure of everyday illusions, and there will be another empty space wherein there could have been steadfast happiness in all aspects. Our foundation is what we personally feel about life from our emotional inner self. It is not manufactured by the external world. This solid base is composed of the positive attributes by which we see ourselves – not as others see us. If we are single in that nature, no one will be able to pull us out of the relationship we hold with Spirit.

Luke 7:22-23: “Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. (23) And blessed is he, whosoever shall not be offended in me.” Jesus is asking His cousin John – and all of us as well – to learn to understand what He says, that the words are not just veiled rhetoric, and that they do have a symbolic meaning. The communication itself confirms the fact that all of us need a deeper level of comprehension, and material focus will not bring it to us. We are told that there is increased mental grasp of the message He is delivering to the people through parables and healing acts, that much growth is being accomplished by the teachings on both the inner and outer natures of the multitudes. We must also remind ourselves that these two divine personages were cousins, yet, they acted as though they were strangers to each other – at least in the public sense. Was this part of their coordinated missions? Their methods may have been purposely different, but their goal led to the same realization of individual and mass consciousness. The point is that they were delivering spiritual knowledge to people, so the blind could see. They were releasing the pent-up emotions, and their expression was becoming pure and clear, so the lepers were cleansed.

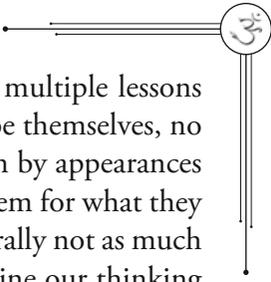
They were overcoming their fears, so the dead were raised. They were being enlightened and brought to the point of being able to appreciate the higher aspect of Self. It is the only true road of life, one that is solidly built upon rock, resting on the foundation of an innocent and clear heart, one that allows true love to flow in all directions. No matter what we deem the circumstance to be, we could easily just love all of creation, and the Master was a living example of that love.

At the beginning of this chapter, we have mentioned the concept of the human's subtle nature found in the emotional body. We begin to see more of this not only biblically, but in the Master Himself, when He exposes His high level of sensitivity toward people and His well-developed intuitive nature. We find Jesus saying in Luke 7:27: "This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee." He is talking about His cousin John the Baptist in a figurative manner. He is also showing us that the inner truth is allowing the feelings, in union with the spirit, to go before us as we journey through life. Very few of us allow this to take place because we are too busy attempting to force things into the shape we desire them to be. If we would only let spirit and our sense of feel to have full say in what we do, we would indeed become more relaxed in all our affairs. Both short and long-term goals would be met with greater ease. We have seen this same precept revealed to us in the Old Testament and in Revelation in the form of the Ark of the Covenant always preceding us. The suggestion of the Covenant is that, if we allow our sense system to go before us in union with our soul – as it does anyway – we will know in advance what any outcome may be at any given moment. We must use this attribute for our feedback – and we do, but it is more of a subconscious event. For it to be productive, we must exert a strong focus on the subject, after we realize and accept it. It will indeed clear our way at the proper moment in time – and not before. This is where patience comes in as a tool, and it needs to be exercised so that we may operate with universal timing, the latter being one of the natural laws the Master often mentions Parabolically. When we detect a conflict, we are actually attempting to force the issue, but if we were to use all of our innate abilities, we would allow Spirit to go before us and clear the path. We should not force it, because turmoil will undoubtedly follow. If there is a struggle, we should find its nature and why it is there. We would discover that we

are using force instead of the natural power given us by the Creator. At that point, we should turn the situation over and allow our own energy to go before us as our natural aspect – and it will. We must learn to acknowledge this and once we do, focus on it at all times. We all tend to think: “Turn it over to what?” If we could get it out of our minds and let our feelings guide us, Spirit could then assist with Its full capability. Our analytical minds actually do the blocking in this situation, and we may be inclined to struggle, since this is the way that we have been conditioned to react. Here is where we must relax within and follow the inner guidance of higher principles. This is what the Master was telling us.

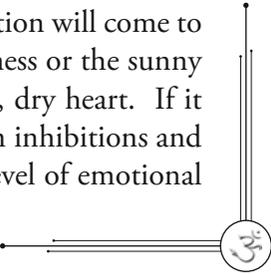
In Luke 7:31-35, Jesus tells Simon the Pharisee that we but play games with each other and bestow many unkind words upon one another by the way of erroneous judgment. It is done generally through ulterior motives, for what we believe we can get from the other party. He is teaching us to accept others at an honest level of innocence through the emotions of the heart, and to consider them as individuals with their own nature, and on an equal footing with us. We should have no preconceived notions about what they may think they are, but simply accept them. The Master stated: “...wisdom is justified of all her children.” He is telling us that this is available to all of us as equals, whether saints or sinners, and that we should treat each other in this manner. In Luke 7:40-43, the Master compares the degree of love we can show others to the amount of forgiveness we receive from them. However, it also perfunctorily implies that these two significant emotions cannot be applied unless we have attained the capability to love and forgive our own selves. This can be achieved, regardless of our social position in life.

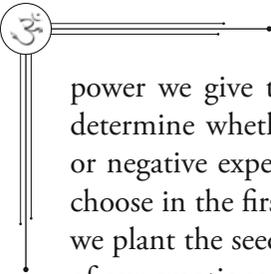
Living free of the bonds of conditions is again found in Luke 7:44-47: “And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she has washed my feet with tears, and wiped them with the hairs of her head. (45) Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. (46) My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. (47) Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom



little is forgiven, the same loveth little.” One of the multiple lessons to be gleaned from this excerpt is to allow others to be themselves, no matter what that may be. We should not judge them by appearances alone, and in this sense, it is easier for us to forgive them for what they appear to be. Besides, more times than not, it is generally not as much of our business as it is of theirs. If we were to combine our thinking with our feelings, we would produce a conscience within us that we are meant to follow. To let our conscience be our guide can only lead us to fairness, stability and love. In a way, it can be correlated to the Ark going before us. This is where we all seem to fall short of the mark, because we all tend to desire others to follow our way – which would include our weaknesses. In doing so, we do not realize that the differences in others are elements of our growth and can create balance in our lives, thus encouraging harmony through mutual respect. We accept within ourselves what is the conscientious thing to do at all times, yet we do not adhere to this simplest of principles. Subsequently, in all events, we either choose the proper path, or we do not. Thus, we all experience the consequences of choice known as karma. We are speaking about true compassion for self and others, and this entails allowing life, people and circumstances to be what they are, while we remain free of judging any or all of them. That is acceptance. Physical action is not the only expression. It is the tip of the iceberg, yet we seem to base our judgments on this alone, bringing us back to choice.

In Luke 8:5-9, we find the familiar parable of the sower, also recounted in Matthew 13. However, there are very subtle differences between the two styles that deserve to be pointed out. In Luke’s version, followed by the inner, detailed teachings of the Master (Luke 8:10-15), we sense another significant undertone meant to touch the heart of the reader. We find reference to a “lack of moisture” (emotions) and to the hearts of those that hear. These comments create an astute variation that is not found in Matthew’s version of the parable. Jesus is letting the people know that whatever “word of God” we sow in our heart with great feeling and emotion will come to fruition, whether it grows on the darker path of sadness or the sunny path of love. It will surely not bloom within a cold, dry heart. If it culminates on the darker side, we can develop certain inhibitions and pain in our emotional body. It all depends on the level of emotional

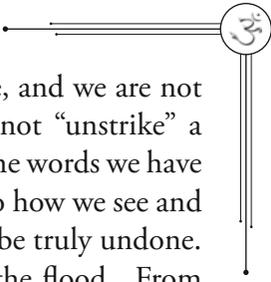




power we give the words or the event. We all have the ability to determine whether the thoughts or occurrences could be a positive or negative experience. We must rely on the quality of the seed we choose in the first place, the richness of our spiritual soil, how deeply we plant the seed in question, and how we nurture it with the waters of our emotions.

Have we ever noticed that when an event happens that hurts us on the emotional level, we tell ourselves: “I will remember this so it does not happen again!”? By the same token, have we also noticed that it seems to occur quite often from that point on? It is because that memory is upper most in our heart and powers the mind. It recurs as part of a personal learning process that teaches us to understand, to grow, and to release the event, even though our thoughts will invariably follow their own path on the subject. These negative feelings will tend to override, merely because we give the negative side more prominence, thus we hold on to them, further inviting the recurrence. We are doing this to ourselves, attracting the very thing that we do not truly desire. If it were released, it would not return later. In Luke 8:10-15, the Master gives His disciples a much expanded lesson pertaining to the sower – more so than in Matthew and Mark. The message is different in that He is telling them to think through their hearts – the emotional aspect – and to be genuine with their feelings. Both are wonderful teachers during life’s experiences, if we allow them to be. Luke 8:12 reads: “Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.” The devil is life spelled backward [lived], and common sense tells us not to live life backward... Revelation later confirms this with the very use of the word “backward”. We manage to do so as long as we do not live in harmony with life itself – as all other living things do.

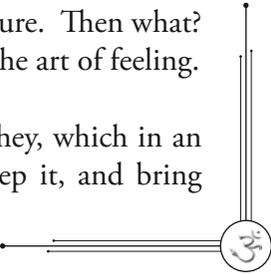
Jesus is telling us that when distress arises, we hold on to it, and this is the sign of a weak foundation. The good feelings about ourselves are diminished or destroyed because of the significance we give to that other side. It stands to reason that the positive sentiments will be taken away from us, simply because of what we choose to grasp and remember. We should clear ourselves of these past hurts by balancing them within our hearts, and by not lashing back at its originator. Like

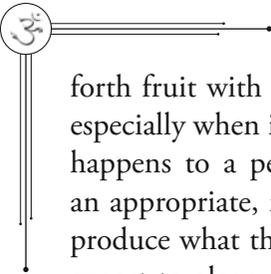


the Creative Principle, we as human may only create, and we are not able to undo what we have done or said. We cannot “unstrike” a person whom we have struck. We cannot take back the words we have allowed to escape from our mouth. It comes down to how we see and gauge a situation, and the fact that nothing can ever be truly undone. We know this with the biblical story of Noah and the flood. From that event on, all things returned to the same road, showing that we had learned nothing from it. We merely learn to live with the seeds we sow and harvest what we planted, hopefully removing the chaff at any opportune moment.

Let us now discuss Luke 8:14: “And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.” There are indeed key metaphysical reflections in that verse, such as “choked with cares”. Even for those that “have heard”, it is another way of looking at the idea of judgment and being ensnared by these judgments, while riches and pleasures are the material environment with which we have become so enamored. It now appears to be the most important lifestyle experience we must all seek and have. We get hurt by the thorns of life, and instead of looking within for a healing, we become absorbed in the outer aspect in order to circumvent inner anxieties. Those may have occurred as far back as childhood, and most of us carry them in the subconscious mind as so much old baggage. As ensconced as we are in contemporary traditions, it forces us to look to the physical side – or so we think – and it drives us to seek satisfaction in the material world. As we become enmeshed in these outer circumstances associated with life, it regrettably appears that we place our worries upon the external, and this is the main reason it controls us. To truly succeed, we must resolve the inner condition and by so doing, the outer follows with its own solution. As is the inner, so is the outer. One creates the other. We may have all the money and toys in the world, but even with these finite, tangible assets, how do we really feel about ourselves? Once these possessions are gone, it leaves only our own nature. Then what? Be pleased with the gift of life and the true value of the art of feeling.

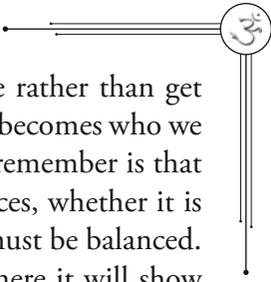
Luke 8:15: “But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring





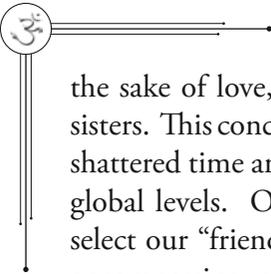
forth fruit with patience.” The good seed will always produce more, especially when it is planted in good soil. This parable shows us what happens to a perfectly good seed when scattered on anything but an appropriate, nutritive environment. In truth, any seed may only produce what the seed itself is. If there is a cold, dry heart, one can expect to glean a lonely, unhappy life and the associated events that surround this inner condition. Proper growth is dependent on the heart and what we feel about the Self, our nature. It should not rely on our relationship with the rest of the world. If we seek to balance ourselves using the assets of the outer material world, the latter will remain in control, as it always has. Yet, if we create that balance with our inner nature, there will be greater ease with self, thus producing greater ease with life. We are the cause of life, and life is our effect – not the other way around – as we now live it. This is what the Master is attempting to make us understand. We want other people to be like us, and the truth of the matter is – they already are... Their sense system is exactly like ours, but we must allow for their individual personalities and their individual natures, and not try to make them fit ours. Each of us is a unique entity, as was intended, and no matter what others may do to change that, we are still ourselves, deep inside. Enlightenment takes place through the experience of life. We must not avoid it merely because it may hurt at times. We must think of these unfortunate moments as the greatest of teachers, but we must not hold on to them, for the message will be lost to the idea of emotional pain and no wisdom will be gained.

Wisdom is achieved through the accumulation of knowledge and the experience related to it. Once we reach a reasonable level, the light should shine without one trumpeting: “I have knowledge! I have changed!” After all, the growth we do attain, by whatever means, is naturally progressive and should be quietly accepted. We see this in the message contained in Luke 8:16-17: “No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. (17) For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad.” Once our inner selves have acquired the understanding, others will see it without us having to publicize it. This is the analogy of the candlestick, one that quietly enhances the expanse of light or the propagation of Truth. The Master



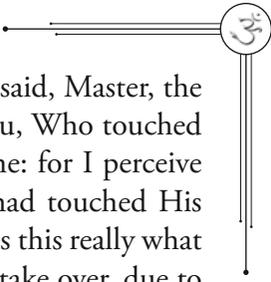
is encouraging us to strive for the higher side of life rather than get caught in the lower, because whatever side we choose becomes who we are, and others will notice it. A significant point to remember is that the truth will always come to light in all circumstances, whether it is private or a matter of church or state, for the scales must be balanced. It will do this regardless of what is in our hearts, where it will show the most, for nothing can be hidden therein. We have all experienced meeting people that gave us a sense of not being at ease. It stems generally from what is in their hearts. The feeling that we have about them is a sign that is guiding us toward helping them. They just may require assistance, but they are not aware of it. Luke 8:18 emphasizes that to which we hold on and what is important: “Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.” In “how ye hear”, the Master is again referring to Truth and extending our emotional body, to counteract the propensity we have to shape most things so that they fit us, as opposed to us fitting the truth. If we hold truth in the highest regard, more will then be given in all aspects of life. Those that do not and choose to live the outer illusion will have to relinquish more and more for the falsehood upon which they opted. This is a beautifully simple message delivered by the Teacher for our benefit.

In Luke 8:19-21, we find the Master in a synagogue while His family is outside. Why should these simple verses be so significant? In reading them, we may tend to think that His family is not as important as we deem ours to be: “Then came to him his mother and his brethren, and could not come at him for the press. (20) And it was told him by certain which said, Thy mother and thy brethren stand without, desiring to see thee. (21) And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.” With these words, Jesus is clearly emphasizing the divine, original intention of equality, regardless of bloodlines. He is telling us that no one should be considered more important than another, including family members. In a literal sense, biblical texts imply that we are all descendants of the original occupants of the Garden of Eden. That being said, it would arbitrarily make us all relatives, regardless of geographical locations, race, color, gender or religion. From a more philosophical and spiritual perspective, and for



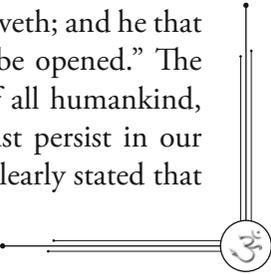
the sake of love, peace, and equality, we are all indeed brothers and sisters. This concept has been a utopian dream for centuries. It has been shattered time and again by humankind itself on personal, national or global levels. On an individual basis, we have been conditioned to select our “friends” and acquaintances according to divisive methods encompassing physical appearance, clothing, race, color, ethnicity, religion, financial status, gender and many others. This attitude exists even within family circles. It takes us a long way from “Love thy neighbor...” and tends to make us forget the initial theorem of equality and brotherhood. Wars and natural disasters do bring us closer but unfortunately, that behavior does not last long enough. In recent years, we have witnessed a movement that recognizes the fact that we are all indeed brothers and sisters throughout the world, with the hope that it will catch on. Is the cover of a book more important than the words within it? Were we to seek the words rather than the cover, we would discover many marvelous stories that could broaden our horizons and sharpen our wisdom. We only need to know our own inner selves, through the experiences brought on to us by our brothers and sisters everywhere.

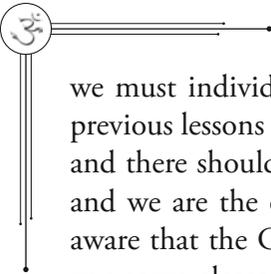
It was once said by an unknown Chinese author that: “We gain wisdom through experience, and we can gain more wisdom from another’s experience.” We must not only do it, as the Master mentioned, but we must also listen and observe others, no matter what their intention may be. We are all teachers in our own way, but we are also students in the classroom of life. The Master was always prepared for the events to come, by simply being opened to the moment and being aware at all times of the happenings around Him. Nothing in this world could stop us from doing the same except ourselves, and we are remarkably adept at walking blind. Regrettably, we are inextricably caught up in the yesterdays of life that cloud our vision, thus we are unable to accept what we cannot see. The impairment of our inner sight may have been created by a dark experience that we never released so it could be healed. If we were to become more aware of the good things around us by using all our natural attributes in moderation, we would not be so drained, so stressed, in our attempt to simultaneously juggle past, present and future. We would become balanced and peaceful. We can sense this in Luke 8:45-46, as the Master felt His energy drop: “And Jesus said, Who touched me?”



When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me? (46) And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.” The woman who had touched His robe was healed apparently by touching the Master. Is this really what took place in that moment? Or did her own energy take over, due to her faith in the healing prowess of the universe? Could it be that the Master was not ready for her to tap into His reserve of energy, and it caused Him to feel a drop in its vitality? Is this not the way many of us feel, day in and day out, especially around certain people and/or environments? That reaction on the part of the Master is a way to tell us that we are not opened fully or paying attention to what is going on around us at all times. This may even come from within us, because we are not generally aware of our own inner self. That may be responsible for draining our natural energy stream. Be it at home, at work or even during leisure times, we are always pouring our stamina onto others. Whether we do it because of genuine care or to satisfy the ego, the targeted people or events will feed upon it, and as a consequence, we will suffer stress and fatigue. Today, we may have noticed that it is getting much more difficult to just relax and put our feet up, to allow ourselves to simply drift. Why? Because most of us give ourselves away to the outer nature that controls us and our circumstances. In doing so, we fail to recognize the warmth, calm and comfort that we can find within ourselves.

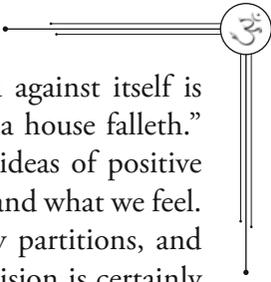
In Chapter 11 of the Book of Luke, we find a third version of the Lord’s Prayer. We must remember that Jesus taught that lesson to the disciples and no one else, or so it would seem. Each version having its variance, we see in this one that the Master interrupted Himself to deepen the discussion with His students. Let us bring Luke 11:8-10 to light: “I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. (9) And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. (10) For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.” The point of this advice is that Spirit is a great friend of all humankind, and we need not have fear of It. However, we must persist in our quest through our spiritual side. Furthermore, it is clearly stated that





we must individually initiate the journey to consciousness. As His previous lessons indicate, we must seek truth and find it for ourselves, and there should be no pressure during our search. It is our choice, and we are the ones that should knock on the door, but we are all aware that the Creative Principle has allowed us to travel hither and yon as we please, and we do. We must find the proper path that leads to that door. The journey is like a stream. The water may flow where it chooses unless it finds a channel in which to run. Only then does it show signs of power. We are very much like this simple analogy. We do not channel ourselves in the waterway of the higher cause, hence we have no power. We scatter this potential power onto the ground that merely absorbs it. The need for persistent focus is required because we seek so much in our lives, and this may be distractive in itself. Since we are constantly changing our minds, Spirit has difficulties knowing what it is that we are really asking. We switch from one request to the next, thereby creating confusion and a delay in the final approbation. It is as though we were children in a toy store that has many doors leading to its products. It would seem that we do not recognize the door through which we must pass, so we choose all of them.

During my studies with the Tibetans, I learned that to them, all thoughts are requests for God to do something for us. They impress upon us that all thoughts have creative energy only, and that they gain power through what we feel toward what we think. If this is true, imagine what God must go through to determine what we consider serious, and what we earnestly desire to attain as an experience. Let us place ourselves in this position and ponder upon this dilemma for a moment. What would we do? The reality is that it is exactly what occurs, confirming the meaning of the Master's statement when He said He was the Alpha and the Omega. Does this not apply to all of us? The lesson is that whatever befalls upon us is all our own doing. We do not honor our thoughts as seeking assistance, yet we only have to ask and Spirit will indeed answer. If we apply the power of creation – our feelings – we will be granted that which we seek. We do not have to look very far for help. In fact, we do not have to look at all, for it is within the center of our being, and that is where we should be concentrating. In the Book of Matthew, did the Master not state that there is no need to ask, for Spirit already knows what is in our hearts? There are, however, obstacles we must eliminate. In Luke 11:17, the



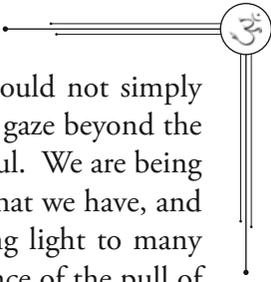
Great Teacher tells us: “...Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth.” We are continually dividing ourselves between the ideas of positive and negative, the past and the future, what we think and what we feel. In reality, there is only the creation of these earthly partitions, and the responsibility lies with us. It is obvious that division is certainly not conducive to unity or unification, although it may teach us about the latter. We attempt to acknowledge the differences, but all that is necessary is to choose the proper course, and not just because it worked before. Once this choice is made, only good can happen to any of us, since there is no longer a disjunction in our feelings, because they are part of the decision process. Even if it is just a lesson, it will be good in its nature once it is done. After all, are we not seeking only the good? To life, it becomes the power of focus and the strength of being single in purpose, to keep us on the straight path.

As humans, we have become quite complacent in our emotional nature, out of fear perhaps, or because the past does not seem to matter. The truth is, it does for most of us, and this aspect is part of the true power of the physical form. We tend to not want to analyze feelings, emotionally, because we believe that they will divide us and yet leave us as we were. This is simply not true. At some point, we must address the status and consequences of our feelings. Memories will not divide us if we learn to understand them by honestly asking – and answering – certain inner questions. What were the events? What was their purpose? What did they leave with us to remember? Were they meant for self-improvements? No event leaves anyone unscathed, but it is always meant to add to our wisdom. They all have their lasting effect, whether pleasant or unpleasant. It is up to us to choose such effect. It is further clarified in Luke 11:24-26: “When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. (25) And when he cometh, he findeth it swept and garnished. (26) Then goes he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.”

First, in the number “seven”, we see another of the many biblical references to the concept of the chakras or energy centers of the body.

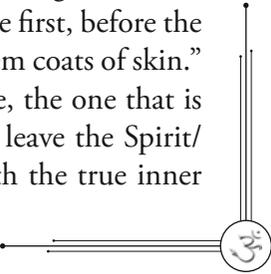
Second, when we read: “When the unclean spirit is gone out of a man, he walketh through dry places”, it is an allusion to the pull of the old way. As this occurs, we feel as though Spirit has abandoned us, and we conjure an image of waterless or dry places where Spirit does not exist. Of course, when we are in this particular mood, we may find no rest therein. We could state that when we shift and release old issues, we are at first filled with unrest and still crave the old ways. A wise adage tells us that “old ways die hard”, and in our modern days, we are saying the same thing as the Master did 2000 years ago. We are told in this allegory that we must face whatever situation we have either created or encountered and bring it to a conclusion, if we truly desire the new to take hold. If we do not, it will return and will be stronger than ever. We may not even know why. As the creator of the original feelings, we may have forgotten and we think our house is in order. We relaxed with the old feelings, but it seems to sneak back into our lives. Had we settled the event the first time, it could not harm us a second time. Jesus is telling us to learn from the events of our lives so they cannot return and be a greater hindrance than the original, especially since everything comes back to us tenfold stronger. It is wiser to look within our life and see what is unsettled. In that moment, settle it finally for what it is, and it is not able to return. We can consider the above metaphor as a further advice to the “poor in spirit” mentioned in the Sermon on the Mount. It reiterates the need for fortitude and using the concept of being single in purpose to see the changes through.

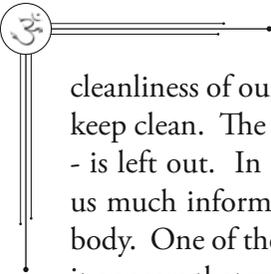
One of the many profound things the Master brought to light is contained in Luke 11:34-36, and the words say a lot: “The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. (35) Take heed therefore that the light which is in thee be not darkness. (36) If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.” It is said that the eyes are the windows to the soul. The above verses definitely give us a confirmation of this. But what did Jesus mean when He mentioned, “thy whole body also is full of light”, and the “bright shining of a candle”? It is the realization of our true nature, whereas we are the spirit (or the light) we choose to be, and our body is the material envelope containing



our spiritual aspect. It is also telling us that we should not simply look at the physical appearance of others, but rather gaze beyond the outer attributes, and through the window of their soul. We are being advised that the soul is the most important feature that we have, and when we operate through it, we become the guiding light to many in this world. We are further warned that the presence of the pull of the flesh may lead us to the darker side of ego. When we allow this to happen, selfishness takes over, the ego is in control and we become filled with darkness. It occurs when we become enslaved to the sense modality and experience the potential of addictions in life, whether it is money, drugs or any other degrading habits. We do have a tendency to pay more attention to others and to the visible and tangible side of life – that side we so love to glorify for the most part. Only we know our inner self, whether in light or darkness, and the exultations that we may exude are intended to advertise and enhance it in the eyes of others. This, in itself, is in error. We should act out our spiritual nature, rather than boasting of it through words. Words reveal what should be done in secret, in union with spirit. Verbalizing it only diminishes the impact between the spiritual side and us. Besides, the truth will be made known by what we visibly manifest, whether it generates light or darkness. Our eyes are to speak for us – not our tongue. Being filled with light may occur only when there is no longer a personal, inner division on what is proper and what is not. Words are unnecessary. There is only the one nature that we need to confirm for ourselves, and this will reduce division. Greater light will come forth from us, and we will only have to deal with good works.

This is carried even further in Luke 11:39-41: “And the Lord (I AM) said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. (40) Ye fools, did not he that made that which is without make that which is within also? (41) But rather give alms of such things as ye have; and, behold, all things are clean unto you.” Indeed! Did not Spirit create our inner and outer natures? According to biblical excerpts in Genesis, it appears that the inner was made first, before the outer ever came into existence: “...and god made them coats of skin.” Yet, we seem to insist on venerating the external side, the one that is visible – the one that came second... Does this not leave the Spirit/soul part out of the equation? We do not work with the true inner

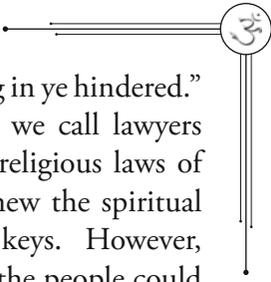




cleanliness of our nature, but rather with what others see, and this, we keep clean. The inner aspect – or the cleaning of the inside of the cup – is left out. In reading the Book of Luke, we find that he has given us much information on how to cleanse the inside of our emotional body. One of the suggestions is to allow for our love to flow forth, yet, it appears that we are saving it for some unknown person or cause and do not wish to waste it. Conversely, it is difficult to waste it when we either do not acknowledge it or distribute it so sparingly. We carefully give it to others, but only to those we feel deserve it. Subsequently, we wonder why love is not returned to us. In reality, there should not be any questions concerning the maintenance of our inner or outer natures, but there are many. By neglecting the inside of the cup, we do not let others enjoy our inner light. All we can give under these circumstances is just what we think – and not what we feel.

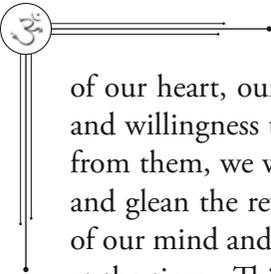
The reason for this is the weight or heaviness that we carry in our emotional bodies. This dross, as it is metaphysically defined, is an accumulation of the memories of our yesterdays and the conditioning they have brought us in the form of emotional remembrance. In most instances, our pasts tell us that love is painful because it is so very personal to the physical form. In a sense, we view it as going through a frustrating experience, but it does not stop us from seeking it. To many, love conjures dark images of rejection, or at least the possibility thereof. We are all taught through religious indoctrination that we are not worthy, when in reality, we are. We are all the Creator's children, intended to be the masters of our own ships. Some may even look into the likelihood that It may have made a mistake. It simply has not, for perfection can only create perfection, and that is a definitive statement. We are the ones that bifurcate from the path because of the conditioning methods that have been used in this world for centuries, a mental block that makes us feel that we are less than what we really are. Because of this perspective, we hold back or veil the brilliance of the cup that contains unconditional love, an experience that can enhance the rest of our lives. This brings us back to the notion of self-acceptance, simply for just who we are. This position is the best place for us to learn of higher principles, love being the purest.

In Luke 11:52, we find Jesus seemingly addressing lawyers: “Woe unto you, lawyers! For ye have taken away the key of knowledge: ye



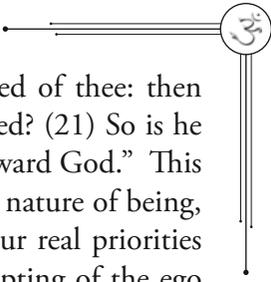
entered not in yourselves, and them that were entering in ye hindered.” The lawyers mentioned in this verse are not those we call lawyers today. They were people that were masters of the religious laws of the period, the metaphysicians of the era. They knew the spiritual understanding because, as indicated, they held the keys. However, they were not openly sharing the knowledge so that the people could grow spiritually into higher consciousness. We see the same method being applied in today’s teachings. They were not honoring this knowledge at the time, according to the Master. Instead, they were working on preventing the masses from learning of the higher truths. Simply put, they were a major obstacle for the pure idea of the natural growth process. The Master came to deliver the Truth of the message to the multitudes, and apparently, the lawgivers did not desire this to occur. He faced this very same issue while He sojourned in the Far East. It is as though the hierarchy of certain religions is jealously and/or selfishly guarding the “secrets” that could change people and the world, and this demeanor is still in place today. As a result, the majority of the masses is not receiving the full impact of the divinely intended lessons. Most religions talk about the Bible as though it could never change, yet God told us there would be another dispensation. It means that it would change. Did Spirit not include change in Its concept of creation? Change is forward movement, and it is what It had in mind. Universal forward movement includes knowledge, does it not? Evolution itself encompasses both mental and spiritual transformation. They both work hand in hand as the flow of life.

In Luke 12:1-3, we once more come to the subject pertaining to the purity of the Master’s truth – the truth of our real inner nature and its ability to go in many directions. We are told that the realization of such truth will happen: “In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. (2) For there is nothing covered, that shall not be revealed: neither hid, that shall not be known. (3) Therefore whatsoever ye have spoken in darkness shall be heard in the light: and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.” At some point in our lives, we must truly face our personal, covered or hidden thoughts, words or actions. We must gaze into the veiled chamber



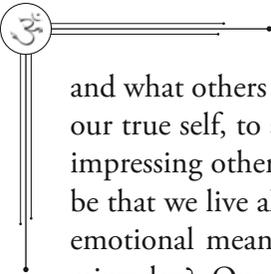
of our heart, our emotional body. If this is done with the intention and willingness to release these cloaked burdens and gain knowledge from them, we will enhance the quality of life that is facing us today and glean the rewards. It will also shine its light in the dark corners of our mind and make all events clear, no matter what they may seem at the time. This applies to all of us, and it is part of our emotional growth. We are not alone in this quest, for we share it with Spirit. We must remove the darkness with our higher understanding, so that all things will be ours in the final phases of what we call life. We will have gained knowledge, and our inner light will come forth because we will have lifted the dross that held us back. What we have whispered in the hidden rooms of self will be known to all, and hypocrisy will dissipate. It seems as though we will all share this information and will proclaim it, as mentioned in the Ark of the Covenant. Let us now reiterate the meaning of the “multitudes” as compared to the idea of thoughts, before we close this metaphorical lesson. When the Master stated: “...they trod over one another...”, he meant that our minds have the ability to over-think themselves, especially in the arena of our feelings. He is implying that we do not need to do this – but we do. He is advising us to be in a position to accept freely what our emotions are showing us. By so doing, we will no longer overrun our hearts and will gain a sense of inner freedom with our expressions. The Master reminds us that we should follow the principles and disregard what others may attempt to tell us from their limited outer sense. Here again, we look at the analytical side presented in the metaphor of the Pharisees, and how our logic will collide with the emotions. We will all know within our hearts that the inner and outer aspects must be unified in the same being, or at least we will recognize the God nature within us.

In Luke 12:16-21, we find a parable that appears to be meant for the general public, followed by the deeper explanations later given to the disciples: “...The ground of a certain rich man brought forth plentifully. (17) And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? (18) And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. (19) And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. (20) But God said unto



him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? (21) So is he that layeth up treasure for himself, and is not rich toward God.” This parable distinctly recounts the concept of the higher nature of being, our acceptance of the nature of Spirit, and where our real priorities should lie. In a subtle way, it also portrays the tempting of the ego and the thinking process of the material-based mind that manages to convince us that this is all we need to do in life. According to the core of the higher principles, this is not the proper thing, and it is an indication of pure selfishness. Once again, Jesus is talking about the importance we place upon the physical and material aspects. If a person only acknowledges the one, it will lead to the other. He tells us emphatically that this path will do nothing for us in the higher spiritual realm of self or for our true nature as God beings, according to John 10:34 and Psalms 82:6. In fact, it will keep us from attaining that status, for it blinds and binds us only to form. Whatever we choose to work on will buy us nothing at a later time, especially if there is nothing spiritual about what we do. That is His major and very real point. Ironically, and speaking of our mental, emotional and spiritual treasures, no matter how large a storage facility we may build, it can only hold material goods. Allegorically, that is why we erect such large inner warehouses and spend so much time in doing so. The story shows us where the focus should be placed in our lives, and it is certainly not in our lower nature. It should not be concentrated on the barns we build or what we store in them. It should be on how we are disposed toward the higher purpose, and how much room we will allow for it. By the same token, if all our time is invested in physical projects only, how can we have a relationship with our inner being? We simply cannot. Could this be why there is so much fragmentation?

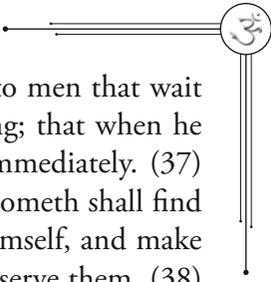
In Luke 12:21 above, the Master clearly exposed the inner meaning of the parable to the disciples. His words are very much the same as the metaphor itself: we simply focus in the wrong direction. He confirmed it in Luke 12:22-23 when He said: “And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. (23) The life is more than meat, and the body is more than raiment.” Are we not all somewhat anticipatively anxious about how we look, our lifestyles,



and what others may think? Are we not overly busy working to cover our true self, to avoid rejection by others? Are we not so overly busy impressing others that we have forgotten who we truly are? Could it be that we live ahead of ourselves and not within our physical and/or emotional means? Are we not often preoccupied with saving for a rainy day? Our focus is always on tomorrow, rather than the present moment. In Luke 12:24, Jesus explains how the fowls work with the Spirit and are provided food, but no more than they can eat or store for later use. He also tells us of our importance vis-à-vis the creation, and He reminds us that being anxious does not buy much, even in the hope to get into a mystical heaven.

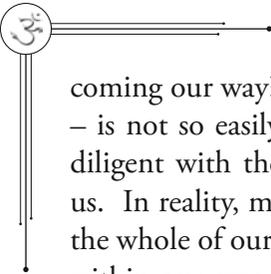
The Master skillfully encapsulated the above dissertation in a very simple key phrase found in Luke 12:34: “For where your treasure is, there will your heart be also.” On a metaphysical plane, the treasure will not be found amongst our most precious material possessions or in bank vaults. Excluding all tangible riches, what is our treasure? What price do we place on our heart and our emotions? How much do we value our thoughts? Are those esoteric attributes in the lower or higher realms of living? The lesson is about the inner devotions that we develop. The Master is telling us that if the outer world is the most important reason we have for living, this is where the greatest level of emotions will be applied. Conversely, at the time of our transition, we no longer can enjoy – nor can we take – the goods we accumulated on Planet Earth (See Luke 12:20). If we were to take another look at all the epistles Jesus directed toward our outer façade and its surroundings, we should know now that our emotions are not where we should place them. Instead, we should be as the birds of the air, using the higher vibrations that are there for us. His message is telling us to follow our hearts but to not expose them to the illusionary gratification of material assets. As He stated earlier, the latter will rust and the moths will eat them. It means that they are temporal only. Our individual higher energy is not. We are eternal. If we continue to place our faith in the bank, we will find that we have little upon which to rely. If we were to place that faith in the higher cause, we would be assured a reliable spiritual return, for our house would be built on solid rock.

In Luke 12:35-40, the Master accentuates this issue and the need for higher preparations: “Let your loins be girded about, and



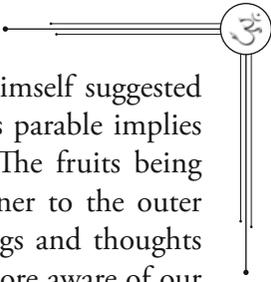
your lights burning; (36) And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. (37) Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. (38) And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. (39) And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. (40) Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.” In this interesting metaphor, He is advising us to be always ready for the unexpected, and to insure that all our attributes are adorned with the blessings of the higher principles. Those are indeed the treasures of our souls. He is telling us that those who have been faithful and diligent, no matter what their social position may be, will be rewarded. To attain this good fortune, we must operate with our soul, in conjunction with our heart. We must protect our first love from being robbed of its spiritual bounty by the tempters of the outside world. In essence, this parable is another version of the Lamps of the Ten Virgins that we discussed in the Book of Matthew. It advises us to be always prepared for the return of the Master, and to be ever vigilant. We cannot afford to become ensnared in the enticements of our external environment, where we can build a monument so big to our ego that it will hide the light shining from the city on the hill. On our journey, we never know when Consciousness will arrive. We may acquire higher knowledge, but we must always continue to expand it through the art of living it rather than simply using our intellect. Let it grow in the higher realms and not in the lower, for there, it will undoubtedly be taken by a thief in the night.

May we suggest that you read Luke 12:42-59, and you will find another introduction to karma and the cycles of life. We are what we think we are through the power of our hearts. We are to carry out the effects already set in motion, for no one can ever undo a thought once it has begun. We may only redirect it. The teachings imply that physical things are very easy for us to define and determine because we can see them and feel the outcomes. Are we not able to read the signs in the sky and predict whether a storm or a dry spell will be



coming our way? Conversely, the subtle – the unseen and/or ethereal – is not so easily read, thus we must be much more discerning and diligent with them, because that perceptive nature is also a part of us. In reality, many subtle characteristics are within us and compose the whole of our physiognomy. They warn us of the great separations within our own being – our human side of life – and this will occur whenever there is a division between the higher and the lower, the mind and the emotions. Always remember the story of the house divided. Ultimately, it becomes a matter of choice. Luke 12:59 reads: “I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.” That is undeniably a stern and very striking statement, and it is karmic law. Debts will be paid, as all debts must be, whether from the spiritual, emotional, mental or physical realms. This includes the bank mortgage, but at least, this one is tangible. We do not see the others, yet they are the most important. They all interlace themselves in the karmic principles, and it applies to each of them. These settlements are to balance the inner nature so that we may continue on in a more peaceful manner. Whether we think we can hide those debts or not is irrelevant, because soul/Spirit is keeping a tab on them within us. Consequently, it behooves all of us to settle them while in the process of the moment, through what we choose to externalize to others – and how we do it.

This very same lesson is taught in Luke 13:6-9: “He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. (7) Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? (8) And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: (9) And if it bear fruit, well: and if not, then after that thou shalt cut it down.” From a metaphysical point of view, this metaphor compares the fig tree to our soul, and we are to bear the spiritual fruits out of the profound nature of our being. Those are the spiritual fruits that we offer to life, and what we feed them during their developing period is the inner nourishment provided by our emotions. The latter are essential elements of our continued growth and knowledge and encompass what we have learned on the spirit level about life. Unfortunately, we fall short of the mark again, because we give very little credit to the

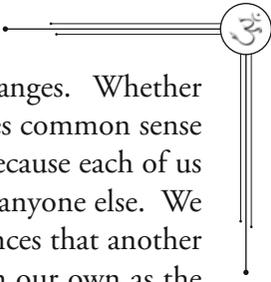


nature of Spirit within, even though the Master Himself suggested that we do not do it in this fashion. However, this parable implies that everyone should be given a second chance. The fruits being discussed represent our truth working from the inner to the outer aspect, and the continued outpouring of our feelings and thoughts toward life. We are all in need of this, to become more aware of our inner selves. Somehow, we manage to be blind to this because of the illusionary influence of the outer world. As a result, our soul becomes cumbersome to our own lives. Like the neglected fig tree, it will bear the incorrect fruit or no fruit at all, as we build our material wealth.

In Luke 13:32-33, we find another reference to “three days”: “... and the third day, I shall be perfected [I shall reach my goal].” In this instance, Jesus is talking about reaching the culmination of His work with the people, and He further states: “...for it cannot be that a prophet perish out of Jerusalem.” We must understand that the Jerusalem to which the Master is referring is not the city we know by that name in Israel. It is not a geographical location on earth, but rather a state of being that He must reach and maintain, as should we all. We find many references to the number three within biblical texts, and it is more akin to balancing our minds, hearts and bodies as one unified higher principle based in spirit – a state that we could term as peace. We once again borrow from the “Metaphysical Bible Dictionary”: “JERU, the first part of Jerusalem, means founding, constituting; SALEM, the latter part of the word, means peace, quiet, safety, harmony, prosperity” – “Jerusalem means habitation of peace. In man, it is the abiding consciousness of spiritual peace, which is the result of continuous realizations of spiritual power tempered with spiritual poise and confidence.” It is the balancing effect of the masculine and feminine forces – the opposites – and it would take the Master three days to accomplish this task. He had to build His energy to withstand what was to come, and this energy is in the heart center of the human as the seat of the soul, the storehouse of the soul. It is here that we all must establish solid ground by loving life and not judging it for what it is not, but seeing it for the teacher that it is, as the events are the lessons.

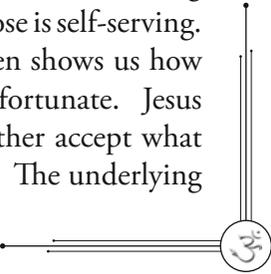
In Luke 14:8-11, we have a valuable and beautiful lesson in the concept of humility. We are taught that we should not praise our own

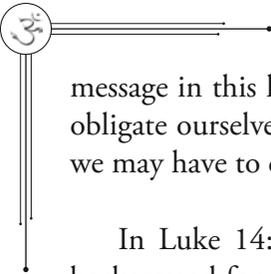
being, but allow others to offer the accolades if they so wish. If they do not, simply take it in stride and do not push for the applause. In our modern era, we do not do this as we all glorify ourselves entirely too often. When we do promote ourselves, we usually overstep our bounds, as seen in the parable: “When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; (9) And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. (10) But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher; then shalt thou have worship in the presence of them that sit at meat with thee. (11) For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.” In this allegory, the Master is obviously talking about our inner humility. Life is about self-abnegation, especially if we were to realize just who we truly are. In fact, that alone is extremely humbling. We are being told to avoid outclassing another, and yet we are taught to do this in our material world, because it is how we get ahead, even if we have to step on the competition to do so. There is no spirituality in this mode of operation. It is only self-serving and honors no one. We can allow others to do this, but not ourselves, and the reward will come forth in due time. Did the Master not teach us to turn the other cheek? Besides, the natural karmic laws will render onto them what they have earned. After all, is it really that important to be “number one”? How many number ones can there be, and will it bring us peace of mind? Let those who desire to boost their ego do it. We do not have to. Those who do not should not concern themselves with the superficial idea of a social ranking, or where they stand among their contemporaries. We merely stand where we are, and by so doing, we would at least know who we are on our own rather than through others. This is the spiritual preparation mentioned by the Master. His demeanor proves that He did not think He was better than anyone else. He just understood the higher principles more than anyone in His era. This “number one” is a physical form of measuring Self, and the only reference point we have is how others are doing. To do so, we must compare our own nature to theirs, and when we do, we dissect our own individuality and theirs. Are not our fingerprints unique, or the iris of our eyes, or our DNA? These are all personal one of a kind attributes, as are the snowflakes and any other living thing in our world.



Accordingly, we are really comparing apples and oranges. Whether external or internal, there are no similarities. It defies common sense to destroy our self through comparisons to others, because each of us is indeed an exclusive model in all ways, thus unlike anyone else. We all know things through our own individual experiences that another cannot know or feel. We could all learn to stand on our own as the Master did. What if He had decided to be like everyone else? What if Buddha had done the same? Uniqueness is perfection of self and being humble about it. To be like everyone else puts us into an automated category not intended by the Creator.

So why compare in the first place? There always will be a person who has more – or less – than we have. A part of our ego is performing the contrasting to expose or to hide our own values or apparent external self-worth. If we have less, we may suffer levels of insecurity by comparing. By the same token, if we have more, it may trigger the adverse effects of vanity and self-important arrogance as a karmic action, and of course, that in itself has a return. The moral of the parable is carried further in Luke 14:12-14: “Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee. (13) But when thou makest a feast, call the poor, the maimed, the lame, the blind: (14) And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.” It is suggested that we stand on our own, with what is in our hearts, and not do things merely because there is something material or social to be gained by it. At times, the only return – and the best reward – is that we learned a valuable lesson. In today’s society, that is not enough. Many feel that a “return” should include fame, fortune and social standing, or it is worth nothing... What price do we put on knowledge, especially knowledge of the true nature of our human selves, and the realization that we are Gods in the making? And our very acts alone will not bring this about, at least not if we are seeking aggrandizement in the eyes of others, for its only purpose is self-serving. Our greatest wealth is within us. This metaphor even shows us how we can use it, with a little compassion for the less fortunate. Jesus is telling us not to make excuses for our self, but rather accept what and who we are, and to celebrate that unique aspect. The underlying

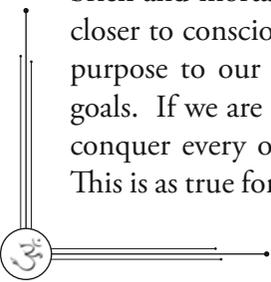


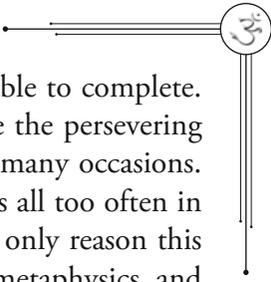


message in this lesson is advising us to be aware of that to which we obligate ourselves, and to what it may bind us. It also hints at what we may have to do to balance it out by karmic principles.

In Luke 14:16-24, the Teacher uses another dinner party as a background for His message. This time, however, there are different circumstances. This time, the guests all have an excuse for not accepting the invitation. In frustration, the host sends his servant to invite indigents to enjoy his feast. In that regard, the Master reminds us that all humankind, especially those who find themselves in unfortunate plights, can use a little help and comfort, whether physically or spiritually. The parable reinforces the fact that we should not make any excuses on the subject of spiritual growth, based on our outer situation. The external world will create these seeming extenuations for us. The implications are that we will again be distracted from the higher purpose of life because of the need to take care of our mundane affairs, without realizing that in most instances, things will take care of themselves, if we are patient and apply the higher principles at all times. These outer distractions tend to keep us from doing what is proper at any moment, because we feel that it is more important to finish material things we have begun, no matter how superficial they may be – and the universe can just wait. That is not what the Master tells us. We must also remember that no one knows when the bridegroom will come.

Luke 14:28-29 is a reminder that success in all realms can be attributed to proper planning: “For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? (29) Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him.” This message is for us to recognize the long term of life, and how we invest ourselves in our own. The tower to be built is to become the tall symbol of human form, not from the ego but from the soul. Each layer of brick and mortar – comparable to thoughts and acts – will bring us closer to consciousness. The execution of such design gives a worthy purpose to our life. We have all been conditioned to set material goals. If we are determined to reach them, we must carefully plan to conquer every obstacle that may be in the path of its achievement. This is as true for spiritual goals as it is for business ventures. We must



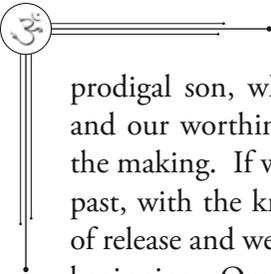


not let our ego flatter us into something we are unable to complete. Even if it is a steep ladder to climb, we should have the persevering power to reach the top, as the Master indicated on many occasions. This apparent inability to attain difficult goals occurs all too often in life, especially if they are higher spiritual ones. The only reason this may happen is because nothing is above the laws of metaphysics, and the ego is the tempter. Here is whence the distractions generate and create unachieved goals. It lures us all into actions related to material gain only, and it fools us into believing in their importance.

In Luke 15:4-10, Jesus tells the story of the lost sheep and the lost piece of silver. He reminds us that we should be more appreciative of the things we have. We should concern ourselves with the minor aspects scattered within the whole picture of our lives. They are part of the material world, a world that has become too prominent with us and that we call life. We do have the right and the opportunity to have more fulfilling lives, providing we do not take away from the major influence of our spiritual state in order to seek empty, trivial rewards. In this same story, the Teacher indicates that we give much importance to the inconsequential things of life and eventually turn them into major, unnecessary issues. Allegorically, our lives are assembled one small brick at a time, and we do not seem to realize what we built until it is fully assembled. Only then do we notice the brick out of place. This analogy is pointed out in the metaphor of the sinner who, of course, is the person that creates a separation from the higher purpose of life. It is what we have done in our minds and how we have defined the meaning of importance. Once the building is completed, would we tear it all down just to fix one brick? We cannot disrupt the stability of the whole because of the volatility or frailty of one. This we cannot do, and the Teacher's underlying message is for us to be aware of the present moment that we have, as well as what we do in that instant. We assemble our lives from the everyday occurrences that may bind or free us, depending on that to which we give importance. It would be beneficial if we learned to observe our lives as they unfold, to insure that we place the bricks of our destiny correctly. It would also help if we secured a sufficient quantity of positive bricks to complete the whole building process.

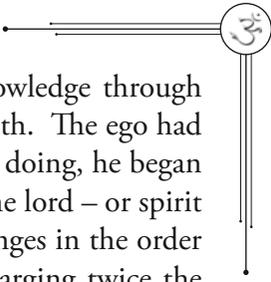


In Luke 15:11-32, we find the much quoted parable of the



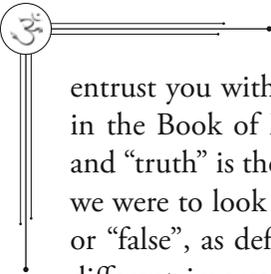
prodigal son, wherein we are told not to downplay our self-worth and our worthiness in order to reach who we already are: Gods in the making. If we learn to express whatever we may have done in the past, with the knowledge of what was learned, the result is a feeling of release and we are no longer bound to the past, thus creating a new beginning. Our subsequent life will be better, since we have learned from the experiences and attained a higher level of wisdom based on how we truly feel about ourselves and our lives. To use the old as a learning tool only - and not as a thing that can bind us - can indeed be a very liberating sensation. It was once stated by Sri Ramakrishna that, were we to repeat often enough that we are a sinner, we would be bound to become one. The same is true for events that affect our energetic body, for if we sufficiently repeat a cycle, we become the cycle or we become what we are attempting to learn. We should never deny what we have said or done, simply because it is truth, and this is how we avoid these cycles. It is never too late to grasp the opportunity to know the truth of self, and when we do, it will be celebrated as happily as it was in this parable. This interesting story portrays how we look at our own being for what it has done in the past, and not for what it does in the present. Today is the only time we have to correct yesterday's wavering. The past is where we have been, not where we are now. We should recognize that it is the past that has brought us to the status we enjoy or regret today, nor should we place blame or make excuses for it. However, if we do it again, we avoid our own responsibilities.

Luke 16:1-13 contains a very complex story about a somewhat unscrupulous steward, or foreman, and since it is rather lengthy, we will not cover it in its entirety, but will discuss its general interpretation. Perhaps it is best to revert to metaphysical symbolism in order to clarify this important metaphor. As we have often mentioned in this work, the "lord" – or "I AM" – is the spiritual self that normally guides us through life. It is our higher spiritual consciousness. The "steward" is our physical nature, keeping in mind that the soul is entrusted to the body. The "debtors" represent karma, and the "goods" are the knowledge or understanding. We have all forgotten that our soul is the personal creator of our form or our body. This truth develops the rest of the story, when we consider how much power we allow the tempter to have over our physical form. In the course of the



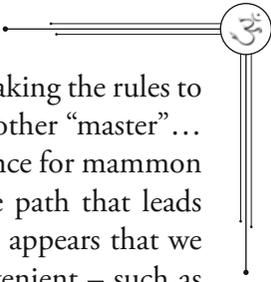
story, it seems that the steward (body) drained knowledge through unethical methods, perhaps to enhance his own wealth. The ego had become involved, rendering him arrogant, and by so doing, he began leading people in the wrong direction. Eventually, the lord – or spirit – became aware of this and threatened to create changes in the order of things. We can assume that the steward was charging twice the value of the goods, and as an act of redemption, he cut the amounts owed to their original worth. He had to shift direction, back to the path of truth and honesty, as this was imposed by karma and higher knowledge. Even though a dishonest act had been committed, the redeeming act can be the only reason the lord commended the steward (Luke 16:8) and forgave him (for the children of this world are in their generation wiser than the children of light). By the same token, the debtors looked more kindly upon the steward and made his future look brighter. Veiled by the words of this allegory, we can detect a lesson in mutual reverence and faithfulness to all life. It is another version of “do unto others”, and it was this realization that ultimately came to the steward. As long as we act for the higher good of all, we can be filled with attainment rather than deception, since the latter can only delay us. We must also learn to stop doing two things at once, for we are told we cannot serve two masters (Ye cannot serve God [the spiritual] and mammon [the physical]). We must recognize and then reconcile our inner division, so that it becomes single in nature or gain the original intention. This is accomplished only through the focus on the one nature – which should be spiritual – and not the other. In reality, to “focus” is to converge or concentrate on one point, one area. Conclusively, how can anyone effectively focus on more than one subject simultaneously? If we waste our own selves physically or spiritually, how can we be entrusted with the true nature that, in union, makes us all Gods, as the Bible states?

Luke 16:11 reads as follows: “If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?” The first impression we can get from this statement may lie in the field of loyalty. Using everyday language, it could be interpreted as: “Would you employ anyone for a highly sensitive position who has proved to be disloyal to his previous employer, even if the latter is a questionable character?” Metaphysically, we could say: “If your ego has made you derelict in the use of your body or mind, how can spirit



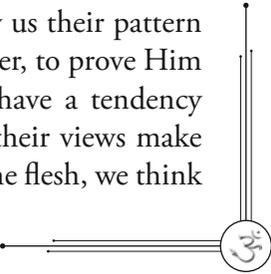
entrust you with the riches of consciousness?” As we have indicated in the Book of Matthew, the ancient Aramaic word for “righteous” and “truth” is the same, and the meaning is of course synonymous. If we were to look at this phrase and replace “unrighteous” by “untrue” or “false”, as defined in our modern lexicon, it would give us a very different impression. Reading it and accepting it the way it is can imply that if we have material gain that is not acquired truthfully, we may grow no further on the path of higher consciousness. It is our perception that this was not completely the Master’s intention. His subtle words are advising us that we should not be untruthful about who we are and what we are about. If we do, we live in the lie. It is a distinct message for us to not live the lies and disloyalty of the material world and avoid deluding ourselves. That is what “mammon” is meant to signify. Higher consciousness and vibration may only harbor truth of being and there can be nothing less. In all His dissertations, the Master is letting us know that the Creative Principle knows who we are, as do we, and it is of no value to portray an illusion for the sake of others, to lead them away from our genuine self. If we do this in our material world, how can we ever reach a higher state of being? It simply cannot occur, and we remain bound to the cycles of life, birth and death until we walk the path of truth only.

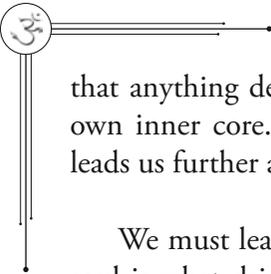
The Master stresses this point in Luke 16:13: “No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.” These simple words confirm what we have been attempting to portray for the reader in the entire context of this work. In the first place, if we were to strive in any way to serve two distinctly different causes, we would indeed have a house divided unto itself. Sadly enough, many of us do. We must choose one or the other. The Master did state that we are to first seek the kingdom that is within us, and upon discovering it, all else will be given to us. As an example, a portion of our population sets Sundays aside to recognize the existence of the Creator – by whatever name they may choose – and the universal laws It promotes. Let us consider this one “master”. When the people leave their place of worship, how much of what they learned do they take with them? How many instantly return to the way they treat one another? How many go back to their weekly routine of downgrading others, committing dishonest acts, meddling



in affairs that do not concern them, and generally breaking the rules to which they should abide? This can be viewed as the other “master”... The intended lesson is that we seem to have a preference for mammon rather than the higher principles, thus avoiding the path that leads us to awareness, and traveling on the lower road. It appears that we reach for higher understanding only when it is convenient – such as Sundays. Here lies our error. If we claim to be on the higher path, we must follow it at all times, not just when it accommodates our lifestyle. Once we find and firmly step onto that path, all things will be given to us, because we have learned to balance the power of our true ability. This allows us to create anything that we choose. In reality, we do this anyway without being aware of it. If we were, we would not do half the things we do. None of us can walk on two paths at the same time. It is up to us to choose one or the other, depending on the type of experience we wish to have.

In Luke 16:14, we find a character trait pertaining to the logical mind of our friends the Pharisees: “And the Pharisees also, who were covetous...” [Covetous: marked by inordinate desire for wealth]. In a literal sense, it is not about money, but rather the need to control the physical aspects of life. This privileged sect offered the inner teachings of the time, but only what they desired the people to know. It is a mirror of our own logical minds, and today, in most of us, it seems to block the right brain creative, emotional side by its innate dominance of thought. In our present era, the Pharisees may be known by other names, but they are still among us, whether it is in controlling people or controlling states of mind. They shout the righteousness of their brand of spirituality – for the love of money – but show little love for the true spiritual nature. This is a reminder that the power of thought can hide the emotional side. These types of “false prophets” can only lead us further into being entrapped by the physical body, while they constantly repeat that it is the most important part of our lives. They compound their misguided doctrines by telling us that we are not “worthy” and are in need of redemption. They were in error then, and they certainly are today. The biblical texts show us their pattern of indoctrination as they always confronted the Master, to prove Him wrong in His teachings. Unfortunately, since we have a tendency toward the physical aspects, we seem to think that their views make sense. Because we do not see ourselves as a spirit in the flesh, we think

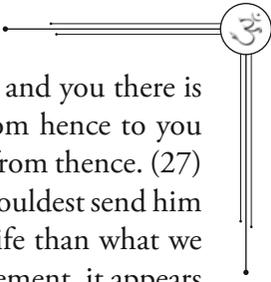




that anything dealing with that subject is not real or outside of our own inner core. In the meanwhile, the present Pharisee influence leads us further away from the true goal.

We must learn to realize that spirit created and gave us life. The soul is what drives us into action, as long as we allow it to have its say in our affairs. These alleged wise persons are always asking us to justify ourselves, so that they can pass further judgment on us. Why should we? It seems that in our material world, it is more important to do things in the sight of the physical realm. It gives us a chance to puff up our chests and exclaim: “Look at what I have done!” We should let spirit know what has been done by us and see what it has to offer us on the subject. Our consciousness will awaken! When we boast of our earthly achievements, we are merely seeking meaningless accolades. When we operate in this particular fashion, it is obviously to give our ego an illusory gratification, and the spiritual side is left out.

Is the ego – or the logic of the Pharisee – so important that it powers us toward what we do, when in reality, it only leads to the destruction of the inner self? For centuries, it has brought us wars and mistrust, and nothing more – unless it is properly used. The Master went a little further in Luke 16:16-17: “The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. (17) And it is easier from heaven and earth to pass, than one tittle of the law to fail.” “...Every man presseth into it...” Is this not how the Bible was compiled? It was cleverly done with only the physical aspects in mind, while totally ignoring how we feel. It was designed for control, and much wealth was showered upon those who had an input in that original work. Again, we are also told that the laws were set since the dawn of humankind, and we are the law itself. We, the active sentient humans, are the epitome of the living law because we are in the likeness of the Creator. As a result, we are never above the cycles that go on and create our lives. We are able to work with them only, but never are we to surpass or circumvent them, as we tend to do. All must come to balance by the law of cause and effect. This may continue for a very lengthy period, or for a very short time. The choice is always ours – only through the acceptance of Truth.



Luke 16:26-27: “And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. (27) Then he said, I pray thee therefore, father, that thou wouldest send him to my father’s house.” We see that there is more to life than what we have been taught to believe. By the words in this statement, it appears that we do indeed survive what has been termed as death, and there is a separation between knowledge of the physical and the spiritual life after transition. If we earnestly considered a few minor points on this subject, perhaps we would develop a different outlook. First, if God is eternal and we are in Its image, would it not stand to reason that we too are eternal as well? Second, we have been taught that God is a loving God. Would it not be rather cruel on Its part to give us life and consciousness only to be thrown into a black hole forever? After studying Christianity and many other philosophies, that is not the Creator that I have come to learn and revere. Third, the development of quantum physics has taught us that all things are infinite. If that is the case, so is life. If it were not, the concept of infinity would be an illusion! There is indeed a vast chasm separating body and soul at the time of our transition. Our mortal shell is only a temporary habitat conceived to provide experiences in the development of our spiritual nature. The soul continues to learn and grow in its infinite state, so that we may offer further assistance to others from a different dimension. We can even embrace the notion of possibly becoming angels, to help others in their earthly life. Because of the rapid discoveries in quantum mechanics, we find that there is no such thing as a universe. It is now viewed as a “multiverse” (Discover Magazine, December 2001). After leaving the physical attributes of the body, we simply shift into a finer form, and herein lies the only difference.

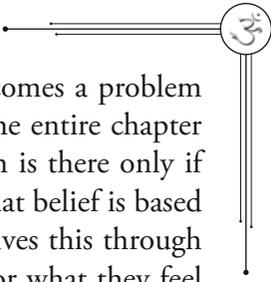
We must be cautious of that upon which we focus, as is described in Luke 16:28: “For I have five brethren; that he may testify unto them, lest they also come into this place of torment.” This confirms the idea of always living within the simple principle of the Golden Rule: “Therefore all things whatsoever ye would that men should do to you, do ye even so to them...” [3]. The person apparently did not live in truth or for a higher purpose, and he desired to return to warn his relatives about the reality of perpetual life and the importance

[3] Matthew 7:12.

of a higher cause while on this earth. Spirit told him that it was not feasible since they would not believe him anyway because, to the living, we have nothing left to offer. To us, living is the physical aspect, as we have been conditioned to believe. Once we have passed on and all things are settled, we may not come back to tell others what happened. We have free will to a point. It is the reason we must make our own choices in life, without any outside influences. It is our life's steering mechanism, and once we leave our earthly remains, we must abide by what the Master said: "But lay up for yourselves treasures in heaven..." [4]. What we did on this earth in the physical realm will determine what we will have to rectify in the spiritual world. That is karma on the higher side, and it also decides whether we will return to correct what we have done on our previous earthly sojourn. It indicates that a return may take place to work this debt out where it was created in the first place.

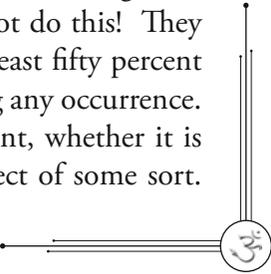
Next, we have a lesson in faith and forgiveness. Luke 17:1-5: "Then said he unto the disciples, It is impossible but that offences [stumbling blocks] will come: but woe unto him, through whom they come! (2) It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. (3) Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. (4) And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. (5) And the apostles said unto the Lord, Increase our faith." The Master is discussing the act of "stumbling". What may cause this? In truth, there are experiences that will give us the impression of faltering, and this is not necessarily the message. It is not a physical fall but a weakening in our higher ability, and falling away from that in any given moment in time. A simple example would be anything we do that is not the proper thing: we go to a store and purchase a few items. We pay for them at the register and the cashier gives us too much change. Now is the moment to do the proper thing by correcting it and returning the extra change. Many would say: "It is their mistake, therefore it is my gain!" When this is done, there is a stumble, for the higher or proper choice has not been made. We are told in the above statement that this faltering is created by what we hold most important to us. That

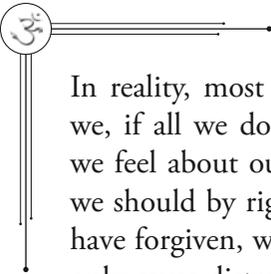
[4] Matthew 6:20.



could be wealth, power or control of others. It becomes a problem only when we, and we alone, make it so. In fact, the entire chapter is devoted to the subject of faith in one's self. Faith is there only if we believe in our own being, the true higher self. That belief is based on how we view ourselves. However, the ego perceives this through others' verbal contributions, what they think of us or what they feel about us, and we mistakenly accept it. It is indeed a grave error, for it does not really matter what others think of us. At times, people have the tendency to be very inconsistent in what they say or do. Some will like us and others will not. Those that do like us may suddenly change their mind, and vice-versa. Common sense should tell us that what others think of us is really not that important in our lives. Perhaps we should pay heed to Luke 17:6-10 that begins by saying: "...If ye had faith as a grain of mustard seed..." It is small and knows not what will befall it. There are very few humans at best that have this level of faith, no matter what path they walk, yet it is something that we may all accomplish. It is being so diligent that we never stumble, regardless of what is going on around us, as we are completely focused on the higher purpose. We could realize that for us to be whole and complete, we must give to Spirit what belongs to Spirit, and in the same fashion, give to life what belongs to life, for they are not separate. They are the same. It simply means that we must pay attention to both in oneness, and it is our only requirement as physical humans. We should never be so arrogant as to believe that we do things of our own accord. In addition, we should be thankful for what we have, rather than focus on what we do not have. Regrettably, it is what we do.

In Luke 17:17-19, we have a look into the ways we handle things – and ignore them: "And Jesus answering said, Were there not ten cleansed? but where are the nine? (18) There are not found that returned to give glory to God, save this stranger. (19) And he said unto him, Arise, go thy way: thy faith hath made thee whole." Once events happen and are in our minds, we do not – for the most part – learn anything from them. Generally speaking, this is brought on because we place blame in most instances: "I did not do this! They did!", we exclaim. In truth, we must all assume at least fifty percent of anything happening between two people or during any occurrence. Why? Because it takes at least two to create an event, whether it is our self and another person, or our self and an object of some sort.

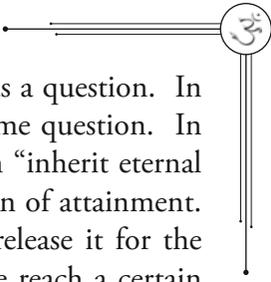




In reality, most of us attempt to take no responsibility. How can we, if all we do is blame others for our circumstances and/or how we feel about ourselves? When we finally resolve the problem, and we should by rights of ownership, we should simply let it go. If we have forgiven, we should not hold on to the memory, because it will only cause distress at some future point. Most people think: “I can forgive, but I cannot forget”, and they do just that. If we have the decency to forgive, we should also simply forget and allow others this grace, for nothing may ever be undone. How does one undo a slap in the face? One simply cannot and may only paint over it. Nothing more. When this is done, it surely will bleed through once more, as would a water stain. Mistakes are made in the process of learning. Verses 17 and 18 form a statement attesting to the fact that Spirit will relieve our pressure if we allow it, and most of us do not. We should be thankful for it, but no one really is. We walk away after Spirit has assisted us, and we seldom give thanks. Rather than being grateful, we will shout: “I have survived another one!” We did nothing in and of ourselves. Spirit went before us and cleared our path. This is verified in Luke 17:20-21: “And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: (21) Neither shall they say, Lo here! Or, lo there! For, behold, the kingdom of God is within you.” Spirit is within us, in our midst, and there is no need for it to prove itself as to its location for, as the statement says, it “cometh not with observation”. It is simple enough for all of us to understand that not only is it within us, but it is us, and it is a choice to be at peace within our heart – or to not be. It is not separate from us nor will it ever be, for without it, we would not be human.

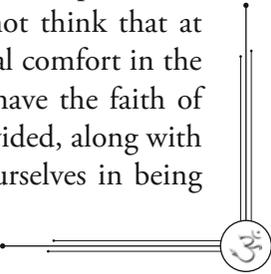
In Luke 17:27-29, Jesus recounts how life was during the days of Noah and Lot, when the people were too ingrained in the physical aspect of life. When this becomes more important than our subtle nature, Spirit will become directly involved, and so it has in our modern era. When it does, there is upheaval in our physical world, and if we look around, this is what we see. Of this, there is no denial. In Luke 17:30, the Master tells us that it will happen again: “Even thus shall it be in the day when the Son of man is revealed.”

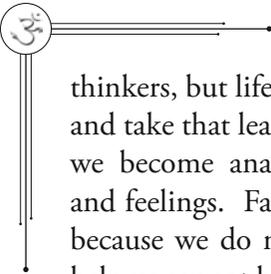
Allow us to point out a slight difference between two Gospels.



In Matthew 19:16, a wealthy young man asked Jesus a question. In Luke 18:18, it is a “certain ruler” who asked the same question. In either case, the person asked the Master how he can “inherit eternal life”. Either individual shows a desire to learn, a sign of attainment. Yet, the person has great wealth and is unable to release it for the higher purpose. The lesson is that, even though we reach a certain level of understanding, we will always have the distraction of the material realm or the importance of it. When we arrive at higher knowledge, it means that we still must chop the wood and carry the water, for we are never above this simplest of principles. We must put some efforts in our lives to gain knowledge. The advice does state that we should knock and seek, and that alone takes efforts. It further implies that just because we think we understand, we have to live with the knowledge that we must walk in what we know. We must be a steadfast example of it. To simply talk about it is a form of falsehood. Events will continue to befall us, but we will have the comprehension to help us through these situations, thus we will not be so distraught. We must not get caught up in the world of “things”. It is good to have all that we desire, but we cannot afford to let it own us in our heart, for the words echo ever loudly: “For where your treasure is, there will your heart be also”. There is nothing wrong with owning worldly possessions and enjoying them, but we must be willing to let them go. In Luke 18:34, we are told that we will not understand these things, and they will be hidden from us as they have been, for we do not generally seek the higher. The best place to hide this knowledge is within, because we will not look there. Instead, we will look outside for the information – and we do. Sometimes, the smartest way to conceal anything is by making it as simple as the mind or the innocence of the child, and then put it in plain sight.

Because of the conditioned – and conditioning – experiences of life, we are apparently seeking in the wrong direction to gain higher spiritual support in our lives. We have been taught that our world is not good enough as a residence for the Creative Principle and It lives elsewhere in the universe. The Master does not think that at all. Our mistaken illusion makes us look for spiritual comfort in the outer realm and even stranger places. We do not have the faith of our feathered friends that just trust and are well provided, along with all the animals and the mustard seed. We pride ourselves in being





thinkers, but life could become much easier if we were to do the same and take that leap of faith in higher principles. If we think too much, we become analytical, and that eliminates the fields of decisions and feelings. Faith is the best path. If we so choose, it will be hard, because we do not know what to trust, especially since what could help us cannot be seen by the human eye. Still, it can be perceived by our thoughts and feelings, and with the proper attitude and actions, all things are given to us. As St Augustine stated: “Faith is believing in what you cannot see, and your reward is seeing what you believed”. That is the truth of the matter.

With the end of this chapter, we have covered two parts of what is defined as the Holy Trinity by religious circles. We have offered the reader a dissertation on the Son – or the body – in the Book of Matthew. We moved from our physical attributes to our mental abilities and limitations in the form of the Father – or the guiding energies for the Son. We discussed that in the Book of Mark, including the magnetic forces produced in our lives by the cerebral aspect. In the Book of Luke, we wrote about our emotional power, the other portion of our steering mechanism that is to counsel the Son in all situations. These energetic centers are designed to guide the body, rather than the other way around – as it now does. We recognize that the body has considerable influence, but it is not supposed to be in control the way it is today. It has become overly dominant and now sits in the driver seat of life, a place that it does not own, nor does it belong in that position. This is the message of the Master when He stated: “Render therefore unto Caesar the things that are Caesar’s...” [5]. We have attempted to explain to the reader how this exchange in priorities took place, through lessons of the Master and His intention for us to know the deceptions of life on our journey. He was simple in His words, yet they brought complexity in their depth, because of His use of metaphors and parabolic language. Still, the message is clear as long as religion is removed from it, and it allows us to develop a personal philosophy – as all other teachings do. Let us seek Truth and nothing less, and consciousness is ours, for it leads us to the next phase: that of soul development in physical form.

[5] Matthew 22:21.

We will now explore more of the subtle nature. The Book of John covers the most subtle of all in a wonderful exposé that encourages working in union with the soul – the living Creative Principle. This Gospel revolves around the higher spiritual nature and appears to contain heavily feminine undertones produced by the original writer. We will attempt to bring a greater level of understanding of our spiritual aspect, as John comes before “the harbinger of things to come”, and the soul always goes before us in all that we do. Life is about soul development and our ability to unify with it, so that it becomes an integral part of us. It is the true guiding force of the Holy Trinity as it is the Holy Ghost within the body. It is the idea of God within, and as the Master stated: “...the kingdom is within you.” It will not be found in any other place except through our inner realization of its absolute existence.

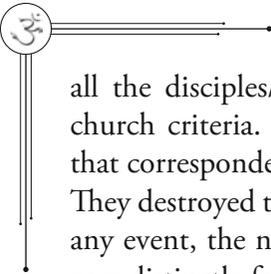


The Book of John

*“Far inferior is mere action to the discipline of intelligence,
O Winner of wealth, seek refuge in intelligence.
Pitiful are those who seek for the fruits (of their action). (49)
And in that purity of spirit, there is produced for him
an end of all sorrow; the intelligence of such a man
of pure spirit is soon established (in the peace of self). (65)”*

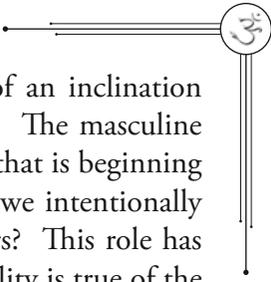
The Bhagavadgita

Let us begin this particular chapter with some new and somewhat startling evidence that has come to light over the last several years, thanks to the publication of such books as “Holy Blood, Holy Grail” (1982) by Michael Baigent et al, and “The DaVinci Code” (2003) by Dan Brown. Many of the concealed concepts of the Bible regarding the higher spiritual awareness – not religious – are presently beginning to come to the surface. Much has been hidden from us for sixteen centuries by the founding prelates of organized religion. The Bible itself states that the “truth shall be made known”, and the Master Himself said that “what is hidden will come to light”. Because of these statements and the era in which we find ourselves, are these prophecies now taking place? Due to the release of the above works, there are many people seeking the true identity of the Master and the original, unabridged contents of the “Greatest Story Ever Told”, and that is what we have attempted to bring forward. We brought forth the first revelation that has come to light in the “History” portion of this book. It concerns the actual writer of the book biblically referred as the Book of John, one of the four main Gospels, and its particular feminine qualities. If the reader will recall, we talked about the possible mistranslation of a person’s name by the early Bible editors, or the monks actually tasked with the responsibility to assemble the original codices into one volume. This likely misinterpretation, whether intentional or not, replaced “Junia” with “Junius”. The latter is Aramaic for the name “John”, and if the reader remembers,



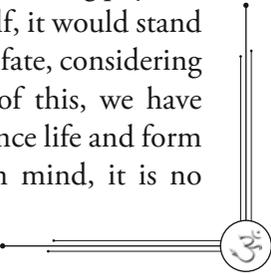
all the disciples/apostles had to be male, as set forth by the early church criteria. As we also pointed out, they selected specific texts that corresponded to their agenda and their personal notions of God. They destroyed the rest or hid them well away from the public eye. In any event, the name on the original scroll was “Junia”, and that is a very distinctly feminine name. This was exposed in “The Bible’s Lost Stories,” “Newsweek” magazine (December 8, 2003 issue). It has been known by theological scholars for quite some time now, yet it was not made public until this popular magazine brought it to the public’s attention. How and why this error in translation occurred remains the real question. Was it an honest error by the early translators and editors, or was it done on purpose? We will never know the answer. Were we to take a look at what occurred during that period, it may shed some light on this very puzzling subject involving a change of name from feminine to masculine.

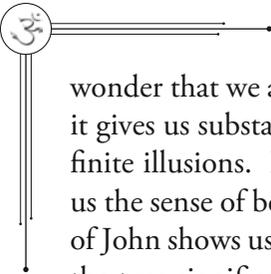
Again, in the chapter dedicated to the history of the Bible, we clearly mentioned the dark era of the Inquisitions that ended in Spain in the early 1800’s. Documentation on this tyrannical period indicates that the majority of the people persecuted were indeed female. It is known that over ten million individuals were tortured and killed as heretics, better known as witches or pagans. The executions were at the hands of the early inquisitors who were appointed and supported by the leaders of the church at that time. They were to represent and enforce the church doctrines and the power it had over human form. We could surmise that the early founders of this dominant organization thought that women did not have the intelligence to function in any realm concerning life and, to a degree, this notion is still followed today in our modern world. Why would these ecclesiastics feel threatened during that period by the gender that gave them birth? Ironically, we know now that their behavioral pattern and beliefs were completely in error. We have learned that the Creator gave all of us equal ability of mind, emotion, form and spirit, but we must also admit that the early founders created a very large uphill climb for the feminine gender while cutting the very essence of spirituality in half. This chapter concentrates on the spiritual side or soul that has its basis in feminine energy within us. We cannot deny that John’s writing leans toward a feminine style. The question is: who actually wrote this gospel?



It should be stated that the female has more of an inclination toward the spiritual side of life than the male does. The masculine side is based more in logic and physical nature, and that is beginning to shift to a new balance within each of us. Were we intentionally meant to be the givers, and the females the receivers? This role has been completely reversed in our world. Spiritual ability is true of the female because of her natural innate sensitivity to life, her adeptness to feel much more deeply than the male, while we are predominantly thought. The words of John are noticeably more sensitive, even in the portrayal of the Master Himself. Because of this, it would be reasonable to think that the female has a greater level of intuitive ability and wisdom on the subject of spiritual consciousness, more so than the analytical mind of men. Under these conditions, we could even surmise that there was probably more feminine influence applied to the writers in ancient times, due to their innate tendency to understand the higher realms and even teach them. Could this be another reason for the Inquisitions? Could they have exacerbated the doctrines of the early church? Pursuant to the known traditions of the ancient Middle East, the vast majority of biblical spiritual leaders are male. There is no doubt, however, that underneath this gender bias, there were many female spiritual leaders as well. We have already cited Mary, mother of Issa, and Mary Magdalene as the leading contributor in the foundation of the Gnostic path. If the Bible uses allegories and symbolism in the stories within its pages, it would stand to reason that even the names suggested therein may have been early metaphors to enhance the traditional outlook of the region and the era. In that case, it would not have been literal due to the use of metaphorical language, and we have accepted it as being literal.

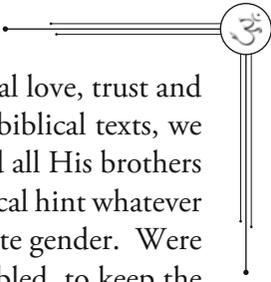
In the previous chapters of this book, we have often discussed the fact that the Creator is both feminine and masculine energies, thus Its original name, spelled YHWH. In essence, by the removal of the feminine side from the concept of the Creator, we have eliminated the existence of the soul and the ability of working with it as living physical beings. If we were to cut the Creative Principle in half, it would stand to reason that we would also be subjected to the same fate, considering that we are in Its “image and likeness”. Because of this, we have transmogrified the Creator into an external source, since life and form have their basis in masculine energy. With this in mind, it is no





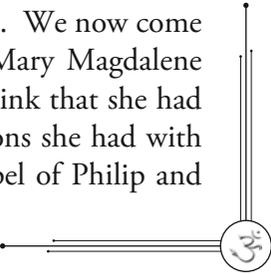
wonder that we are so consumed by the material world, for we believe it gives us substance, when in actuality, it gives us nothing more than finite illusions. It does give us external substance only, while leaving us the sense of being incomplete, as stated by the Master. The Gospel of John shows us how to work internally with higher cause. It displays the true significance of the feminine energy – our soul – and it gives it meaning for us. Again, if the writer was female, who was she? The very last few verses in the Book of John, as written in the Bible, give us a hint as to whom it may have been. John 21:20 reads: “Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper...” We may add at this point that our modern Bibles vary on the wording of this particular phrase, and many do as well, to veil them in the penumbra of clarity, with little or no direct meaning. The reader may have noted that some versions use the words “last supper” in this verse. By adding the word “last”, it shifts the intention, but generally, all older Bibles carry the quotation used here. We could also point out that in the original DaVinci painting of the “Last Supper”, there was more than one female in that famous rendition. Look at the painting for yourself, and you will indeed see that the facial features and body language clearly suggest two: one on His right and one standing on the left. Of course, we will never be certain of this, but we do know that the name “Junia” does translate into Johanna or Joanna, and “Junius” becomes John. Furthermore, if it is a metaphor, who she was does not truly matter, for the name also addresses the soul or energy/spirit within the main concept, thus the feminine nature contained within us all.

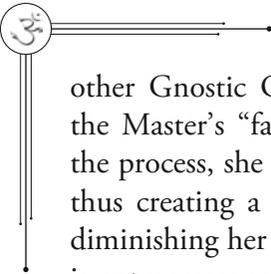
Could it be true? We know, through non-canonical writings, that Jesus loved Mary Magdalene very deeply. In the Gospel of Mary (Nag Hammadi Library), we find a discussion between the disciples concerning whom the Master loved most, and it is a vibrant testimony to those who follow that school of thought. Also in the Nag Hammadi Library, the Gospel of Philip further verifies the close relationship between the Master and Mary Magdalene. A proof of that love and respect is found in “Pistis Sophia” (Gnostic Gospels), on page 230, when the Master says: “Where I shall be, there will be also my twelve ministers. But Mary Magdalene, and John, the virgin, will tower over all my disciples and over all men who shall receive the mysteries of the Ineffable. And they will be on my right and on my left. And I am



they, and they are I.” This is the apex of unconditional love, trust and confidence in the people He loved. In our modern biblical texts, we are told that Jesus loved His disciples, His family and all His brothers and sisters throughout the world, but there is no biblical hint whatever about a closer relationship with anyone of the opposite gender. Were there deliberate omissions when the book was assembled, to keep the patriarchal authority alive? We know now that many of the Master’s followers were female disciples, as can be presumed in Acts 1:13-15, and in the Newsweek article as well – in spite of the dogmas adopted by certain religions. We also know that, according to the traditions and customs of the Eastern world, particularly in that period of time, the wife walked behind the husband as a sign of social and family subservience. It substantiates the fact that the women in the Bible are described as “following” the men. In turn, it would imply that Mary Magdalene walked behind her spouse. But let us return for a moment to John 21:20 and “which also leaned on His breast at supper”. When we consider the male pride and dominance of the era, would a man do this, especially among a group of men? It is doubtful. However, if the person was a man’s wife, it would indeed be permissible, and it would make sense.

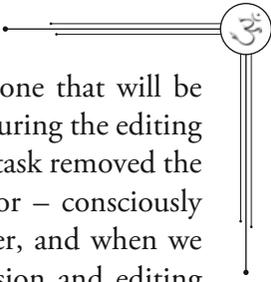
In the meanwhile, the question of authorship still remains unanswered. Let us review what we do know. The public was recently advised (2003) that there had been a mistake in translation – deliberate or not – and the Apostle Junius mentioned by the Apostle Paul was in fact a woman called Junia. Can this explain the emotional, feminine style of writing found in the Gospel of John? We also learned that those who were involved in organizing the early church and assembling the original scriptural codices and scrolls based their efforts on a patriarchal foundation. This led them to insure that all disciples were to be male, and it may have enticed them to arbitrarily change names, or simply disregard or destroy documents that did not fit in their plans. Are we reading the Gospel of Johanna? This theory has been entertained by many theologians and biblical scholars over the centuries, but so far, it remains inconclusive. We now come to the dissertation in the previous paragraph. If Mary Magdalene had composed her own gospel, it is reasonable to think that she had written other scriptures. Furthermore, the discussions she had with Peter and the other disciples, described in the Gospel of Philip and





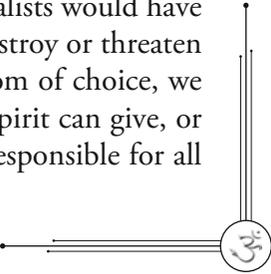
other Gnostic Gospels, clearly indicate that Mary Magdalene was the Master's "favorite" and had many private talks with Him. In the process, she learned much more than the "twelve ministers" did, thus creating a certain resentment among them, but certainly not diminishing her knowledge. When pondering upon all these facts, it is not unreasonable to think that Mary Magdalene herself could have written the Gospel of John. In that regard, readers may be interested in the cover story of the "National Catholic Reporter", July 15, 2005 issue, entitled "Mary Magdalene: Author of the Fourth Gospel?" It is the work of Ramon K. Jusino, M.A., a theology teacher at Notre Dame Academy High School in Staten Island. His research and conclusions have been recognized and praised by major contemporary theologians. His very well presented thesis is clear, concise, and provides external and internal evidence that can only confirm what we have offered in the above paragraphs.

The final mystery generated by the Gospel of John is the date at which it was written. As the fourth and last Gospel, it has been the subject of endless speculations, using some of our latest technological methods. This brings us to a short article that appeared in the December 22, 2003, of Time magazine (The Ancient Debate over Doubting Thomas), wherein the author thinks that John began writing his gospel around C.E. 95. There are numerous theological and paleographical scholars who have determined that the Book of John was started around the years C.E. 50-70, but not completed until the year C.E. 95-100, or sixty plus years after the passing of the Master. This appears to be true with many of the present books in the New Testament, especially those called "gospels". The general consensus is that they came into existence many years later. If that were the case, what we now call the Bible, and especially the New Testament, would be more hearsay than anything else. We also know that when a story is passed on by people over a long period of time, certain details change as it is retold again and again, until the story becomes quite different from the original. After conducting my own personal research on this subject over many years, it is my strong perception that what we possibly have is the very first editing or redaction of the older text versions, whereby the editor or redactor is mistakenly taken for the original author who, in turn, seems to fade into obscurity. The object of editing is to shape the author's thoughts and concepts



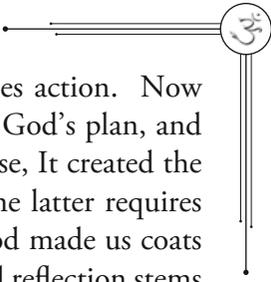
into a more readable format or a mystical format, one that will be acceptable and understood by today's multitudes. During the editing process, it is quite possible that those engaged in the task removed the feminine energy emanating from the original author – consciously or not. Someone had to tell the story of the Master, and when we consider the socio-intellectual level of the era, revision and editing would have been a definite requirement. Today, we accept the texts as modern day Gospels, along with sixteen centuries of conditioning in how we are to interpret them. The scriptural literalists convinced us to understand the Master's concepts and principles – their way. Individuals or groups deviating from their man-made interpretations and doctrines were persecuted, even to the point of death. The misguided prelates intended to change all belief systems to theirs, no matter where on our planet. Today, it is practiced – more gently – throughout the world. Whether it is correct or not does not seem to matter. We are, and have been, taught that the Good Book is the word of God. While this may be true, we must understand that it is a word passed through the frailties of the human mind, and filtered through the ego. In truth, if it were the word of God, why do we edit it so much? Perhaps an honest metaphysical interpretation will help.

Of the four Gospels in the New Testament, the Book of John is the most spiritually oriented and complex work, regardless of who may have written it. It evokes the spiritual/soul aspect of the human form, the feminine energy that is existent in all of us. It is the deepest and most meaningful part of the teachings offered by the Master, Jesus. Because of its depth and intricacy, the goal it is intended to achieve may potentially appear quite confusing to the reader. It will challenge the very core of our human nature to look deeper within itself and to question what our purpose is in our modern world. If we were to earnestly take the time and reflect on what is being offered, we would become familiar with the greatest of all gifts: learning to work with the nature of God, rather than the external one we are taught to seek and to fear. We would also discover that God is truly a loving entity and not a vengeful one – as the scriptural literalists would have us believe. Why indeed would It be vengeful and destroy or threaten Its creations? As individual thinkers with the freedom of choice, we are generally too stubborn to accept the good that Spirit can give, or too indolent to believe that we must personally be responsible for all things that we do, say, or think.



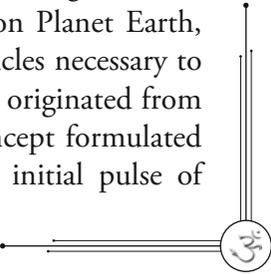
The purpose of this book is to teach the use of all the gifts originally given to us by Spirit – and not just the body and the logic. The latter are only the tip of the iceberg when considering the total human and its true level of awareness. We all seek completeness, and should we choose to reflect upon it and accept the challenge, we hope that what we offer will be of assistance in reaching the goal. The religious conditioning experience that tells us we are not worthy and the notion of the Holy Trinity are two factors that give us a sense of being incomplete. This mistaken doctrine has been handed from generation to generation for many centuries. Today, we accept it as the only truth, real or not, and we are bound by an illusionary mediocrity. To gain that sense of wholeness, we simply must learn to incorporate the soul within the Holy Trinity, and to recognize that life is for and through the soul and its enhancement – not merely the body. With reverence and humility, we could learn to accept the idea of the Holy Trinity as being ourselves – as in “...Ye are Gods...” This invaluable spiritual task on our part will point us in the direction of completeness. If we fail in our efforts, the soul will feel that it made an error at that time in the path it chose to complete the effort, perhaps because of our own personal state of mind or the pull of the material world. It will attempt to seek a different avenue or to reincarnate in order to attain the higher level of perfection. This will occur sooner or later in the spectrum of what we call time. The soul makes no mistake and can only guide us and influence us toward awareness. It is we, the humans, who have the tendency to step off the steep and narrow path, especially when we generate our own inner conflicts, the latter generally stemming from our preoccupation with our external environment. The first several verses in the Book of John relate the story of the journey of the soul, whence it came, and why it is.

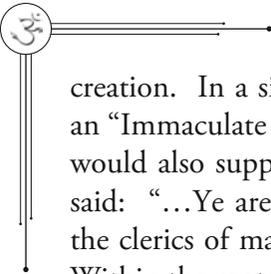
If we go back to the days of creation, we find the following in Genesis 2:7: “And the Lord [I AM] God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” To begin prodding the mysteries of the soul, John 1:1-2 gives us a wonderful metaphorical representation of its concept: “In the beginning was the Word, and the Word was with God, and the Word was God. (2) The same was in the beginning with God.” Let us look at the symbolism of “the Word”. For millennia, we have understood that a “word” is a thought being vocalized or written.



A series of words becomes speech and even generates action. Now let us apply this same interpretation in the realm of God's plan, and place it in the context of creation. In the initial phase, It created the soul/spirit as it externalized itself into form, since the latter requires an energetic base to have life. This explains why God made us coats of skin, according to Genesis 3:21. This metaphysical reflection stems from John 1:2, for it was our first phase as humans, prior to receiving the gift of our physical shells. One would wonder if the word "John" could be another ancient term or metaphor for the notion of soul or consciousness. Because of the constant redacting and mistranslation of the original terminology, it is and will remain unknown. Still, every verse at the start of the Book of John does leave us with this feeling. We can surmise, however, that the thoughts and concepts of the Divine Mind were indeed being externalized to fashion our mortal shells, and the initial phase was to create the soul or the energy body that would be incorporated later into what we now define as our physical form.

In order to understand such perfect accomplishment, it may help to seek the assistance of modern physics. We learned that there are three activities that remain constant, no matter where we travel in the known universe. They are: 1) energetic/electric, 2) magnetic, and 3) gravitational. The first two have the ability to create the third by forming an electro-magnetic field that operates like a magnet and generates a gravitational field. From a different perspective, there must be an energy base first, so that an electro-magnetic field may develop to create a field of gravity, and the latter would attract the particles to fashion form. These three elements must be in place for us to even feel anything, as they activate our sense system and allow us to recognize our surroundings. This concept is true with all of life. Returning to the first two verses of the Book of John, we can imagine the concept of energy taking shape. We could easily say that in the primary state, we were all with God, for the creative impulse had been activated. Our modern technology has also taught us that we are all made of the very same minerals found on Planet Earth, confirming that we attracted all of the physical particles necessary to fashion our bodies. This miraculous transformation originated from what John calls the "Word", or an externalized concept formulated by the Creative Principle or Divine Mind as the initial pulse of

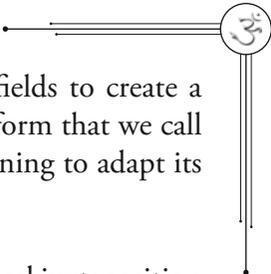




creation. In a simpler sense, we could say that we are the results of an “Immaculate Concept” that has taken on physical form. This idea would also support what the Master states in John 10:34 when He said: “...Ye are Gods...”. This vital revelation, mostly ignored by the clerics of many organized religions, also appears in Psalms 82:6. Within the roots of early Christianity, we find that the Ebionites (See Chapter 1) believed they had a great God that created a lesser god: the human. Considered as heresy by the founders of the present dominant Church, it was translated into God and Satan in the biblical texts. Is there not sufficient evidence that the original intention and covenant was God and humankind?

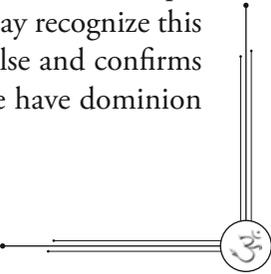
In order to assist in strengthening the aspects of the human form as recorded in the Bible, let us go back for a moment in the physical laws of the universe found in the field of physics. In a sense, our hearts and emotions are designed to create an electric field through the feelings that we give events. In turn, the latter generate an electrical charge (Luke). When we combine this with our thoughts, it brings a magnetic influence over the electrical feelings (Mark), as do all things of the universe to create mass. Following the physics theorem, the electrical charge, bound with the magnetic thought spawns a gravitational field that brings us the creative power we need for the experience we define as form or substance (Matthew). In essence, magnetic energy allows us to draw or repel the very things that we desire in life. It does not matter whether we really want them or not, for we have created it. The Master may not have used modern technical terms, but throughout His teachings, He spoke often of these three natural laws. In Eastern philosophy, the second of the twelve laws of karma (Law of Creation) tells us that we attract what we are, not what we want.

We have the ability to influence the natural laws of the universe according to what we do intentionally or unintentionally. It is this use that draws depth to our lives, through circumstances, events and people that fashion our experiences. If we generate fear, we produce an effect that may even repel the very thing that we desire to fathom. If we generate love, it creates a gravitational field that will attract love to us. It is up to us to wisely use our creative force to produce the desired effect it is intended to have. It is the soul (John) that observes how we influence the natural forces of the universe in the material



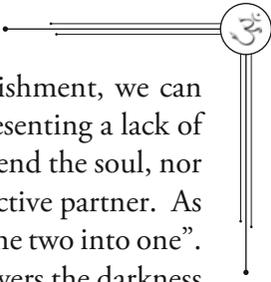
realm. As it observes, it learns how to adjust the fields to create a different experience through the use of the physical form that we call the body or lightning rod. In truth, the soul is learning to adapt its energy to what it creates through our human efforts.

We have attempted to give the reader a metaphysical juxtaposition on how all the words of the Bible come together to create the human. It was also our intention to clarify the importance behind the statement: “Ye are Gods”, and the level of power that we indeed wield in our lives and our world. John’s next few verses support the above postulations. Let us peer into the spiritual wisdom of John 1:3-4: “All things were made by him; and without him was not any thing made that was made. (4) In him was life; and the life was the light of men.” We must first look at the use of the masculine pronoun “him”. This is simply an editorial form of control to support the patriarchal world that had followed the Creation process. We have already indicated that God and Its creations contain both masculine and feminine aspects. Further, we have discussed the fact that the soul is feminine by its very nature. It was soul, or the feminine energy, that created form through the guiding wisdom of the Creative Principle, to insure the proper use and balance of the power that arises therefrom. If we were to believe the teachings of the various churches, we would conclude that the Creator Itself is not whole. We are asked to accept It as only one form of energy: masculine. At least, we must remember that It created all things in Its image. To accomplish this, both energy bases had to be used to create the electrical charge and to set magnetics in motion as a force for the gravitational fields necessary to produce all life. As we previously mentioned, nothing could come into being by this creative energy if it were only half the required charge. It is this energy that guides the soul, and without both attributes, nothing may exist. As an analogy mentioned earlier in this book, it is like a battery that has two opposite poles. If one is not connected, there is no charge. It is this proven theory that originally created the gravitational force that gave substance to form. It is why all things have life – even a simple rock – but we are the only specie in our world that may recognize this fact. It is this realization that separates us from all else and confirms that we are in Its “image and likeness”. It is why we have dominion over all things (Genesis 1:28).



John 1:4 supports everything that has been offered to the reader thus far in this metaphysical journey. The soul is to be the light of humankind. It is to be opened to the world as a shining beacon rather than being hidden or ignored – something that we do because of our antiquated beliefs. Isaiah also strongly brought forth this idea for us to understand. Somehow, we have managed to conceal the very core of our life. We have been misinformed and misled for many centuries, but the persistent light of the soul cannot be extinguished. To hide it is not the original intention, and it is not leading to higher purpose. The soul is the true nature of the physical human. It was to light our paths since the dawn of humankind so that we would not stumble or be burdened by faltering through what we generate in our lives. Sadly enough, its significance has been so diminished that it barely gives enough energy to pierce the fog blanketing our illusionary world. It is time that we fully acknowledge its existence, so that its light will shine as though the city on the hill, as the Master mentioned in Matthew. It is to go before us so that we may see the far-reaching effects of what we create, to determine what is truly in our best interest. Again, we have become blind to this wonderful attribute because we seem to answer only to our ego. As such, we are bound to stumble into the ditch hidden by the darkness of the mind. We are now at the crossroads of our lives, and this unseen aspect is attempting to awaken us to that warm, friendly light that is concealed by our material tendencies. It has become hidden behind our ego-based darkened hearts. It seeks recognition so that it may lighten the burdens we have placed in our emotional bodies. The soul's higher intention is to create a more forgiving nature to all life, and to free us from the judging minds we have developed. It wants us not to be so blind toward our personal responsibilities and our true power of being.

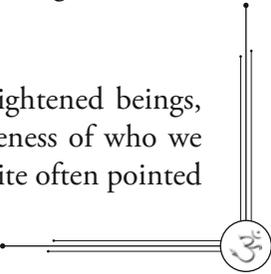
John 1:5 continues and deepens the above philosophies: “And the light shineth in darkness; and the darkness comprehended it not.” It is only a short step from this profound statement to what the creation process tells us in Genesis 1:3 when it says: “Let there be light.” Was it referring to sunlight, or was it intended to reflect on the bright intensity that comes from understanding the higher principles of life? From a metaphysical perspective, it bears out the conjecture stated in the above paragraph. In this sense, the light is knowledge – higher knowledge in particular – since it was the very first action taken by

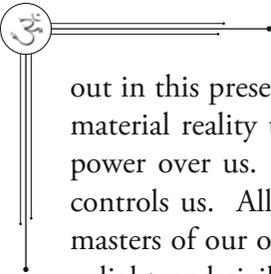


the Creative Principle. With this primary accomplishment, we can surmise that the Creator considered darkness as representing a lack of higher thoughts toward life. We do not yet comprehend the soul, nor do we fully fathom living with and through it as an active partner. As the Master advised us in the Nag Hammadi: “Make the two into one”. We know in a true sense that light very easily overpowers the darkness that retracts from it. Much may be seen under its illumination, and it brings awareness and comprehension to what was concealed by this obscurity, while enhancing the scope of truth and knowledge. In the Book of Matthew, did the Master not suggest that we should seek truth and enlightenment? Let us seek the higher truth, the light veiled by the darkness of our minds, so that we have full spiritual understanding of life, and let us not allow ourselves to shy away from this knowledge. The message is letting us know that, while we are stumbling in aimless shadows, we cannot gain further wisdom toward the higher reason of life. To reach for the light of Truth and to live it from this viewpoint would bring us greater levels of knowledge and experience from a consciousness perspective.

John 1:9: “That was the true Light, which lighteth every man that cometh into the world.” In this verse, we find further evidence of the very real concepts of enlightenment, consciousness and understanding, as expressed in the Eastern traditions. How many of us grasp the profundity and intended meaning of: “That was the true light...”? As indicated in earlier verses, its purpose is to get us to realize the higher awareness of Christ consciousness and the natural laws of the universe that we covered earlier in this chapter, as well as the true power that the human can wield knowingly, or even unknowingly. The true light is the original energy produced from the brilliance of our Creator, but because we are so unaware of the higher energies, we have become impervious to them. This does not mean they do not exist – because they do. The point is that we are not yet aware of them and how they operate. This could explain why we are so destructive as a unique specie in our world. We have yet to realize that we are greater than simply the body.

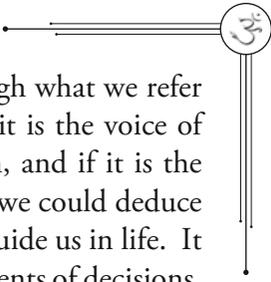
The original intention was for us to live as enlightened beings, meaning that we were expected to live in full awareness of who we are, rather than what we are. This is why we have quite often pointed





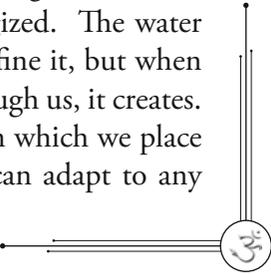
out in this present work that we have let ourselves be blinded by the material reality that we call life. By so doing, we have given it the power over us. Ironically, we manifested this lifestyle, and it now controls us. Allegorically, we could safely state that we are not the masters of our own ships, and it does not lead us to the shores of an enlightened civilization. We are far off the course originally charted by our Creator. In the process, we have lost our spiritual compass and are sailing in dangerous waters. Perhaps it is the reason we have become dulled by the idea of limited self-worth. A slight shift in the direction of our individual crafts would reveal that in reality, we are infinite beings with infinite abilities. How can we ever realize this by observing and thinking from a finite perspective, as we do. We simply cannot. However, if we purposefully begin by peering from our infinite being, the soul, we may see the truth of all these very real philosophies and become not just a witness, but also a perpetrator of all creative abilities. We must look through the eyes of God Consciousness, the Christ. What we see through the finite eyes of the body is mere illusion.

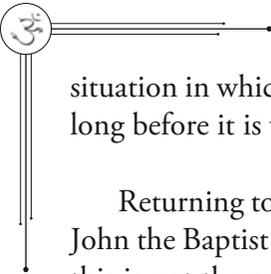
John 1:23: "...I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias [Isaiah]" If we were to go back to the Book of Isaiah, we would find that the above statement defines the higher consciousness as the one crying out to be heard. On many occasions, we have referenced that the mind in itself may be compared to a wilderness, since we all have the tendency to travel the forest of the mind that is occupied by myriads of thoughts seeming to aimlessly amble about therein. We also mentioned the Master's battle in the desert, between the wilderness of His mind and His ego. In this verse, we do have an addition: "Make straight the way of the Lord". By now, the reader should understand the use of the word "Lord", or "I AM". In this context, we perceive it to be wholeness and the higher consciousness that desires to be heard through the din of thoughts. It is the voice of conscience speaking in a wilderness resonating with the incalculable number of thoughts that ripple through the mind at each and every moment. This voice is so soft that it is known as the voice that surpasses all understanding; it is almost a whisper within the cacophony of our thoughts. It is this particular characteristic that makes it stand out the most, and it makes it separate from the rest. It also makes it easy to hear, but it



is a soft, inner murmur that may become dull through what we refer as time and experience. We could easily state that it is the voice of higher reason. With all the initial wording of John, and if it is the representation of the soul on the metaphysical level, we could deduce that it would be the voice of the soul attempting to guide us in life. It is the one that we do not necessarily heed in our moments of decisions. If we were to listen to what it says, we would have less personal and global struggles or conflicts. We would have the added advantage of not having to search for the Creator, because we would be closer to It on an individual basis than ever before. We would always take the proper steps, no matter how it would appear to others. The soul would be alive and well, with active participation in life. The latter would be such that we would earnestly honor it with reverence. No one would take advantage of anyone else for any reason. We would be more complete, thus taking our place within the Holy Trinity in human form. We would all be children of God, rather than just children of humankind.

Next, let us look at John 1:33: “And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.” Once again, we will open this segment with the metaphysical agreement that we are discussing the concept of the more profound, higher recognition of the soul. The purpose of this dissertation is for us to complete the idea of the Holy Trinity for ourselves, by explaining and accepting the meaning of the Holy Ghost, the soul. Most of us would have to admit that we would not recognize or identify this intangible entity, probably because, strangely enough, it has been with us since Creation, but we are apparently more interested in technological progress... Allow us to offer an analogy on the notion of Spirit and why it is difficult to recognize it for what it is. Metaphysically, the symbolism of Spirit and water is one and the same, even biblically. They are both fluid by their very nature, until they become polarized through the human being. Once they are polarized, they become energized. The water may flood by leaving the banks of the river that confine it, but when Spirit leaves the confinement of belief and flows through us, it creates. Like water, Spirit will shape itself to any container in which we place it, be it belief or the banks of a river. They both can adapt to any

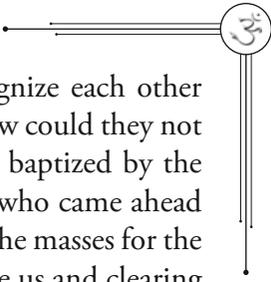




situation in which they find themselves. Neither can be contained for long before it is wont to apply its usefulness.

Returning to the context of the above verse, we could surmise that John the Baptist did not seemingly recognize his cousin's features, but this is not the case. The subject being discussed is Spirit, the fluidity of the higher nature, something that cannot be identified by us in its true form. It has never been seen directly in its purest appearance by the naked eye. In truth, it is everywhere we look, and life simply displays it in different containers. The Nag Hammadi scrolls confirm it in this quite ordinary phrase: "...when you carry the water, you will find me there; when you split the wood, you will find me there; when you lift the rock, you will find me there...". It clearly tells us that Spirit is within all things of material form. The real depth of the statement in John 1:33 is reaching inwardly for Spirit, allowing it to come to the forefront of one's life and keeping it there. Once this occurs, we achieve the intended union with the Holy Trinity. We have to reach for Spirit so that it can descend upon us, much as the Master indicated earlier when He advised us to knock for the door to be opened. We must seek and accept the kingdom within, and its wisdom will be our wisdom. We can then offer this knowledge to the rest of humanity as polarized individuals, thus baptizing in Holy Spirit. We become, if you will, a living example for the rest to follow, if they should so choose, much in the same way that the Master achieved this very same task.

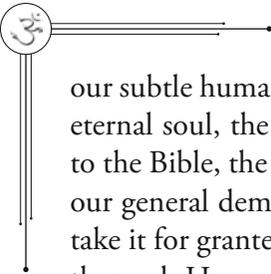
Let us offer another perspective on the above idea, but first we must remind the reader that Jesus and John the Baptist were in fact related to one another (Luke 1:36). We would tend to believe that they knew each other when they met at a later time, in the course of their mission. Let us also remind the reader of the story related in the chapter we called the Mystery of Jesus, and how He and John traveled in the Far East together to further their studies. In this discussion, we said that John returned home before Jesus, to begin the preparation for His arrival. We know that their mothers, Mary and Elizabeth, were cousins, and appeared to be very close. The Bible relates the time they spent together prior to John's birth, and how, while in his prenatal state, John felt the divine energy of the Master who was growing within Mary, His own mother. Many years later, when they



met at the river Jordan, they did not seem to recognize each other (John 1:31). That does not resonate as plausible. How could they not know each other? Jesus was there specifically to be baptized by the water of life, the baptism of Spirit. John is the one who came ahead from his sojourn in the East, preparing the minds of the masses for the Teacher, much like the Ark of Covenant going before us and clearing the way. He was the Harbinger of things to come. On the one hand, John represents the physical, outer nature that we recognize in us, and he is described in this fashion as a very down to earth person, judging by his mode of dress and the way he ate. At the other end of the spectrum, Jesus' portrayal is that of the soul, as His approach is through our inner selves. As such, we have indeed two different aspects of the human form – almost two different worlds. Perhaps this might explain the momentary lapse in a normal, earthly time of recognition.

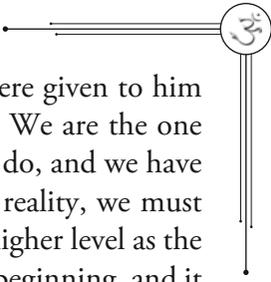
There is yet another way to look at these two major biblical personages. Let us say that the Master was the image of who we could be, and that John portrays what we are. The Master is the higher demonstration of the soul, personified as a human polarized by the higher experience. The depiction in the Bible is presented as the soul being united with the body, and the Christ is the end result of such union. Metaphorically, the baptism of water, in its material form, is a symbol of the spiritual knowledge we can acquire through the experience. The soul learns through the experiences offered by the physical form. Without them, what would there be to know? On the same subject, why is there a universe or “multiverse”? It is there so that consciousness has something from which to draw and grow, through the medium of earthly occurrences. The soul chooses the body to provide such experiences, so that the latter may unfold ultimately into perfection. It generates a union of higher and lower vibrations, and eventually, our earthly shell becomes the epitome of perfection as described in Matthew 5:48. The symbolism found in baptism is the soul meeting the body to create the personification of a higher being, as the two merge into one full concept of God realization. It is encapsulated in the moving meeting of John and Jesus at the Jordan, to firmly establish the importance of baptism.

In the past chapters, we have been discussing the many facets of



our subtle human nature, but nothing compares to the mystery of our eternal soul, the ethereal spirit housed within each of us. According to the Bible, the physical body is a true living temple, but considering our general demeanor, we do not treat it in this fashion. Most of us take it for granted that, along with life, there is a mystical thing called the soul. However, sooner than expected, our eyes will be opened to the higher truth of consciousness. We will also attempt to show the integration of Spirit all the way to the physical levels of life. That is a necessary path we must walk to insure our survival. We believe it is the true message contained in the four Gospels, all of which support the concept behind the Book of Revelation: the awakening of the power of the soul. It will be a presentation of “Good” (Spirit or soul, Truth) and “Evil” (Physical or material manifestation of nature, defined as error), one being the higher and the other being the lower. The lower is not evil, as we usually regard it. It will relate how they work in union, with or without our awareness. They both represent the two main forces at work since primeval times. They are positive and negative energies that are to operate in union, or the energetic harmony found in the symbolism of Yin and Yang. The Master’s mission was to get us to understand and accept this hypothesis, and He had to demonstrate it for us by embodying the living proof of this concept, a point that has gone unnoticed by the masses because of their past conditioning. We have this higher ability, and the messages within the Bible include how to work with both aspects of soul and form to attain what we wish, on either the inner or outer planes. Seek the inner first, and all things are given to you. In a practical sense, it means that if we are going to clean and maintain the outer, should we not do the same for the inner? Luke 11:39 distinctly confirms this quite well: “...Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.”

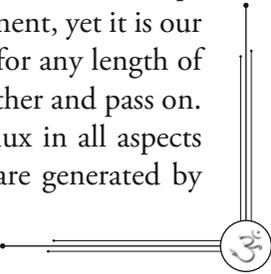
It may appear that we digress, but in the words of John 1:17, we find a philosophy that is pertinent to our current dissertation: “For the law was given to Moses, but grace and truth came by Jesus Christ.” This is a wonderful definition of the metaphysical laws that govern the physical aspects of life, but the grace and truth come through the complete understanding of the full nature of life – the voice of one crying in the wilderness – thus the reference to the Christ. Moses



represents the physical realm, and the higher laws were given to him so that we may execute them in the material sense. We are the one that have life and consciousness. We know what we do, and we have the opportunity to apply them as Gods, but in this reality, we must have a material path to follow, simply to attain that higher level as the two become one. This path was designed at the very beginning, and it is the same today. It is there for us to achieve that higher purpose, and the principles of Moses were meant as guideposts. They were never meant to bind us. Instead, they were handed down to keep us from wandering the forests of life and to have us reach soul realization – the Christ mind or Divine mind.

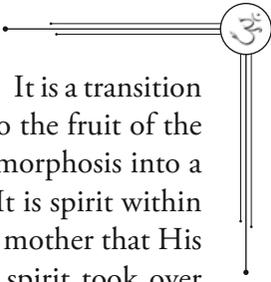
In Eastern philosophy, it is said that there is but one road, and there are many paths. It appears that we have chosen the paths, but never reached the road. Higher purpose knew that we would need principles to follow, but they were turned into religious laws and gave us something with which to persecute each other – and so we do. This was not the Creator’s intention. It was a human intention. They were designed to be “road signs”, if you will, so that we did not wander in the quagmire of the body as we have done. This Christ – or spirit – nature is our guiding voice; it is the inner path of grace and leads us to the truth of higher cause. It is the voice of conscience – or spirit – working within all of us, talking to us from within. If we would but listen, things would become much simpler in our lives. Metaphorically, we are offering yet another look at the two inspired individuals who met at the river of life, for they came to meet as one in the union of the higher and the lower principles of creation. The words are different, but the intention is the same.

As the story contained in the Bible unfolds, we cannot deny a certain feeling of forward movement in time. That forward movement describes life as we know it. It is progress, and some would call it evolution, or creative evolution. It is growth, and growth can only go in one direction. Somehow, we all seem to struggle with this concept and act as if we were attempting to negate this movement, yet it is our destiny. Nothing in the universe may remain static for any length of time, not even one simple atom. If it does, it will wither and pass on. It means that things will be in a constant state of flux in all aspects of our lives. We call it “change”. These changes are generated by



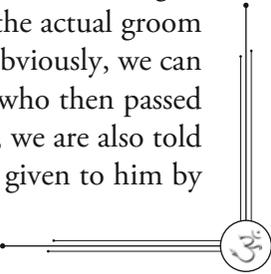
what we learn of ourselves and from others through life's experiences, and they become magnified when we operate with the higher mind. This magnification is defined as realization of self with the higher principles. This is why it becomes heightened or appears to be as vibrant as our first encounter with love on a spring day. All things seem to be brighter and more alive in that moment. Change comes in a multitude of forms and it is portrayed many times in the Bible. It can even be the change in a person's name. In John 1:42, Jesus says: "...Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, a stone." The Master had sensed the type of shift that we are discussing in Simon's physiological makeup, a change of his belief system bringing him to full awareness of the principles, giving him the sturdiness of a stone from which others could learn. It meant that he could solidly demonstrate a deeper understanding of the higher principles of soul. The same is true for each of us. We change from one moment to the next and ultimately evolve to higher comprehension or acceptance. With Jesus bestowing a different name upon him proves a clear confirmation of that change, and the Master did this on several occasions with His disciples. Why did He call him Cephas – the rock? We again quote from the "Metaphysical Bible Dictionary": "Cephas: an unwavering faith in God. When this faith is established firmly in individual consciousness, it becomes a rock, a sure foundation, unshakable, immovable, upon which one can build spiritually." If we were to shift a word in Mr. Fillmore's definition, we could change "God" to the knowledge of higher realities, or to higher awareness of the union between the human and his Creator, through what we know as the soul. Once we establish a true bond between all our energetic bodies – the mental, emotional and physical – we create a higher dynamic and we shift to become our soul. We create a solid foundation, polarized, from which to build upon in our world. We become the rock.

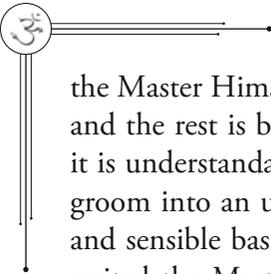
In John 2:3-11, John recounts the first miracle of the Master: the turning of water into wine at a wedding in Cana. This story goes well beyond the manipulations that can transpose one substance into another. It is a story of change and of unification. There are many references to wine in the biblical texts, and the metaphor is not simply about pressing grapes into a drinkable libation. Wine is sweeter than water and more pleasurable to the palate, but its current significance is



about the changes that we have been discussing above. It is a transition from the old to the new state of being, a shifting into the fruit of the vine so often mentioned by the Master. It is a metamorphosis into a higher being unified with the fluid nature of spirit. It is spirit within a body. In this metaphorical tale, Jesus first told His mother that His hour had not yet come, but in the next moments, spirit took over within Him as He became polarized. He had transformed into the higher nature by allowing His creative soul to step into play – our true higher power – and as He did, so should we. Charles Fillmore defines “wine” in a metaphysical sense, as follows: “The ‘wine’ symbolizes the vitality that forms the connecting link between soul and body. It is an all-pervading free essence that is generated from the nerve substance, or water of life. This wine of life or free vitality of the organism must be present in large quantities before a blending of thoughts, or of soul and body (wedding), can be made successfully.”

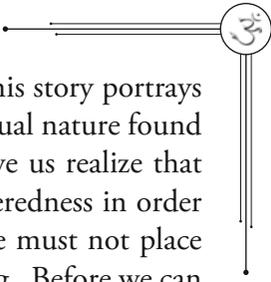
The changing of water into wine took place at a wedding, and the festivities depicted in the Book of John bring us to the wedding itself. We briefly covered this event in our “Mystery of Jesus” chapter. As we have pointed out, the texts of the Bible were assembled from scrolls and codices found in different areas, including writings from unknown authors that are still questioned today. However, there are enough historical and traditional references therein that allow us to look at the story in a different perspective. In ancient as well as modern Judaic traditions, the groom is the one that has the responsibility to oversee the planning of the festivities as well as choosing the quality of the wine served during the reception. When carefully considering the events described in the above verses, we can earnestly ask this challenging question: Was this indeed the wedding uniting Jesus and Mary Magdalene, His favorite disciple? Upon reviewing the traditions, this would certainly seem to be the case, and it would support the idea that the Master and Mary could have been husband and wife. If this were not the case, why would Mary, the mother, approach Jesus and ask Him to settle the problem with the beverages? If it was not His wedding, they would have gone to the actual groom and inform him that he was running out of wine. Obviously, we can surmise that one of the guests must have told Mary who then passed it on to her Son. To further confirm this possibility, we are also told that the steward was to follow the exact instructions given to him by





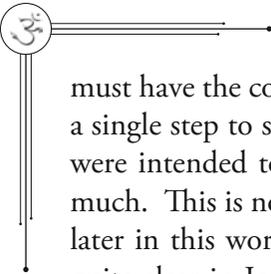
the Master Himself. The orders were given and precisely carried out, and the rest is biblical history. In view of their patriarchal mindset, it is understandable that those who assembled the Bible changed the groom into an unknown friend of the Master. On a more practical and sensible basis, the celebration must have been the wedding that united the Master and the woman with whom He had spent most of His time, as the Nag Hammadi so states in the Gospel of Philip. The transmutation of the water into wine symbolizes the union of masculine and feminine energies, to match the divine vitality of the Creator Itself. It certainly fits Mr. Fillmore's definition, in that the conversion was made complete. The Master advised us that we are able to accomplish the very same things He did, by believing in the higher processes of our original source of creation – through the help of our soul/spirit. Even though there is much to support it, we will have to wait to learn whether it was truly His wedding. The old belief systems established sixteen centuries ago are apparently more accepted as truth than they possibly need to be. The real lesson to be remembered is more about the union of our physical aspect, the masculine energy, with our soul/spirit, the feminine energy. It is the true wedding that we all need to experience. This metaphor exposes the personal union necessary for us to understand and realize in order to gain the bliss of oneness.

In John 2:14-21, we discover a very interesting story from the perspective of metaphysics, the individual nature and the physical ego mindset: "...And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: (15) And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables..." The story, as told by John, has a very exceptional twist. In the Book of Matthew, we noticed that the events he described are not recorded until the crucifixion. However, John does so at the beginning of his writings. He believed that the greedy nature of the physical human had thoroughly invaded us, and it should be the first character trait of the material mind to be ousted, even to the point of crucifying one's physical nature from the perspective of the soul. How can we offer an explanation? It is a simple matter. In the Book of John as well as in I Corinthians, we are told that we are the temple of life, a place where our soul/spirit can be at peace,



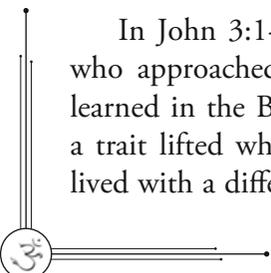
sheltered from deleterious activities. Allegorically, this story portrays the removal of the symbols of greed from the individual nature found in a physically based mindset. Its purpose is to have us realize that we have the ability to rise above greed and self-centeredness in order to reach the soul values. It merely confirms that we must not place mammon before the concept of soul and higher being. Before we can extract this destructive hindrance, we should have the courage and perseverance to not allow it to dominate us. If we do, we must go to any extent to remove it from us. Of course, it is a matter of choice, as it always is. We either strive for the higher or stay with the lower aspect of the human makeup. The Master verifies it in John 2:16: "...Take these things hence; make not my Father's house an house of merchandise." Let us point out, however, that wealth and money are not necessarily evil. What is incorrect is allowing it to be more important than our spiritual welfare. We are the very creators of the monetary concept and the egocentric accumulation of wealth, and now it appears that we cannot break their chains in order to clean our own temples. We should control these creations of ours and not allow them to control us and our minds – as we continue to do. The Master, through John, gives us a strong indication that we must eradicate them from our system if we desire to reach the Christed nature in our lives, if we want to be like the Creator in image and likeness.

The point of the above lesson is that we must find the time and energy to scrutinize the maze of our mind and remove from our thoughts the weeds that strangle the idea of God realization. We cannot deny that these weeds create a major obstacle in our spiritual growth and awareness. This must be done at all costs to clear ourselves of such unhealthy impurities. If we do not, it will create an unwanted tempest disturbing the otherwise calm seas of the inner nature. If we place the human before or above the concept of gathering riches, as the Master did, we may finally hear that internal voice. It is our focus on the external that has created such an unfortunate mix of inner noise, worry, frustration, anger, hate, unrest and anxiety, all of which exert too much influence on us today. We generally will not attempt to separate ourselves from it, because the pain is great when leaving the sense of material gain for that of consciousness. According to the words of John, we have to look at our own self in the bright light of spiritual truth through the eyes and mind of the soul. We

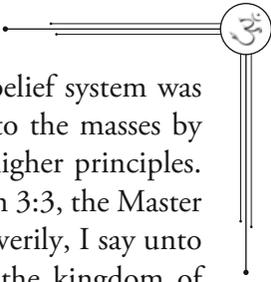


must have the courage to address what we have become. It takes only a single step to shift our self-created material reality to the person we were intended to be. Too many of us believe that it may hurt too much. This is not really so, and the trade is eternal, as we will discuss later in this work. The reason to expel greed from our inner self is quite clear in John 2:21: “But he spake of the temple of his body.” It behooves us to chase away this debilitating trait that slows us – if not blocks us – from higher reasoning. He implied that the body is indeed our temple and should not be defaced by the lower forms. This, of course, applies to all of us and brings us back to the idea of “image and likeness”.

If we were to take the above story in a literal sense, it would appear that the Master might have been a violent individual. Some of us may think: “How can anyone inspired to say ‘love thy neighbor’ and ‘do unto others’ be responsible for such mayhem and discord?” How could a man of such peace create such conflict in front of the masses? As it stands, the answers lie in the last cited verse. He could not have perpetrated such acts on other humans, for He would have loved them equally as He did at the crucifixion. He would have accepted them for who they were. The intent of this biblical vignette is not to depict an angry person bodily throwing people out of the temple and destroying their ware. The temple mentioned therein is not a place of worship made of stone and mortar. It is made of flesh and bones and houses our true individual place of worship. Had the Master done what has been portrayed in a literal sense, He would have gone against everything for which He stood. This simply could not be the case. The story must be accepted as a metaphor relating a message of higher consciousness. It is meant to help us maintain our clarity of purpose and to reject the temptations of the material world – as we have done today. It is about the importance of spiritual/soul purity and the advantages that it may give us in communing with our higher self – and nothing less.

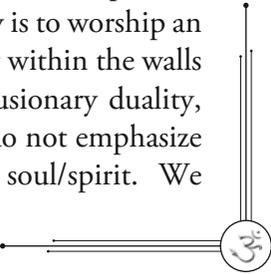


In John 3:1-2, we meet a Pharisee named Nicodemus, a leader who approached the Master under the cover of night. We have learned in the Book of Genesis that darkness symbolizes ignorance, a trait lifted when it was said: “Let there be light”... Nicodemus lived with a different belief system because of his position in society.



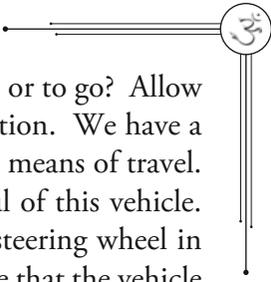
According to the story, it would appear that such belief system was beginning to falter, in view of the ideas presented to the masses by the Master and His learned school of thought on higher principles. Nicodemus was apparently eager to learn, but in John 3:3, the Master startled the Pharisee when He said to him: “Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.” The concept of being born again was something that the man did not grasp, especially when considering his advanced age. He was unaware that this type of rebirth is exclusively an internal rebirth, to be compared to the miracle of the wine in Cana. It is a lesson that advises us to achieve a higher transformation, higher than the material outlook that we have today. It has very little to do with the modern religious belief system of going to a building or a church and speak to an external entity. After this inner rebirth, people indeed change the way they perceive life in general. This new view is the true concept of being born again. They now look through the eyes and mind of the soul, rather than their physical gift of sight. They change their mind and thought process to allow for a higher acceptance of the nature of the soul/spirit within their own temples of life. The egocentric changes induced by the temptations of the material world fade away and are no longer a struggle when seen through the higher state of consciousness. When our inner self craves for a change, let it not be for the sake of what others will think, but rather for the earnest desire to reach higher principles that create clarity of being.

We see this idea being further developed in John 3:5-6, as the Master continues His conversation with Nicodemus: “Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. (6) That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.” In this instance, the Master is giving us a definitive message on the subject of the dual nature that we have created for ourselves. This duality is purely an illusion resulting from the centuries of conditioning our well-intentioned churches have bestowed upon us. We have been told that we have a body, and this body is to worship an external deity located somewhere in the universe – or within the walls of said churches. That is the simplicity of this illusory duality, and it could not be more incorrect. Most religions do not emphasize that each of us is a temple within which resides the soul/spirit. We



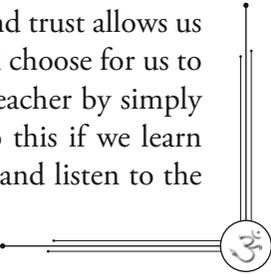
must place emphasis on the Master's words when He said that heaven is within us. If God is in heaven, and heaven is within us, it simply reveals where God is located. The Master only offered Truth from the highest perspective, as He always demonstrated. The temple and the soul are part of the same package that brings wholeness, not separation. Perhaps we should ask: where would the body be without the soul? However, because of ego domination, concerns for our mortal shells and surrendering to material goals, we have conveniently forgotten or set aside the one attribute that can bring us the true meaning of unconditional love, a blessed state of inner peace, a life without inner or outer struggles. In essence, we have created a split in the original intention of the Creator. The Master's conversation with Nicodemus implies that we must cultivate a finer form of thinking about ourselves in order to arrive at our true whole selves. Being born again is the awakening to the higher realization and acceptance of the two natures as one, so that we can, as the Master did, arrive at the thought that "I and my Father are one". There are obstacles and thorns on the road to rebirth, especially if we insist viewing life through the eyes of the body. Over time, while focusing with determination on being single in purpose, we eventually begin to see with the eyes of the soul. Suddenly, the path is no longer narrow and dark. We see the truth of life and the real nature of the kingdom. The wisdom of the Creative Principle travels before us and gives us the freedom enjoyed by the birds of the air. It gives us and those around us the blessed opportunity to appreciate our stay on this earth and the beauty of all creation. This becomes possible because we begin seeing life through the eyes of the soul, that part of us that is the Creator of Self.

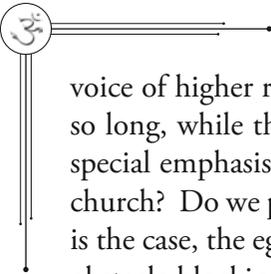
Having reached the end of the duality we discussed above, we come to the subject of control. How many times have we thought or said: "Who is in charge here?" As individual, independent thinkers, we have always been under the impression – from an early age - that we have a sure grip on the steering mechanism of our life. We must admit that in certain instances, we do have control through the power of choice. In reality, in the majority of cases, we do not have the level of control that we think we have. Our immortal soul is omnipresent, whether we realize it or not, and its ethereal hand is also on the steering mechanism. Of course, this may create turmoil because of an outdated and mistaken belief system that is no longer working.



After all, does not God know where It wants us to be or to go? Allow us to cite an example in the style of abstract imagination. We have a vehicle, and regardless of its make or model, it is our means of travel. It gets us from Point A to Point B. We are the soul of this vehicle. We are the one in the driver seat, and we have the steering wheel in hand. Let us now go one step further. Let us imagine that the vehicle we drive has its own limited mechanical power, and it thinks it has free will. When we, the soul in charge, wish it to go in one direction and the car desires to go in another, a struggle will most assuredly occur, but it is one that we, as the soul, will invariably win, for we have the will and the means. It may take some time, but it is one that we, as the steering mechanism, will successfully complete. It is true in life with the higher and lower forms. The soul always gets its way and it is only a matter of time. In the meanwhile, the struggle goes on. Perhaps this will give us an insight as to why we do experience such inner struggle, especially with the outer environment. Deductively, it would indicate that we do get into our own way and generate our own obstacles. In our modern lifestyle, it appears that the outer controls the inner environment of the temple of life – the ax wields the human. By now, we know that this should never have been the case, had we been more vigilant. Sadly enough, it steers the most beautiful vehicle ever produced in a dangerous direction. We should be driving from perfection into perfection, but we are not. We are in an era of struggle because of the conditioning and the belief that we are not worthy. We have choice, but not necessarily free will, and there is a very distinct difference. We should learn not to resent the guidance of the soul.

Jesus corroborates this simple and universal principle in John 3:8: “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.” To be born of Spirit is to place all our faith and trust in our own inner, intuitive nature, a nature, not unlike the Ark of the Covenant, that can go before us to clear our way. Regardless of the age when we arrive at this decision, it is indeed being born again. This unconditional faith and trust allows us not to concern ourselves where the higher nature will choose for us to journey. It is our choice to accept it as a personal teacher by simply making the journey. We are completely able to do this if we learn to have confidence in ourselves and our conscience, and listen to the

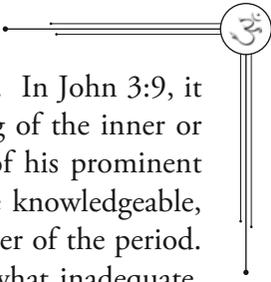




voice of higher reason. Our outer aspect has been given so much for so long, while the inner still waits for recognition. Do we not place special emphasis on how we will look for others, even when going to church? Do we put as much emphasis on our inner condition? If that is the case, the ego is apparently being well fed, and it becomes a large obstacle blocking us from taking this leap of faith we are discussing. The pampering of our mortal shells belongs to the outer realm and to what others may think of us. It certainly is not related to the higher or inner nature of truth. What if others should think wrongly of our looks or actions? It is a judgment with which they must live, and it has nothing to do with us and the level of trust we place on the path determined by the guiding love of the Creator.

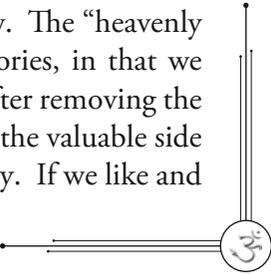
It seems that we are living our lives for the entertainment of others, at the expense of finding the truth of ourselves while living a purposeful life. Based on these self-created scenarios, we structure our daily routines around them, while allowing very little spiritual flexibility. Today, we see the resulting confusion turn into rebellion everywhere, whether we look inwardly or outwardly. The Master once said that, in that time, we would witness brother against brother, sister against sister, father against son, etc... From an inner perspective, this is what we have in our world now, as we struggle with our Selves. We ponder upon the innumerable versions of religious doctrines, while the purest Truth we will ever find is within us. However, we do not look in that direction, for we are distracted by the false prophets, the ego and the plain temptations of the material world. When the Master spoke, He had in mind the conflicts that take place between mental and emotional aspects, and bodies arguing with the soul. We owe this to our own spiritual and physiological makeup, and how it paints us into a corner so that we have the opportunity to learn. It is a sign of the soul driving the vehicle. We also owe this to our limited belief systems and how we establish our priorities. It has never been about fighting each other in an external sense. Unfortunately, we do, but the inner creates the outer. Thus, even though we are all desirous to achieve peace, we have taken the difficult road. We bicker within ourselves as to who or what will control the steering wheel of life, developing an inner conflict that is easily passed on to others.

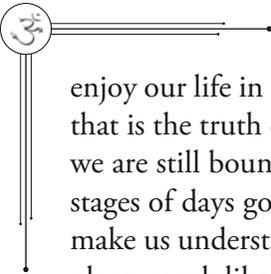
Let us return to Nicodemus, whom we know now was an



important person, a leader, a lawmaker of the times. In John 3:9, it is apparent that the man had no real understanding of the inner or higher nature of the Master's teachings. Because of his prominent position, one would have expected him to be more knowledgeable, since people trusted his capabilities as a religious ruler of the period. We see in this encounter that he was feeling somewhat inadequate, and the Master confirms it for us. It is something that we may all feel today, because the "blind leading the blind" is as relevant today as it was then. John 3:10-12: "Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? (11) Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. (12) If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" This frank response expands the fact that all we do know is what has already been. Our previous experiences are always simple facts that have been mostly exaggerated. As a case in point, we could cite Galileo, when he announced that the sun did not rotate around the earth, and that it was the reverse. The early church threatened to destroy him for presenting a new belief. It did not matter whether it was accurate or not. It was against the church belief, and there was no room for anything else.

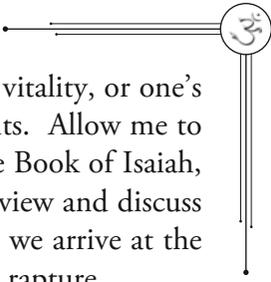
We all have the propensity to embellish events that have already occurred. It makes us relate what we do not truly know, for in all occurrences, there are hidden lessons, and it is what the Master is attempting to make us realize. We must allow for the unseen, higher things, and not just that which we already know. These unseen lessons are generally about our higher nature. If we were to truly understand the higher teaching that they contain, we would know now what they were, and more importantly, the reason why they are. The past brings us to the present moment only. It is the building block of the present. We must forgive the yesterdays and consider them as blessings. "Our witness" refers to these memories, how we perceive the events of the past, but only if we seek their truth, much as in the Beatitudes that we explained in the Book of Matthew. The "heavenly things" are what we have learned from those memories, in that we have retained the higher lessons in all of the events, after removing the mental exaggerations. As stated in John 3:11, this is the valuable side of previous events, no matter what they were in reality. If we like and





enjoy our life in the present moment, the past made it what it is – and that is the truth of it. If we do not like the present, it is apparent that we are still bound in the past. It is a sign that we are reliving the bad stages of days gone by, and again, this is what the Master attempts to make us understand. These are the negative memories that hold us in place, much like the symbol of Lot’s wife, and they represent what the Master was actually removing from the Temple. We live, but without forward movement. We are trapped and cannot enjoy ourselves. It is all in what type of witness we are of our own life. It is how our vehicle is being steered by the body and not the soul.

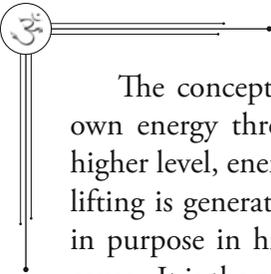
There is so much more to the higher spiritual nature to be revealed, as the Master continues His conversation with Nicodemus. John 3:13-14: “And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. (14) And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up...” The Master’s statements in metaphysical philosophy shine the light on the concept of a spiritual existence and experience. In reality, we are being advised that we do indeed originate from the essence of Spirit/Creator/soul, from which we inherit the benefits of our physical attributes, the living waters of life. Our real strength is in the fact that we descended from and through Spirit, to which we will return, no matter what the circumstances may be that lead us to our transition. In His discourse with the Pharisee, the Master clearly intended to confirm that humankind, because of its creation design, can only return to a state of spiritual being in an ethereal environment, whence we originated. In simple terms, we come from the divine emanations of soul, and we return to this state of being. There is not one living human that does not have a soul, whether it is ignored or not. It animates us and without it, we would not have life. It is the soul that has chosen a physical body in which to live and steer it through its time on earth. The Master’s statements are also a reference to our belief or disbelief in the matter of ascension or spiritual attainment, further indicating that all metaphysical laws apply to everyone without exception. If you recall our chapter on Genesis, Moses is about the physical being, and in John 3:14, we read: “...Moses lifted up the serpent in the wilderness...” As we have explained earlier, the wilderness is an allegorical way to describe mind and thoughts, and it applies to the Master, Moses and each of us. To



lift the “serpent” is to lift one’s spirit, the essence of vitality, or one’s energy, with the intention to reach loftier attainments. Allow me to furnish more details, for it is often mentioned in the Book of Isaiah, and especially in his first seven verses. We will also view and discuss the results of the raising of the serpent energy when we arrive at the Book of Revelation and the concept of Christianity’s rapture.

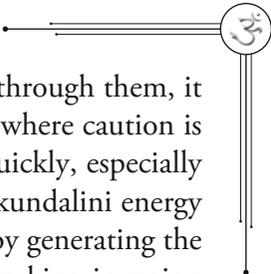
If we earnestly wish to fully comprehend the meaning of “lifting the serpent”, we must travel once more to the lands of the Far East, where this method is well known in their traditions. As we pointed out, not only does the Master speak about it – perhaps in veiled terms – but it is also mentioned in the Old Testament. We find its origin in the Book of Genesis, with the original temptation of Eve at the tree of knowledge. The serpent is very much involved in an event that has been quoted for millennia, strictly as a biblical allegory. It might also be interesting to remember that the Creative Principle, following this occurrence, said: “...Behold, the man is become as one of us, to know good and evil...” [1]. If one is truly interested in learning in-depth details of the rising of the serpent energy within the individual, there are many works available to the public. These texts range from the Vedas, Buddhism, Tibetan or Zen doctrines, all the way to American authors. Our modern Internet is surprisingly well filled on the subject. However, we must be extremely cautious about what we read in cyberspace. We merely need to seek information on what is known as “kundalini” or the “serpent energy”. There is nothing evil about it. It is part of us, and even though unseen, it exists in the fluids of the spine. These teachings have existed for thousands of years. They are older than the Bible itself. They are perpetuated openly in other parts of the world, yet the number of individuals who have complete knowledge of this subject is becoming smaller. To have a complete understanding of these beliefs, we must also learn about the energy centers of the body, called “chakras”. Jesus Himself, the Master, was aware of these teachings, since He had studied them in the lands of ancient knowledge, namely Northern India, Kashmir, Nepal and Tibet, as we described in the chapter called the Mystery of Jesus.

[1] Genesis 3:22.



The concept of the kundalini is simply the gift of lifting one's own energy through the dual channels of the spinal column to a higher level, energizing the fluids with an inner electrical charge. The lifting is generated through the ability of the individual to be single in purpose in his/her particular thought streams toward the higher cause. It is the raising of millions of thoughts from the lower forms of sex and greed – the physical nature – to the more virtuous realms of cogitation available to us. These higher aspects are attained through the various depths of the thought process that determine who we are and not what we are in life. As an example, when we ponder upon the existence of angels, it can be considered higher thinking, as opposed to wondering about money, traffic density or what sitcom to watch. Physical thinking keeps the “serpent” in the area of the first energy center as though a coiled snake. Higher thinking allows it to uncoil of its own accord until it reaches the crown, traveling through the channels of the spine (Nadis), charging the fluids as it rises. They are known anatomically as the sympathetic nervous system. These same channels are synonymous with the idea of the Christ mind, balanced in the same two energies of right and left brain – the two original energies in the concept of God. We could state that the right column (Pingala Nadi) is the masculine energy and the left (Ida Nadi) is feminine, again the original and ethereal energy to which we refer as God or Divine Being. Even in our secular, material world, the rising of this serpent energy may be achieved by anyone, through the constant formulation of higher thoughts and an extensive focus on them. There are many exercises – such as Kria Yoga – that can be taught to assist us in the intentional rise of this energy, to work along with the focused mindset. For important safety purposes, it is recommended that we seek a competent teacher, one that is fully knowledgeable in the reactions imposed upon the physical form by the rising kundalini experiences.

Let us return to the chakras now, and look at them in a different light. As we explained earlier in this work, they are not materially real, yet they are very much a part of our body. We have also discussed the principles of the three known constants of the universe: electrical, magnetic and gravitational forces. The chakras are in essence the gravitational pull that brings the anatomical formation of what we know as the body and provides the experiences thereto. They draw

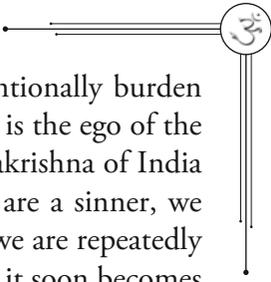


us to what we are, and as the kundalini energy rises through them, it clears them of negative experience or dross. Here is where caution is recommended. We do not want it to happen too quickly, especially if we are not ready. As it clears us in its ascent, the kundalini energy brings a higher – or spiritual – vibration to us, thereby generating the need for less effort in the physical world. When working in union with spiritual energy, we feel that ease permeate our life, whether by thought or action. Some factions even claim that, if properly used, it will extend life (Nath Yoga, Christ’s teacher). The Master Himself often said: “In that time you will overcome death”. He is directing this concept at what we think of our own limitation – another way of saying that we are not as limited as we tend to believe. Did the Master not state in John 10:34: “...Ye are Gods”? Deductively, this is more evidence that we create our own mental and spiritual constraints. Do our minds and thoughts not manifest the obstacles to a more blissful life? Do they not generate this lack of forward movement? Do they not open doors in our lives as well? Our minds may go in any direction we so choose. It has been said that the human mind can achieve whatever it can conceive and believe. This is reality, and a very true statement indeed. Jesus showed us what we can become by His example, and by the power of Self in union with the spirit nature. The concept of kundalini is one of the larger keys to understanding this nature, and it is a very characteristic principle of the human form, because it opens the complete attribute of the inner Spirit that we all have within us. It assists us in the attainment of the union of body and spirit, by freeing us from the need for the material grip that life seems to have on us.

The true ethereal nature hidden within the power – or forces of opposition – is the metaphysical stabilizer of physical life, and knowledge can be gained from it. If not, why would these forces be there? Whether positive or negative, we may not avoid them. We do have the tendency to attempt just that, but we must realize that our knowledge of them and how they operate is the whole key to the very natural laws of the cosmos. To know them, they must be experienced by the body and the soul, thus we are able to recognize them and use either as a learning tool in the power of creation. As we quoted earlier, Genesis 3:22 states: “...Behold, the man is become as one of us, to know good and evil...” “As one of us” can now

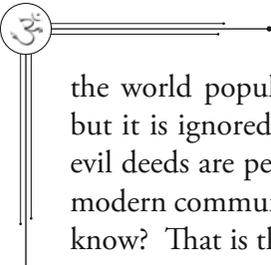
be truly invoked by each of us, by knowing ourselves through these powers of opposition. It further summarizes the Master's earlier message while talking to Nicodemus. The union of the bridegroom (Matthew 25:1, Mark 2:19, Luke 5:34, John 3:29) can take place, and "I and my Father are one" becomes reality, but only through the proper awakening of the kundalini flow that allows us to unite with the universe. We resort to the power of opposition – good and evil – in our efforts to unify our higher and lower natures, accepting the spirit and the physical as one. The Book of John is attempting to educate us on the proper course. Higher thoughts generated by Spirit are an appeal that allows the rising of the kundalini, through our inner nature, from the humblest or lowest point to the highest, which is the Crown chakra (sahasrara). The "Crown" is what we see portrayed as the bright golden glow surrounding the head of the Master. When we achieve the full activation of the Crown chakra, all centers work in union. One center does not dominate the other as it does under present physical circumstances only, when influenced by material focus. Instead, there is complete understanding of life and spirit. In ending His conversation with Nicodemus, the Master said in John 3:19: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." Today, as in the past, we can consider that our deeds are "evil" because of the overwhelming importance we give the material side of life while totally ignoring the higher aspects. This statement informed us that we will not be able to lift the "serpent energy" under these conditions, and we will remain in the darkness of the lower centers. We will stagnate in a limiting material environment, with a propensity toward ignorance and potential victims of a sense system guiding us toward questionable deeds.

John 3:19 is often misused by ecclesiastic literalists within many of the world's organized religions. It is used as an instrument of fear, and to fill the followers with shame and guilt. This type of dogma can only leave the congregations with a sense of sinful hopelessness and unworthiness. It is indeed a long way from what the Master taught during His life on earth. He always told us that there was a path for us to follow as individuals, leading to a life of Truth and tranquility. Because we are free thinkers with the freedom of choice, He did not force us into that path, but He did emphasize the benefits of the



higher realms. Why would a benevolent God intentionally burden us with a guilt trip? It created us in Its image, but it is the ego of the human that seeks control over the masses. Sri Ramakrishna of India once stated that if we repeat often enough that we are a sinner, we will surely be one, for there is no other recourse. If we are repeatedly accused of being sinners – a negative state of being – it soon becomes part of us, part of our thought pattern, and we learn to live it. It is a dangerous game that can bring on adverse physical and mental effects. We have lived under this conditioning for far too long, and many of us have come to accept it and consider ourselves as sinners. What if it is not true? It is humanity that wrote the rulebook and passed its judgment upon us so it could govern with fear. It certainly was not the Creator’s intention, especially in light of what the rest of the Bible shows us.

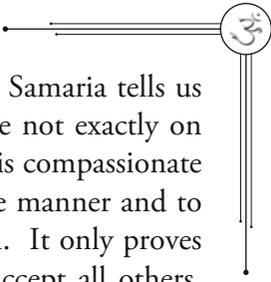
John 3:20-21: “For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov’d. (21) But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.” This quotation is based on the premise that all higher spiritual laws concerning truth apply to all things. The Master did state that nothing or no one is above these laws and principles, from the highest to the lowest. Does it not make sense that if we were at fault, so would God? This question is answered in the above verses, but let us look at the lesson contained therein, because in the light, there is no darkness. When we come to a room enveloped in darkness, do we not automatically turn on the light to see what is within? Of course, but the light mentioned above is quite different, because, metaphorically, it is knowledge, and it changes the interpretation of such statement. It now implies that what we term as evil is seen in a different perspective, such as a lack of understanding of the higher principles or error thinking. Evil and sin are interchangeable words, and in John 15:22, the Master said: “If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin.” This simply means that, had we not been made aware of it, we would not know the difference. However, He educated us so that we would recognize the contrast between sin and virtue. He was not condemning the people as ecclesiastics can today. He was merely enlightening their hearts, and nothing less. As for deeds being reprov’d, it seems that the choice is ours. The vast majority of



the world population knows the difference between good and evil, but it is ignored to satisfy seemingly egoistic desires. Consequently, evil deeds are perpetrated, even in the light of knowledge. With our modern communication and education network, how can anyone not know? That is the essence of the Master's message.

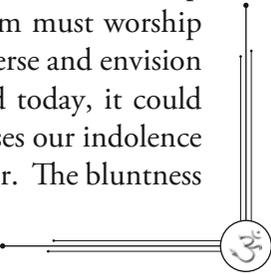
From the perspective of the soul, it appears that we would be evil if we do not understand what it is that we do, and the consequences generated by actions that carry forth our personal expressions. It is not that we are evil as humans, but it would indicate that we do not grasp the real depth of understanding we have within our true nature. In other words, we have not reached the light or full consciousness. The Master refers to "he that doeth truth", and in this sense, the light of understanding comes from knowing the universal truth, and not necessarily the individual truth influenced by ego. It is this that comes to brighten the light of knowledge. It is confirmed in John 1:5, for it tells us: "And the light shineth in darkness; and the darkness comprehended it not." It is unfortunate that not too many of us make earnest efforts to increase our level of spiritual appreciation, because with knowledge, our faltering will be uncovered, not by anyone else, but by our own higher self and higher reasoning. It is important to know that all comes from Spirit rather than simply from ourselves, as expressed in John 3:27: "...A man can receive nothing, except it be given him from heaven." We must also remember that the Master said: "The kingdom of God [heaven] is within you." It implies that all things are given through the proper use of the energy of the soul, and not the energy we produce in the physical sense.

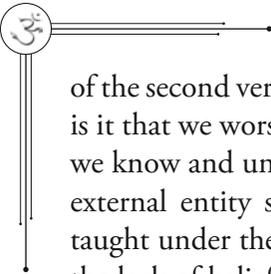
John 4:10-14: "Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. (11) The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? (12) Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? (13) Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: (14) But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." This story



of the encounter of the Master with a woman from Samaria tells us that in that period of ancient history, the Jews were not exactly on speaking terms with Samaritans. It also shows us His compassionate ability to accept people in a peaceful, non-aggressive manner and to take them for who they were, without judging them. It only proves that if we listen to the voice of our soul, we can accept all others, no matter who or what they are. That is what the Book of John is about, proving that all things are not just physical. As we have easily recognized, the Master is not speaking of the water we find bubbling from a brook. Metaphysically, water has many aspects, depending in what context the word is used. In this particular instance, it symbolizes life, the inspiration and energy of Spirit, flowing forth from the depth of the well within us. There is no bottom to this well, other than what physical limitation we impose upon it. Its water will quench the thirst we may develop for knowledge, and we will thirst no more if we accept the cup that consciousness offers us in His message. Life is not limited, unless we restrain it with our thoughts. It flows forever as we have since the dawn of time. Metaphorically, the Master even goes so far in this story to tell us that if we pursue physical gratification only, we will always want more. If we seek the blessings of higher principles, it will bring us to the state of an eternal being in full consciousness. As we partake of the material trough, we only feed a physical ego that will grow to unhealthy proportions. However, if we drink the waters of the higher realms, our mind will become brighter by being more illumined, and the ego has no grip. The knowledge of these higher realms does not feed the material mind. It enlightens it.

In John 4:21-24, Jesus continues His conversation with the woman from Samaria: “Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. (22) Ye worship ye know not what: we know what we worship: for salvation is of the Jews. (23) But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. (24) God is a Spirit: and they that worship him must worship him in spirit and in truth.” When we read the first verse and envision in our minds the conditions that exist in our world today, it could have been expressed at this precise moment. It exposes our indolence toward the higher energies that we define as the Father. The bluntness

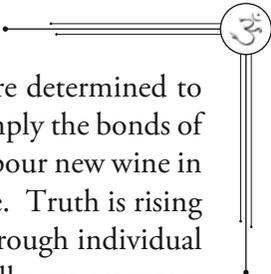




of the second verse is as well deserved now as it was then. What exactly is it that we worship and that we call God – among other names? Do we know and understand that deity? For most of us, it is an ethereal, external entity somewhere out there, and it is what we have been taught under the purviews of the blind leading the blind. It refers to the lack of belief in a higher energy source, a potential belief that has been atrophied and distorted by our material mindset. In our current era, we are witnessing movements that are intent on removing God and Its principles from society, especially in the Western world. The words addressed to the Samaritan woman could have been expressed today, for our situation is quite similar as we gradually remove the idea of true worship – or meditative state – out of our lives.

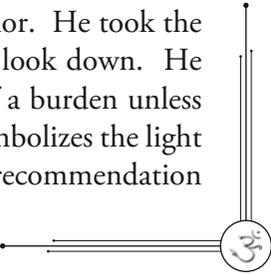
In the latter part of this lesson, worship is the key word. Do we know or comprehend who or what we worship? Our outer, materialistic environment is so important to us that we have included God in it, forgetting that part of us that is in the image and likeness of the Creator. Many believers cannot “worship” unless they are surrounded by the walls of a church, accompanied by other voices and seen by friends and neighbors. That is a practice emphasized by organized religions, and it is not necessarily the proper way to express reverent love and allegiance to the deity of our choice. The Eastern world teaches a more correct approach to such reverence. It is an inward journey within our own temple of life, where we are not distracted by others. It is a very personal journey, and no one needs to acknowledge our presence. In such fashion, we may commune alone, directly with the higher energies of life. We may be who we truly are and humbly proclaim our respect and devotion without being disturbed. The Master was very much aware of this when He advised us to go into our closet and shut the door in order to pray in secret [2]. Meditation is the answer to this advice, and it excludes the external trappings that have little or no substance. For centuries, we have been conditioned to worship a seemingly physical God – almost as an idol. Through the words of the Master, we know that God is a spiritual energy source. The inner realization of this truth is beginning to come to light, and meditation would further this awareness of God and Self. In today’s world, we sense that there is a movement toward the pursuit of the Truth, and it explains the many struggles going on around us.

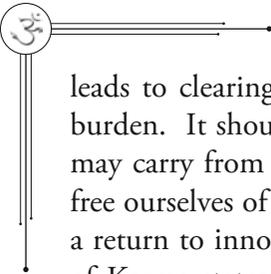
[2] Matthew 6:5-6.



Such struggles are bound to crop up when people are determined to free themselves of bonds, and in this case, they are simply the bonds of conditioning. It is as though we were attempting to pour new wine in old skins, an action that cannot be without a struggle. Truth is rising to the surface. It is reaching one person at a time through individual consciousness. It appears that internally and externally, we are weary of a world that ignores the higher concepts of Self, and this feeling is beneath the surface of our material minds and thoughts. The façade of illusions is growing old. This silent wish is brought on by spirit's individual nature, a nature that is awakening and letting the water of our spiritual well rise. The truth is being revealed to us that we may shed the old superstitions for a new mantle of higher values. The transition will require the same efforts as a baby chick pecking its way to freedom from the confinement of its shell.

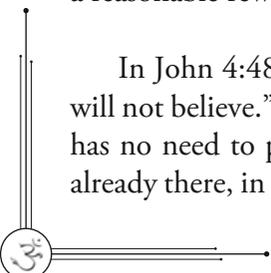
In John 4:34-38, we learn another lesson, while the disciples are searching for food and show concern for the Master who does not seem interested in eating. Jesus advised them that He did not need such physical sustenance, because Spirit gave Him all that He needed: manna for the soul. It fed Him all that He desired, the same as It insured the contentment of the birds of the air. This represents unconditional faith in the higher energies that sustain us in life. In John 4:35, He strengthens this lesson with the following statement: "Say ye not, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." When He said, "lift up your eyes", He metaphorically meant, "lift your being – lift the eyes of your soul". Did He not teach us that the eye is the truth of the being, and we define it as the window to the soul? His comment was more toward the lifting of our true inner self, to view the wonders of a ripe spiritual harvest, to reap the higher vibrations that are available to each of us so that we can join Him in His blessed state. This is what He intended when He said: "I am the door", for it is the entrance to true life. The Master recognized that the disciples were burdened, and their seeking of bodily sustenance brought on this metaphor. He took the opportunity to advise them to look up, rather than look down. He made them understand that life is not that much of a burden unless we choose to make it so. The reference to "white" symbolizes the light of knowledge and it is a sign of purity. The veiled recommendation



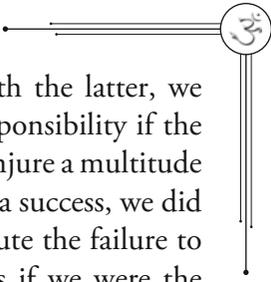


leads to clearing the mind of what is impure and is perceived as a burden. It should also be cleared of the material worries that we all may carry from time to time. With faith and perseverance, we can free ourselves of all this dross. The results can only be a pure nature, a return to innocence and a readiness to accept Spirit. The first law of Karma states: “As you sow, so shall you reap”, and the Master confirmed it much later with the parable of the sower. It would stand to reason that if we sow the seeds of purity, spiritual development is precisely what we will harvest later.

In John 4:36-37, the Master continues to discuss the maintenance of our spiritual garden: “And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. (37) And herein is that saying true, One soweth, and another reapeth.” This very metaphysical philosophy goes back to the parable of the workman that we presented in the Book of Matthew. It is written in such a way that it conjures the vision of two separate persons, when in reality, it is not the case. The sowing is the original thinking or activity generated by a single individual. The harvest, or reaping, is the return action manifested by what that same individual has already planted in the soil of life. Whatever the final product may be at fruition depends on the seed that had been planted, the course of its growth and what kind of care it received. The thought or activity that we wish to grow is a union between mind and knowledge, in order to create our personal reality. As the seed develops, it will generate associated experiences with the sower. The wages are the changes, the rebalancing that will occur in that person, and that is when karma or the law or return will come on the scene. We must also recognize that we own what we sowed, regardless of the result, and that falls in the category of self-responsibility. Consequently, we cannot be surprised by the condition of the final product, no matter what the anticipated reward may have been. If the original seed – the thought – was not filled with the best of intentions, how can there be a reasonable reward?



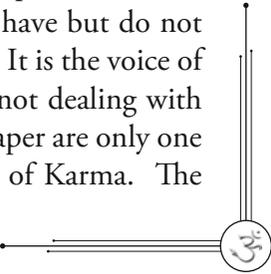
In John 4:48, Jesus says: “...Except ye see signs and wonders, ye will not believe.” “Proof” may be a more appropriate word, and Spirit has no need to prove anything. We are being told that the proof is already there, in the form of what was returned to us from our original

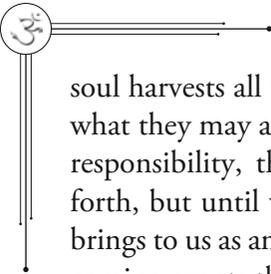


creation. Considering the intentions associated with the latter, we have a tendency to disregard the law of personal responsibility if the returns are not as initially anticipated. Instead, we conjure a multitude of excuses or place blame elsewhere. If the project is a success, we did it. If it failed, it is not our fault. We cleverly attribute the failure to unfortunate events and interference from others, as if we were the victims of circumstances. This would suggest that we take credit only for the good returns, but not the others. Could that not insinuate that we are not the master of our own actions? Should we not be in control of what we originated and graciously reap what we sow?

Let us return to John 4:37 and view it from a different angle. It will expand the metaphysical lesson the Master was attempting to convey: “And herein is that saying true, One soweth, and another reapeth.” Throughout this work, we have often discussed the concept of the soul – or spiritual being – contained within our physical shell. That alone makes us a unique specie among all others. In this instance, the sower mentioned above is our physical body and mind. These attributes are meant to focus on their own maintenance and survival on a material plane. For the most part, they are responsible for what we do and what we say. They trigger the choices we make and can be considered the final decision within their field. Allegorically, we could say that they are the farmer who tills and sow the soil of our life. At times, we do not make the best of decisions because we did not listen to the higher reasoning on any given situation. In that case, we usually make decisions that may empower us materially, but this is only temporary.

Ultimately, who carries out the harvest? Who is the reaper of these decisions that have been planted? It is the soul that we all have, for it is the eternal source, or the well the Master mentioned earlier. It is the soul that is truly into eternal life, and it must bear what the physical self executes. It must also balance the effects of the cycles we created by what we planted, and we have often spoken of them in this book. It is the “still small voice” that we all have but do not necessarily hear, nor do we pay much attention to it. It is the voice of higher reason. As we have discussed above, we are not dealing with two separate entities. In reality, the sower and the reaper are only one individual who symbolizes the truth of the first law of Karma. The

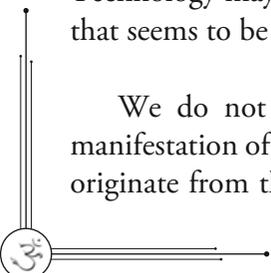


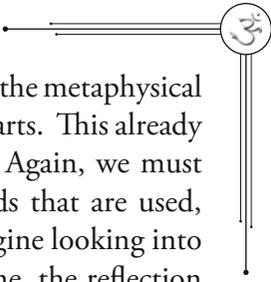


soul harvests all the rewards that we generate for ourselves, no matter what they may appear to be. If we assumed a higher level of personal responsibility, these would become true rewards for events carried forth, but until we do, we must have the experiences that the reaper brings to us as an incentive to make more proper decisions concerning coming events that are based on what we do in the present. The soul carries with it material experiences known as dross, and at some point in time, it must be cleared or balanced through the soul.

John 5:2-3: “Now there is at Jerusalem by the sheep market [gate] a pool, which is called in the Hebrew tongue Bethesda, having five porches. (3) In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.” From a metaphysical viewpoint, these are truly fascinating verses. By its very nature, any form of external communication is going to be limited by the constraints of our own lexicon. To fully enjoy the deep significance and beauty of a concept, we must use each of our senses and reach into our most sensitive feelings. To merely read the words gives a superficial understanding, and the comprehension level is further hindered by metaphorical language, the modern analytical mind and the scriptural conditioning. Metaphors are more a product of the right brain and feeling-oriented than that of the left-brain trained in our modern era. Herein lies the difficulty. We must learn to develop more than the five accepted senses when it comes to the discernment of metaphorical expressions. There is more to the sensate system than just the physical definition of same and the associated interpretations. To explain this intangible sensibility, we can offer the example of the ultra-violet that shows a different or a deeper range of the known colors seen with normal eyesight. Technology has made this possible and perhaps, at some future point in time, it will uncover the mystery of our seemingly unfathomable receptivity. Do we really need technology, at least in the way we think we do? The answer is no, since all will be made known to those who seek knowledge. Technology may be nice, but it traps us further into a physical reality that seems to be our primary concern.

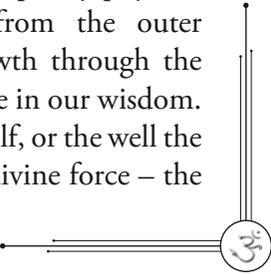
We do not question the fact that technology is the physical manifestation of our thoughts. Why do we question other things that originate from the mind, be it thought or conceptual thought? The





answer may be in the above verses. Earlier, we defined the metaphysical meaning of “Jerusalem” as the place of peace – our hearts. This already gives the first sentence an entirely different aspect. Again, we must sense the deeper meaning rather than just the words that are used, and it is true for the entire content of the Bible. Imagine looking into a mirror. It reflects the original, but at the same time, the reflection is backward, and it is merely a copy of said original. We think that what we see is the real thing, but it is not. In the East, life is an illusion that requires more than thought in order to truly decipher it. Again, it is a reflection, but it is one from which we need to learn. We must focus on perceiving the words’ unique intent (the original), rather than their literal worth (the reflection). The latter is limited to the mind and experiences of the reader. As we have suggested earlier, we need to go beyond what the physical senses offer. Hidden behind the words found in John 5:2-3 are many profound concepts, if we were to look upon the reflection provided by the intended higher knowledge. Further, there is something beyond the five senses. It is called the intuitive sense, and it is dormant in most of us. When we develop that marvelous inner tool, it allows us to peer through the illusions of life. The scriptures are indeed metaphors that can help us expand that sixth sense. With this in mind, we can now go back to the above quotation and arrive at a deeper understanding of its significant metaphysical meaning. In that place of peace – Jerusalem – we arrive at the “sheep market”, or gate. It is a portrayal of the human mouth, through which we express our thoughts. As for the “sheep”, we have discussed the subject in previous chapters, and they represent our thinking, our thoughts, further externalized through the gate by the gift of verbal expression. The “five porches” of Bethesda are the five senses that we all possess and that give us feedback on everyday life. They are the means by which the soul determines what to reap for us in order to operate in physical reality. In truth, the soul itself would not have the ability to do this without the physical body.

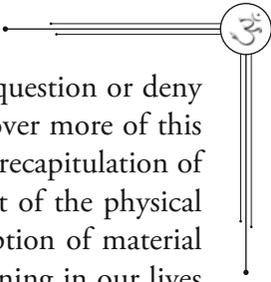
From what we have learned, the sense system is a purely physical attribute, through which we receive feedback from the outer environment. It is conceived to assist in our growth through the accumulation of knowledge, thus the gradual increase in our wisdom. The “pool” mentioned in the quote is the inner soul self, or the well the Master discussed. It is in the center of us, where a divine force – the



higher spiritual influence/wisdom – would come and stir or “trouble” the waters. This suggests a method for higher communication and the use of our more subtle sensory perceptions, a commodity mostly ignored by the majority of the population. It is the sixth sense used by spirit through our physical form, providing we are in union with the higher nature. The “waters” are the symbol of the healing elements that come along with the purity found in that same higher nature. As the Master said: “There is nothing from without a man, that entering into him can defile him...” [3]. Allegorically, we are told that we should use the higher wisdom because it will heal the thinking that has become sick and/or lame. In John 5:3, we find a description of the afflicted thoughts. They are the memories of previous events that we have not faced or settled within us. We must recognize that life is not made solely of past events, and that most of them are paralyzing elements that have stuck in our minds, like tares in a field of wheat. They impair or stop our forward movement, or we limp along because we have failed to balance the past into the present.

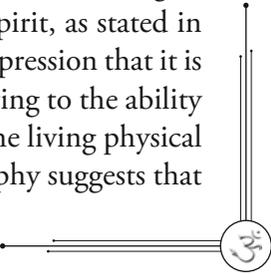
The sixth sense is a true gift of Spirit and the Master was the perfect example. Should we decide to travel the higher path of life, we could be the same energy in physical form. Today, more people are waking up to its use and are beginning to develop a keener intuition by clearing themselves and venturing openly in a greater scope of possibilities. We are all able to learn the use of the sixth sense through the events that have come and gone, but we must remain clear about them and grasp the lessons that they were intended to produce. We must learn who we are first through our inner selves, and not by what others judge us to be. By the same token, we must know ourselves more than we wish to know others. As quoted earlier, Lao-Tzu once said: “He who knows others is wise; He who knows himself is enlightened”. As we clear ourselves, we become more in touch with our intuitive side. Intuition is really a feeling, an inner perception, beyond our physical sensate system, even though it can be used in conjunction with the latter. It is an excellent learning tool, and when all are working in unison, it can ease life’s everyday burdens by honing our senses. Judging by the number of people interested in this very natural attribute, we could say that we are approaching a higher level of understanding and are eager to learn the use of spiritual

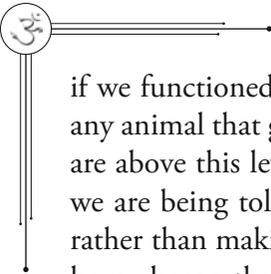
[3] Mark 7:15.



tools. Unfortunately, there are still too many who question or deny the concept rather than acknowledge it. We will cover more of this subject later in this work. Allow us to give a simple recapitulation of what we have discussed above. From the viewpoint of the physical self, we have five senses so that it can gain a perception of material vibrations. Because of the events continually happening in our lives and how we store them in our energy centers, there comes a point when we become somewhat sluggish. On these occasions, the soul needs to step in and stir the energy to create a healing and balancing experience so that we can move forward. For whatever reason, in most instances we choose not to do so for fear of the memory being lost. The healing does not take place, and the “pool” becomes too crowded by extraneous thoughts that bind us even further. We are unable to get into the “pool” as the metaphor indicates, and we become frozen in the same condition. Nevertheless, the healing has been offered to sooth our emotional bodies.

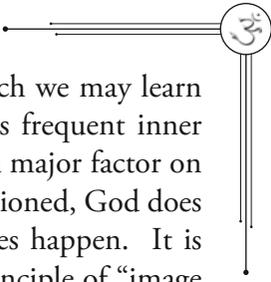
In John 5:19-21, Jesus is speaking to the people of the region: “Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. (20) For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. (21) For as the Father raiseth up the dead, and quickeneth [give them life] them; even so the Son quickeneth whom he will.” Much is revealed in these verses, including the subject of intuitive nature. The first sentence depicts a very normal behavior on the part of a growing son who will reflect what his father does. We have all done it at one time or another. In the spiritual realm, however, to see or hear the Father and what It desires requires the development of a higher sense and the use of the “third eye” level of consciousness. This symbol is found in the sixth chakra, following the rise above polarity, and allowing us the bliss of seeing the Divine perfection in self and in all things (Matthew 5:48). It brings us a better understanding of the soul, for we are the true sons and daughters of Spirit, as stated in Genesis. The literal sentence structure gives us the impression that it is a separate entity. Metaphysically, the Master is referring to the ability of the soul, implying that we are able to match it as the living physical representation of this source of energy. That philosophy suggests that





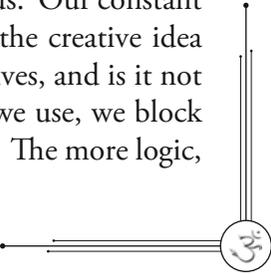
if we functioned only with the body, we would be no different than any animal that graces the earth. As the story of Genesis indicates, we are above this level of life, providing we operate from within. Thus, we are being told that it is more important to live through the soul rather than making it a separate and mostly ignored attribute. Many have chosen that road, almost to the point of oblivion. From this perspective, making the two into one – as the Nag Hammadi text advises – certainly is more sensible and gives us a better path to follow. Again, it is a matter of personal choice. In a way, it reminds us of the Master advising us to not worship two Gods. In the present text, the Father is the guiding energy of the body as represented by the Holy Trinity or the Spirit that dwells in us. Deductively, it gives our soul the very same assignment, because it can indeed influence the mind and the emotions, if we simply allow it. We could give more significance to the higher vibrations that are within us. To accomplish what the Father does implies that we must be more aware of the inner senses of the body, through inner tuition as the guiding energy of the Son.

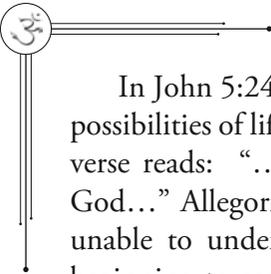
“...For the father loves the son...” is a simple metaphorical expression that tells us our soul loves us for who we are and because it created us. We are to cherish and respect this part of life and the ability to live it on a fully conscious level. Yet, it seems that we merely take it for granted. By doing so, we dull the higher sense of simply being human, with the limited ability to appreciate physical life and what we do with it within its span on earth. We have always had a choice from which to operate, and no other living thing has this capability. It simply exists. We love our children, and it would make sense since the soul would do likewise. However, we may never recognize this until we do reach within and find our true self. We are interesting creations because we have the most powerful feature on earth called a mind – and we misuse it. Perhaps we should be reminded of Matthew 5:48, when the Master spoke of perfection. Each time we see our reflection in a mirror, we seem to concentrate on the flaws of the body – so we think. When we do this, we are condemning our soul, telling it that it made a mistake, that it failed. Spirit created each of us as an aspect of God, yet we are not satisfied with our external appearance, therefore we have to blame something or someone. In many cases, we blame God – or our soul – without realizing what we do to our higher self, or the affects of Karmic principles. By this fleeting condemnation, we



can create another lifetime for ourselves during which we may learn the true meaning of perfection. The answer to this frequent inner struggle is the simple acceptance of self, and that is a major factor on the journey of consciousness. As we have often mentioned, God does not make mistakes, nor do accidents or coincidences happen. It is entirely up to us to believe and accept the simple principle of “image and likeness”.

In the above biblical text, “son” refers to both genders. It also reminds all of us that we can do whatever the Father does. We are flesh and blood and can think and decide for ourselves; therefore we must all be of Spirit. In addition, Jesus was very succinct when He said in John 14:12: “...the works that I do shall he [humankind] do also...” It is reasonable to assume that we are able to accomplish these deeds, for we house the concept of God/Soul, and we are Its children, Its creations. To achieve the “works” mentioned in the quote only requires that we unify who we are with the likeness of creation. Until then, we remain who we presently are. We are to live with and by this requisite and not worship it as another idol. We need to keep it firmly anchored only in our minds and hearts, thus endorsing it as the permanent living principle of the original intention. However, there is a condition: we must acquire and use the sixth sense. “...What he seeth the Father do...” seems to imply that God will be our teacher, and the sixth sense is the only entrance leading to the higher path. We may also learn by self-observation and do on our own what is being done from the higher side. Practice is our teacher, and the raising of the dead is something we do not remember from the days we were but a soul without a body, for the soul raised the dead to create our form. It “quickenened” us, as the verse indicates. This knowledge has been incorporated in our lives, but we are too busy looking only outward – and that is easy to understand. Our eyes focus on a physical world that can be appreciated by our five senses. A little more insight would not hurt, since corporal eyes can merely give us an external view. If we were to use it, it is the third eye that will look inward to assist in our journey. It was never intended to be ignored by us. Our constant use of mental logic has a propensity to blind us to the creative idea itself. Is the right brain not the creative side of our lives, and is it not a necessary tool for the higher mind? If logic is all we use, we block the soul from any input in our lives. It is this simple. The more logic, the more physical we become.





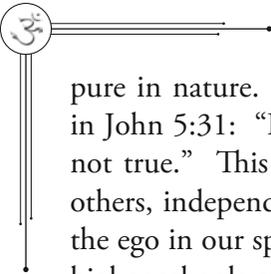
In John 5:24-25, we are being awakened by the soul to the higher possibilities of life and the use of inner tuition (intuition). The second verse reads: "...when the dead shall hear the voice of the Son of God..." Allegorically, the "dead" refers to those of us who were/are unable to understand the higher principles, and we are now just beginning to see through the wisdom of the third eye. Spirit gives us life and it can revive us. All its associated capabilities can become part of us if we use them for the higher good of all living things in our world. It is obvious that they may not be used for self-serving purposes. Remember that we look only at the reflection of life. Under the general mindset, we do not see the real truth – just an image of it. Further, in the analogy of the mirror, it is also backward, but many judge it to be reality. We can hold a written word to the mirror and see for ourselves...In John 5:26, Jesus says: "For as the Father hath life in himself; so has he given to the Son to have life in himself." This mystic statement reaffirms the fact that we were indeed created in Its image and likeness, with the ability to breathe life unto others. As independent beings, we made our choice from the beginning of time, and we built a world of illusions, of which we are today's reflection.

Logically, if Spirit has life eternal, as often mentioned in biblical texts, so must we within ourselves, but not in the way we think. In John 5:28-29, we face an inexorable reminder: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, (29) And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." The graves are the symbol of the physical lives in which we have submerged ourselves. Many of the occupants are already dead, at least in the scope of their understanding and their lack of spiritual sensory perceptions. All have been given the opportunity to increase their knowledge of the higher realm. Those who took advantage of such favorable circumstance have improved their minds and bodies, and are better prepared to "hear his voice". The rest do not seem to hear or comprehend that we are the end result of the Spirit influence, that It gives us life and dwells within each of us. They are frozen in their material realities. Regardless of our degree of spirituality, we must build our house on the rock of Truth, and as we follow the wisdom of our awareness, we may only do good things for others or be of service to them in any way we can, no matter what

our position may be. Whatever good we do may be negated if it is not purely unconditional. These deeds will bring us our resurrection in life. Those who did not heed the word may resurrect in a lonely, bitter life, without the soothing balm of love, without knowing spiritual bliss, and that in itself is damnation.

In John 5:30, the Master says: "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." It is a very sensible statement, because without the soul, we are non-existent. We have no life. Regardless of our material or spiritual situation, and deep within ourselves, we are not alone, for we are all universally connected in spirit. This should prompt us to share who and not what we are with others. If we allow the good to emanate from us, the return action can only be the good we reflect. If we are love, within and without, the same principle applies, and nothing else is truly necessary. It is the judgment of our minds that blocks us from this state of being. Some of us may wonder why the Master told us in Matthew 7:1: 'Judge not, that ye be not judged', yet He tells us in the above quote that His judgment is just. In the first instance, the judgment is seen through our physical eyes and more than likely will reflect our very own character trait, thus we are in fact judging ourselves. When we measure someone or even an event through the eyes of the soul, we see only the indiscriminate truth without a mirror image. Physical judgment is therefore removed from our view as we journey with a true sense system filled with the higher side of being.

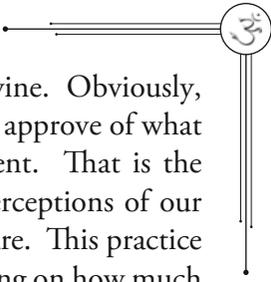
Jesus was very much aware of His own ego. He did nothing for or of Himself and gave Himself freely to the will of Spirit. It was all for others. He knew that if His deeds were of His own initiative, they would have been created by His ego and physical judgment. To turn His thoughts and actions to Spirit was His way to acknowledge that they were indeed of Spirit: "I and my Father are one". The Master also tells us that we base our judgment on what we see and hear, implying that we should not do this. This is supported by the original law of equality, wherein we are all the same; thus, why judge at all? Again, He stated that His judgment was sound because there was no ego involvement. It was higher consciousness operating through His physical form by the will of Spirit, therefore



pure in nature. It could not be in error. He verifies this principle in John 5:31: “If I bear witness of myself, my witness [testimony] is not true.” This occurs when judgment is passed upon ourselves or others, independent of Spirit. It implies that we should be aware of the ego in our spiritual growth, and develop the ability to focus it on higher schools of thought, infusing it with our soul. The ego cannot be denied, ignored or circumvented. It is here for us to use. It merely needs to be transformed and properly guided. We must recognize it for what it is and classify it as an aspect of ourselves that is conceived for self-identification on the material plane. It is indeed a part of who we are, and it may be shifted by higher thought, as indicated in Mark. Subsequently, we can project it outward to become selfless, using its power for the good of all.

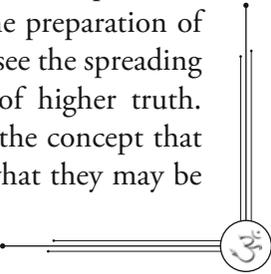
Spirit records each moment of our life and stores it in the subconscious. At some point, we will all have to face the personal archive we created that lists every act and action we perpetrate in everyday life. Most people do not wish to confront it because they believe that “it is not their fault”. This mindset only reveals that they tend to deny their own responsibility. Whether we deny or accept our behavior, past or present, we are the ones that planted the seeds in the first place. In John 5:44, Jesus went on to say: “How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?” Does this not clearly indicate that the ego is very much involved in the accolades received from contemporaries? Does it not demonstrate that we cannot see the Spirit within because we are blinded by our own light and that of others, in the self-glorification of the physical self and its material environment? In truth, many of us seek the elevation of the physical being rather than the true inner nature of life. It appears that our most important concern is what others see and think of us. We even push it to the point of sounding our own horn to gain their attention. By so doing, self-celebration may get in the way. This has the unfortunate result of making us ignore and/or deny ourselves the rewards of a higher purpose. All it would take would be simply honoring the soul in our silent gratitude of life.

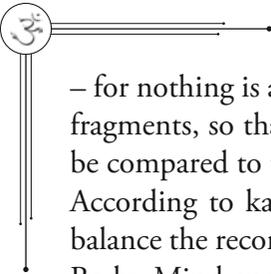
In the beginning, were the initial divine principles created so that we could measure and accept our own selves based on the judging eyes



of others? The answer is a simple no, for it is not divine. Obviously, in our present world, we believe that if others do not approve of what they see, neither can we accept the image we present. That is the mirror at work in our lives. We allow the outer perceptions of our environment to affect the understanding of who we are. This practice may create a distortion of our true inner self, depending on how much we believe of the illusionary discernments given by others. It can be a grave error on the part of those who accept this concept – and most of us do. They cannot attain an inner balance or inner peace because they already gave one side away. They gave it to the others from whom they sought – but did not receive – acceptance, and none of us enjoys rejection. When we seek acceptance from an external entity, it is the risk we take. Once we surrender to the admission requisites, we no longer have control, and we work to change what we cannot, to wit: how others perceive us. We persist on proving ourselves to the external world because of this mistaken concept, thus we continue to attempt creating a part of ourselves that is not truly who we are. In essence, it is an exercise in deception involving all concerned. Further, this practice to prove or justify a presence that does not reflect the actual design of our personal mind and soul can adversely interfere in our lives. It is why so many are drained of energy. They live their lives for the wrong reason. We must focus on truth, humility and love within ourselves first and allow this to flow forth to others. In so acting, we present our natural character traits to the world and perhaps help in elevating the general thinking pattern. In any case, we should never let ourselves sink down to the level of others.

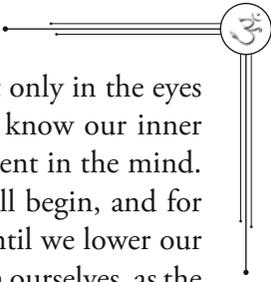
Let us now move to a dissertation that involves metaphysical food. In John 6:12, after Jesus fed the multitude with bread and fish, He said to His disciples: “...Gather up the fragments that remain, that nothing be lost.” From our earlier discussions, we know now that the Master was not talking about the remnants of a meal. The fish is the symbol of ideas that represent the “inexhaustible, everywhere present abundance”. Of course, the bread is the spiritual manna provided by Spirit. We are all aware that leaven is used in the preparation of bread, as in the parable of the woman. We can now see the spreading and acceptance of new ideas through the leaven of higher truth. What is also metaphorically implied in this verse is the concept that all things must come to fruition in life, no matter what they may be





– for nothing is above the law. It is analogized in the gathering of the fragments, so that no level of understanding may be lost. It can also be compared to the gathering of all the lessons offered by the Master. According to karmic law, all things must return to their creator to balance the records, so we may have culmination in the trinity of Self: Body, Mind and Spirit. Each time we make a choice or perpetuate an act, the balance must be reestablished in future events. If we were to use our intuitive power, we would know what events would be coming through the current action taken. This is the cycle of life, and it matters not whether it is a thought, a feeling or a physical act. Remember that we reap what we sow, and that whatever we mete will bring returns unto us tenfold. As advised, we must gather the remnants and clear them so that nothing may be wasted or become fragmented in any way.

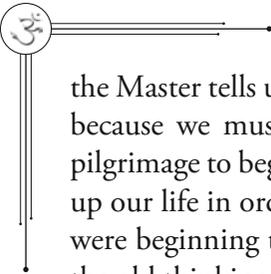
John 6:15 gives us an opportunity to return to the subject of ego, as we must. Even in religion, it is running rampant and the Master dedicated many of His lessons to get us to realize what a stumbling block it can be. The verse reads as follows: “When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.” The Master did not wish to fill His ego with all the accolades and adulation from the people who loved Him. He knew that neither He nor anyone else need these tributes, for they were adverse to His – and our – own inner core. He had no desire to be elevated to a worldly position or the equivalent of an idol, for this was very much against His honesty and simplicity. We discussed the metaphor of the “mountain” earlier. It is doubtful that He went to a far away retreat. It is more likely that He journeyed within Himself to a higher place of meditation, to listen to the wise words of consciousness. Very few of us do this today. It seems that we cannot take time out for ourselves, to inwardly listen to higher reasoning. By the same token, we have become accustomed to – and even made a tradition of – being praised and flattered. We seem to believe that being showered by compliments and placed upon a pedestal enhances our growth. It may be good for our social or professional position, but it is more egoistically self-serving than anything else... As children, we sought approval and acceptance from others, feeling that it was part of establishing our identity. We do the same as adults and its basis lies in the realm of insecurity shaped by



what others may think of us. It may validate us, but only in the eyes of others. It does little if anything to help us truly know our inner selves, again because of insecurities that are ever present in the mind. If others do not approve of us, our internal fight will begin, and for most of our lives, we will be trapped in this cycle, until we lower our material goals and expectations and humbly go within ourselves, as the Master did. Keep in mind that John is engaged in the spiritual aspect of self, something in which we may not necessarily believe. We need proof, and his gospel provides it. Even then, the attestations offered were not readily accepted by the masses. In the people's mind, the soul is not something that can be seen, therefore it is not substantially real. Only our own, deep inner self knows, and when we do accept it, we need no one to proclaim it or embellish it for us.

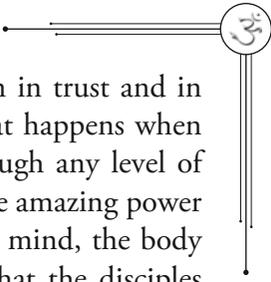
In John 6:16-21, we find the disciples on a stormy Sea of Galilee, sailing toward Capernaum, and Jesus was not with them. The Master joined them later by walking on the turbulent waters, and telling them: "It is I; be not afraid". As we explained, He had apparently become drained by a very busy day and by the perceptions He had concerning the multitude's expectations, the latter confronting His intentions against their desire. He was a leader in the field of soul consciousness, and the masses wanted Him to be a physical ruler. We can understand His frustration, especially since He often warned His listeners by saying: "Let those who have ears hear". He had then gone into meditation, lifting His being to commune with the energy of Spirit, so that He could regenerate His mind, emotions and body. Conscious of His role as a spiritual teacher, the Master simply had to rejoin His disciples and continue the mission. To do this, He allowed His mind, blessed with the power of divine consciousness, to dominate the elements. This story demonstrates again His refusal to be self-serving or a power magnate. Metaphysically, the ship symbolizes the journey of the inner self or spirit, and in this particular tale, the disciples were headed in the wrong direction. Their aim was for the illusions of the physical realm, while the Master journeyed in Spirit. When He entered the ship, Jesus was in fact bringing Spirit – or the higher self, in the form of the waters – into the disciples' own journey represented by the ship.

This journey will initially cause turmoil. It is another reason why



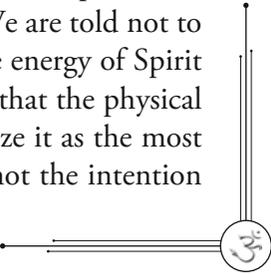
the Master tells us in the Beatitudes: “Blessed are they that mourn...” because we must let go or release what was, to allow for the new pilgrimage to begin. Jesus Himself said that we must be willing to give up our life in order to save it. This was the process that His followers were beginning to practice. We are being informed that overcoming the old thinking process – limited by the physical nature – is difficult, especially as we step into the mystic, limitless infinite being or infinite mind. Analogically, it is like letting go of the steering wheel in a moving car, knowing that an accident may occur. The same is true with us as we turn ourselves over to higher being. We feel that we will reach a point when we will have the fear to lose ourselves and we will not have any control or influence over our lives and our world. This is not the case, because in exchange for this alleged loss, we gain our true self and acquire a greater level of influence over it. We can be haunted by the illusion of the old, but this old system is a false view. In truth, we gain a greater dimension and ability by turning it over to a higher nature. The only thing that can be lost is what we thought we knew about our own being.

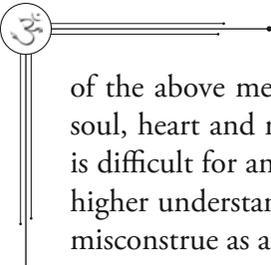
John 6:18: “And the sea arose by reason of a great wind that blew.” Here, we see a metaphorical verification of this struggle as a new understanding of self-will is being attained. The wind in this quote is spiritual awakening stirring within the human form. “The sea arose” describes the moment when our soul becomes conscious, becomes a part of us, as it helps us control the steering mechanism of life. However, it will not be easy at first, but once all our attributes have merged, the seas will become calm again as the higher self settles comfortably – and the turmoil fades away. Our hearts open to the truth of life, and we see the Creator as all things, and not simply in all things. To arrive at that moment, we must trust in earnestly turning ourselves over to the higher soul nature, but the ego will work to prevent this, as it must move from the driver seat and become a mere passenger. In general, our egoistic tendencies will not usually allow another influencing element to take their place, let alone something that cannot be verified by our physical senses. We see this merger taking place in the Master’s disciples as He approached the ship. John 6:20-21: “It is I; be not afraid. (21) Then they willingly received him into the ship: and immediately the ship was at the land whither they went.” Allegorically, when the Master joined them in



such a miraculous fashion, it was the greatest lesson in trust and in the faith of the mustard seed. It demonstrated what happens when we allow Spirit to lift the physical and carry it through any level of turmoil that may ensue. It symbolically describes the amazing power that can be unleashed by the merger of the physical mind, the body and the soul. The ship reaching the land shows that the disciples had learned an invaluable lesson, in that Jesus is the symbol of God realization becoming Christ consciousness. They were now on solid spiritual ground, ready to continue their journey with a wider and wiser understanding of the Master and of their own being.

John 6:26-27: “Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. (27) Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.” In His statement, the Master distinctly tells His disciples – and subsequently all of us – that we should not seek the messenger, but rather the content of the message He delivers. This absorption of knowledge is characterized by the loaves of wisdom that filled their minds. His words also reaffirm His desire not to be worshipped as a man, but for humanity to remember what He was offering in gaining the wisdom of higher states of being. To compare the consumption of food to the intake of understanding is indeed quite discerning, for we ingest the energy of Spirit daily, without being aware of it. Perhaps the reason is that we do not use our “inner tuition” to know the natural principles of life. We draw that energy of heavens with every breath we take. It is before us, it is us, and it always has been. With each inhalation, we are continually filled by this ethereal substance as though it were manna derived from the energy of the air, and it is more than just simply air. Again, the Master is not talking of food, but knowledge. This is why we should seek the road leading to His teachings. It is the breath of life from the Creative Principle Itself, so that we may enjoy the blessings of life and allow Spirit to be energized as we learn of the higher consciousness. We are told not to work for earthly sustenance because it spoils, but the energy of Spirit is perpetual and fills our souls. There is no denying that the physical being does require food, but we should not emphasize it as the most important factor. We can sense that it certainly is not the intention

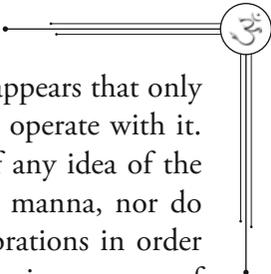




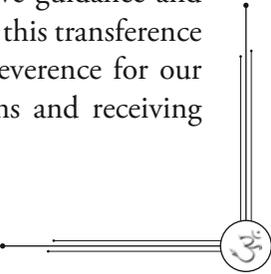
of the above message. The concern is for the proper feeding of our soul, heart and mind, and that is when the inner struggle begins. It is difficult for anyone to release the old beliefs and replace them with higher understanding, but it will free us from the weight of what we misconstrue as a “normal” life.

John 6:31-33: “Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. (32) Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my father giveth you the true bread from heaven. (33) For the bread of God is he which cometh down from heaven, and giveth life unto the world.” The first of the three verses gives us a view of the soul development during the spiritual evolution of humankind in a material environment. In truth, the entire quote is a lesson in the merging of body and soul, with the guidance of the Creative Principle. The fact is that, for millennia, our concern has been directed mostly toward the convenience and entertainment of the body, with little consideration for our spiritual welfare. The metaphysical concepts of the first verse are simple, in the sense that, even though we are physical beings, the higher energies of the universe actually sustain our lives. Generally, however, we have chosen to live and work with the lower energies. At the risk of being repetitive, we must remember the Master’s advice when He said in Matthew that heaven is within us. In this context, He is implying that these energies come from within us. By operating with the soul, we keep ourselves in a higher state of vibration and the natural higher energy streams, giving ourselves optimum health, mind and emotion. Please note that the Master associates Moses with the physical self – upon which we rely entirely too much. He equates spiritual development with reaching the Promised Land. By His very words, it would seem that humanity once operated in union with the higher principles, but we drifted away over time. People used to instinctively correct their course, using the higher energies of life, without having to be told how to do it. No intervention or intercession was necessary on the part of anyone. It was natural law in action, and they knew it. They knew how to use this energy for assistance in life’s material world.

Today, we are unsure, because these lessons have been virtually removed from any of the canonized teachings. It does not mean that

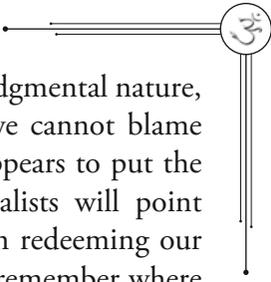


we still do not have the abilities, because we do. It appears that only those taught in the Eastern traditions know how to operate with it. Those of us in the Western world have very little if any idea of the simple principles of the energy stream that we call manna, nor do we know how to bring it forth from the higher vibrations in order to use it. We may not, until we come to realize the importance of the God energy that we define as the soul. These are the concepts in which we have little confidence, if any. Beside the fact that our society provides no education on the subject, this lack of confidence stems from mistrusting what to believe, understand or accept as correct. We can also add the fact that it cannot be touched or seen – so we think. In actuality, it is everywhere and ever present. We may unconsciously use it, but without much power. It has greater force through knowledge of its existence. It is a very real energy that is not provided by religion. When we become aware of it and accept it, it could allow a human to do things that were thought to be impossible. The immediate question is: how can we reach this level? It is actually fairly easy. We must trust our senses rather than our thinking on the subject. We must recognize when we are drained or energized and let it be our guide. We may be energized in any given situation by that to which we give power or energy. The key is to determine whether it is internal or external. Here is where the senses become very important. We will find the difference quite noticeable and when we do, it is a simple matter of following our feelings. Trust is being open to the possibilities of life and not the definition of life. Once we have defined, we have erected limiting barriers and wrapped ourselves in a belief that will be binding. These personal fences will eventually have to be removed. This will cause a struggle. Why? In the Eastern world, we are taught that if we believe something to be true, there will come a time when we must demonstrate that truth. If we fail to do so, change is necessary. We will have to change our mind or beliefs, and when that happens, our life will be altered. Most of us do not change very gracefully... The simplest process to follow in those moments is to be opened in order to receive guidance and encouragement from the Spirit, and being aware that this transference takes place. Subsequently, each breath will be in reverence for our own being, merging with the energy of the heavens and receiving manna, the bread of life.



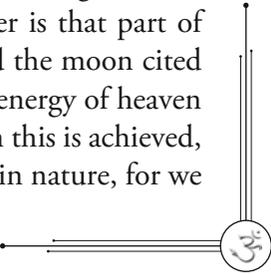
John 6:35-38: “And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. (36) But I said unto you, That ye also have seen me, and believe not. (37) All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. (38) For I came down from heaven, not to do mine own will, but the will of him that sent me.” This demonstrates the Master’s trust and confidence in “He who sent me”. It gives us a glimpse at living consciously through the higher energies. Metaphorically, was the Master really talking about Himself, or referring to each of us? Was He talking about the higher energies available to us in order to operate in God Consciousness? He mentioned the manna that comes through this manifestation of being, wherein we would not hunger for knowledge, for it would already be ours. At this level of awareness, we would not thirst, for we would taste of the well that He discussed earlier. The second verse reminds us that most of the time, we define words or actions based solely on the reliability of our physical senses. As immersed as we are in our material environment, we cannot fathom the meaning of unusual words or actions. We may see and hear them, but we question their provenience and their motives. We do not seem to understand that we too are capable of accomplishing the very same thing. We do have certain moments of inspiration during which we feel we want to and could perform such acts or provide verbal wisdom. Those are signals from the higher mind, but more times than not, we revert back to the lower mindset that we believe is our norm. It need not be the case. We have the ability to operate from this higher level at all times rather than during special inspirational moments. Most of us do not believe that we can, and that any time we reach for the higher level, it will elude us. When we have such opportunity, we must allow this energy to be our guiding light, and our inner struggles will diminish, but a little faith of the mustard seed will also help.

The third verse is the confirmation of a divine gift. When we function through the Christ mind, all the wonders contained within our soul are given to us to use in the material world in any way we choose, as long as it is in the service of all life. That is the key. When we achieve the means to operate from this level, it will not refuse our acts or cast us out. It will be there to assist us because, in this state of being, the ego is united with the soul. Once again, it is our



choice, and nothing more. Through our normally judgmental nature, we are responsible for casting ourselves out, and we cannot blame the energy that created us. The last of the verses appears to put the entire metaphor into perspective. Scriptural literalists will point out that Jesus came down from above to assist us in redeeming our sinful behavior. Metaphysically, however, we must remember where heaven is located. The Master made it quite clear that it is within us. Consequently, He is referring to our soul energy and He is advising us to do what our soul guides us to do, rather than blindly follow the desires of the ego-driven body. The general lesson is: follow the soul.

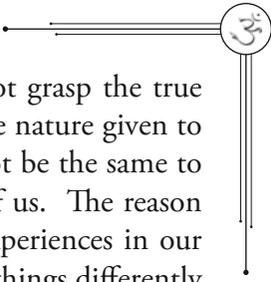
John 6:47-51: “Verily, verily, I say unto you, He that believeth on me hath everlasting life. (48) I am that bread of life. (49) Your fathers did eat manna in the wilderness, and are dead. (50) This is the bread which cometh down from heaven, that a man may eat thereof, and not die. (51) I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.” In these mystic verses, Jesus continues to refer to our eternal soul. He further emphasizes the importance of spiritual development through faith, acceptance and knowledge. Throughout the New Testament, His words are indeed the “bread of life”, and they are directed at all of us. They are single in purpose, as should we. The Master is telling us to shift our focus to the higher nature, because throughout time, physical distractions have always been an issue for humankind. He knew that it has become our blinding light, trapping us in the darkness of our lower centers. The only way to regain our spiritual sight and walk into the warm glow of awareness is to follow His advice. “...The bread that I will give is my flesh...” is almost an early prediction of His fate. It describes the ultimate lesson given to the multitudes so that they may become the “image and likeness” of His Father: a unified body and soul that will bring love and tranquility to the world. The soul wanted the experience of the physical and gave it flesh and blood. We have become locked into the five senses, and we are not using the sixth that we mentioned earlier in this chapter. The latter is that part of Christ consciousness that is as natural as the sun and the moon cited in Genesis. We are not allowing the merging of the energy of heaven within, thus it may not flow forth as it should. When this is achieved, we will realize that we do live forever and are eternal in nature, for we





are in the image of God. For too many among us, this is not accepted or understood. It is the old conditioning shining through the belief systems to which we have held fast, even if Genesis 3:22 clearly states: "...the man is become as one of us..." These simple words carry an enormous realization, coming from an infinite, omnipresent deity down to Its human creation. Because of the many reasons explained throughout this book, it seems we are unable to absorb this wonderful characteristic. We could easily do so by merely following the path of acceptance. On the other hand, how can we truly understand infinity, when we are frozen in a self-generated finite mindset? It would help if we were to expand all things in our reality. We are told this is to be our experience, because creation is constant. Even in our present era, we are still creation in process.

John 6:53-58: "Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat of the flesh of the Son of man, and drink his blood, ye have no life in you. (54) Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. (55) For my flesh is meat indeed, and my blood is drink indeed. (56) He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. (57) As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. (58) This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever." Here is further substantiation in the process of the energy of spirit/soul housed within the temple of life we call our body. When He began His dissertation to the assembled Jews, the Master compared His beliefs, faith and teachings to His flesh and blood. Metaphorically, He told them that, even though they heard His words, they did not pay attention to the deeper message. As a result, their mindset was still in the darkness of the lower centers. He was discussing the level of faith necessary for the attainment and acceptance of the bridegroom when he comes, or the concept of merging body and soul, operating in union as the same principle. This merging unites the physical nature of self-bonding with the higher soul consciousness. Faith is a matter of perspective within each of us, and St. Augustine stated that: "Faith is to believe in what we do not see, and the reward of this faith is to see what we believed." There may be a standard definition for the word "faith", but, as individual as we are, it will come to each



of us in whatever we choose to accept. We will not grasp the true meaning until we sincerely learn to admit to the true nature given to us by the Creator. What faith means to one will not be the same to another, yet St. Augustine describes it best for all of us. The reason for these personalized definitions stems from the experiences in our own lives. It tends to make us qualify and quantify things differently so they fit comfortably in our minds and lifestyles. In this case, faith is being open to our beliefs with flexibility, but it always returns to St. Augustine's philosophy. We are all able to peer into the Christ mind and energy and discover that it is our own soul talking to us. Sadly enough, more often than not, we do not hear because our inner ear is deaf. Are we not the temple, or the potential of the temple? We are, but only if we see ourselves in a sacred light rather than in the darkness of our lower energy centers. We are being taught through the very words of the Master that we must incorporate the information of the Christ mind within ourselves, because it is already what we all are.

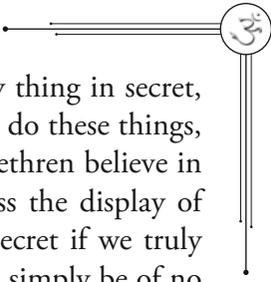
In John 6:62-63, the Master tells of the ability to communicate within the sphere of the higher energies, and He asks us to reach for it: "What and if ye shall see the Son of man ascend up where he was before? (63) It is the spirit that quickeneth [gives life]; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." He is clearly leading us toward the acceptance of our innate higher energies and the connection between our life giving centers. He is reminding us that we are all the sons and daughters of the human race, but at the same time, we are children of the higher energies of life, and this is actually the natural path we could learn to follow. As He so often stated in the Book of John, He reiterates the fact that it is Spirit that gives us life, and He attempts to lead us to the nature of the soul. He is advising us to ascend to a loftier realization of Self, one that brings us to the higher vibrations. "The flesh profiteth nothing..." We are told beyond a doubt that physical life is not the real focus. It does not gain a thing if we insist on stagnating in the distractions and temptations of the material world. Instead, we need to concentrate on matters that are in the interest of the higher level, since we will shed the lower and leave it behind at some point, unless we achieve the complete unification of all our energy centers while we still have a body. Hence, the physical life is the untruth, the illusion because, when the soul withdraws, our mortal shell will no longer be



of any use to us. At that time, we will have to own all that we have done in life.

The Master warned us earlier when He said that what we do here, we lay up for ourselves in heaven. Once more, it is the spirit that gives us life. It is God/soul within us, and it knows our accomplishments since It is with us always. We just ignore it and think of it as a fantasy or an illusion. As mentioned before, our physical selves are just the tip of the iceberg. John 6:66: “From that time many of his disciples went back, and walked no more with him.” When the Master began His dissertation on the food of life, many of His students left Him simply because they considered only the literal sense of the words, and to this day, many still do. Those intuitive enough did realize that Jesus was not talking about the physical aspect of the body as food. He was talking about a true spiritual nature that must fill our every fiber through faith. Thus, spirit will permeate the entire physical form, into every cell, and it will allow for a person to be “born again” into perfect realization. In turn, it extends to physical form – the well of life. Jesus was indeed talking about the energy of spirit. How many, over the centuries, have misconstrued the important biblical messages by accepting them only through the mere value of the words? How many have missed the opportunity to decipher the symbolism that could have given them a better life?

At the beginning of John’s seventh chapter (John 7:1-3), we catch a glimpse of ancient history. Jesus had just preached in Capernaum and desired to stay in Galilee because Jews, like the Brahmans in India, sought to kill Him, in view of the messages that He was delivering to the public. Some people, including His followers, were attempting to talk the Master into going to Judea, which, at the time, was a place of turmoil. However, the disciples wanted to see more of His works. Associated with this unique man, their egos were talking, and they apparently desired to gloat over what He would do. The Master was not tempted or impressed by this display of ego, demonstrating the power of the higher mind with a focused ego mindset. Christ consciousness in any human – and especially the Master - would not be tempted by any display of egoistic behavior simply for the sake of it. In John 7:4-5, we find remarkable words that we, in our modern era, would be wise to follow, whether or not we are on the path of

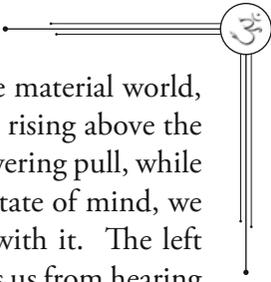


consciousness: “For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world. (5) For neither did his brethren believe in him.” With these words, Jesus continues to discuss the display of the ego mindset. Why would we do anything in secret if we truly desired for the world to know of it? The idea would simply be of no value. Perhaps the Master’s followers and disciples, fearing for His life, wanted Him to enter Judea secretly and continue His healings and teachings in dark corners, unknown to the rest of the population. Have we not all been tempted to act in such a way, at one time or another? We have ample examples of this in our modern world. Many of our contemporaries do things behind people’s backs, thinking that the victims will not know the perpetrator. In essence, the Master is telling us that we should always do things openly, and we need not hide anything that we do. If we are open to ourselves, we are open to life and all other people. It is the concept of the alpha and the omega, wherein what starts with us ends with us. This idea was and is not exclusive to the Master. Why challenge it unnecessarily? If we look around, we may discover that not many do much in secret, unless it is to harm someone. It links the above lesson to another titled: “Do unto others...” Our culture has seemingly become one of vain ostentatious efforts. We are very busy proclaiming our own greatness, making it difficult for anyone to believe what we are. Instead, we could do things quietly in support of others, and there is no burden or effort attached to this endeavor. The next verse tells us that in all humility, Jesus turned down the suggestion that He should continue His mission in a furtive, hidden manner, for the benefit of just a few. He knew that it was not in Him, nor would he become an amusement for the people. He did not want to use His skills for the wrong reason, for it would only serve their ego – and also His own.

The Master’s lesson is about the higher and the lower mindsets of the human. He was the example that we could all be, were we to choose the higher path. In John 7:6-8, we find His answer to the people that were asking Him to demonstrate His abilities for ostensible entertainment, yet there is more being said if we move beyond the literal expression: “...My time is not yet come: but your time is always ready. (7) The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. (8) Go ye up

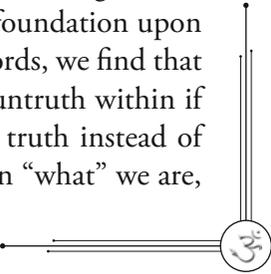
unto this feast: I go not up yet unto this feast; for my time is not yet full come.” The same words were used during the wedding feast over which He was presiding, and that we covered earlier in this work: “My time is not yet come.” Let us look at these words in a different light. Let us assume that they came from a normal individual – even though we all have this level of consciousness within us if we choose to reach this state of mind. We know that we have only one mind, but we could say in a figurative way that the higher mind was talking to the lower mind. One school of thought follows our present material reality, and the other follows the higher spiritual concepts of life that are ever present but are unseen by the naked eye. Both sides of our brain communicate with each other. The left side represents the lower centers while the right connects to the higher centers. We cannot dismiss the two omnipresent masculine and feminine forces within the human thought processes. In this metaphor, the left is wanting to play and show off, and the other is saying no, my time is not yet. In our modern world, we see this same display taking place in all directions, because the left is so dominant over the right. There has been a shift during the past few years that indicates the soul mind is rising to the surface, with the idea that the time has not yet come, and the left side is receding in the background of thought. We also see in the wording a certain resentment concerning these higher, selfless thought patterns, yet the signs show that this awareness is becoming more apparent. Our current natural or man-caused struggles are the proof that this process is taking place. There is an ancient prophecy that states our society will go from a patriarchal to a matriarchal system. This means that we will move from logic to creative schools of thinking, increasing the use of our right brain.

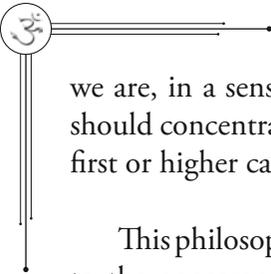
In the following verses, the Master speaks metaphysically of the awakening of the human to the understanding of the higher nature and the matriarchal creative schools of thought. John 7-16-17: “Jesus answered them, and said, My doctrine is not mine, but his that sent me. (17) If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.” In the last sentence, the Master was referring to higher mind and soul realization, as one and the same. They would be of one mind! This is the knowledge that comes with the progressive efficiency in the conduct of our physical life. How we live it and experience it becomes the teacher of the



higher mind. It does not entail reaching goals in the material world, but rather the attainment of higher understanding, a rising above the pull of life and ego. The left brain creates the overpowering pull, while the right is more flexible and accepting. From this state of mind, we would see life as it is and have a tendency to flow with it. The left brain also creates the judgments we pass, and it blocks us from hearing the inner voice of Spirit when It wishes to talk to us. In this quote, the concept is one of cognitive thinking or creative thinking with a willingness to be open to one's soul. We may do this by initially relinquishing ourselves to the spirit nature, thus discovering the real depth of Self. Jesus further stated in John 7:18: "He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him." In the first sentence, there is no question that the Master is telling us of our own arrogance and self-gratification. It is quite easy to get caught up in the game of self-glorification, since it is all that most of us know. It appears to be a most important subject on our minds, brought on by external perceptions. As a result, they that live in this fashion can only speak of themselves, and mostly about their physical selves. In reality, it is not their fault, so to speak, because it is how we have all been taught. The Master opens another path to walk, one that has not been our normal road for millennia.

This particular type of egoistic behavior also allows these individuals to deal with their external world, and in reality, we all must, but it reflects a limited understanding of life within their inner selves. In the second portion of the verse, we read the "glory that sent him" as an indication of the importance given to the person's soul, as well as respect and reverence for the principles prescribed by a higher realm. We must all give our soul recognition and honor our true selves, rather than becoming overly enamored with our physical aspect. The next thing that attracts our attention is the use of the phrase "and no unrighteousness is in him". In the Beatitudes found in the Book of Matthew, we pointed out that in Aramaic, the word for "righteous" and "truth" is the same. We know that truth is the foundation upon which rest the higher principles. By switching the words, we find that "no untruth is in him". Each of us would hold no untruth within if we were to become self-realized, and we would live truth instead of clinging to our present illusions. By focusing only on "what" we are,





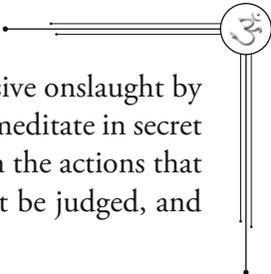
we are, in a sense, living an untruth or a lie that feeds the ego. We should concentrate on “who” we are and transpose our mindset to the first or higher cause.

This philosophy is corroborated in John 7:24: “Judge not according to the appearance, but judge righteous judgment.” We previously discussed a most widely used quote: “Judge not, lest ye be judged”. According to this verse, Jesus now appears to make it acceptable. However, it is not exactly the depth of the message being conveyed. What is the difference? We are known to judge people and their deeds by what we see and hear, based on our material environment. This would explain the use of the word “appearance”. We know that in most instances, things are not what they seem to be. The key is to go deeper into the matter to see the truth. To appreciate the difference, we must not just look at a word or an action, but go beyond our senses. We rely only on the outer nature and our physical sensory perceptions, thus barely scratching the surface. Our intuitive side must come into play to achieve a righteous judgment. For example, if we encounter a person dressed shabbily, we categorize him/her by whatever name we choose, but the tendency is to downplay that individual by what we see, and we certainly could be in error. As we have mentioned several times, we cannot judge a book by its cover. It does not stop us from categorizing a well-dressed person quite differently. Those are purely outer judgments that are not necessarily correct. In the above verse, we are told to look a little deeper before we come to a conclusion. Of course, a conclusion means an end result, when, philosophically there is none. The word “righteous” appears again, and the same principle applies that we cited in the previous paragraph. Truth is the implication and it simply means that we should see it and use it, letting our higher understanding control our physical and mental tendencies. We will see more clearly by peering through the eyes of truth and will be able to formulate a better determination of the deed or the person. By doing so, the enlightenment we will receive will amaze us, as well as the level of objectivity we will get to assist us in this type of deeper judgment. The error we commit in our rulings is seeing what we choose to see, and not allowing for the truth of the event to come into play. We must exercise caution, however, because whatever judgment we pass will be received by us as the reward. If we condemn someone, we will also be condemned by our own nature. We become harsh

and critical of our own self, wondering why and how it happened. According to all Masters, there is no other alternative, because what we sow, so shall we reap.

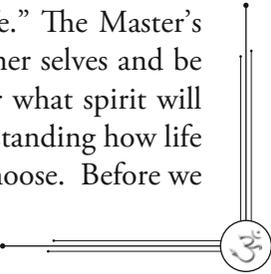
John 7:25-27 also deals with physical appearance and affirms the above discussion: “Then said some of them of Jerusalem, Is not this he, whom they seek to kill? (26) But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ? (27) Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.” In a previous chapter, we offered the metaphysical definition of “Jerusalem”, a place of peace. It is that inner peace, a gift of Spirit, that is continually threatened by the ego. It is our own Christ consciousness that is diminished or nearly destroyed by our wandering minds, through the weight of the judgments we make. This affects our soul energy and creates internal imbalance. In this quotation, at first they knew Him and whence He came, meaning that our inner self recognizes the higher mind. In the next statement, they did not, because of the influences of our outer environment and our perceptions of it. Perhaps it is that we do not truly know our selves. The symbolism of these verses tells us that we may know whence the body is, but we know not whence the soul is. We must objectively look deeper into the interactions of those that we encounter. In many ways, they are a reflection of ourselves and can be invaluable in the search for our true inner personality. In turn, by having a clearer image of ourselves, we can better evaluate those we meet, on a more equal scale. Most of the times, we do not consider the spirit of the person – only what we see. The object of the lesson is to look into the person rather than at him/her. We should look into the eyes, for they are the window to the soul, and use the eyes of our own spirit. If we are unable to do so – or dare not – it may be time to impartially review that side of ourselves that creates the insecurities and fears, not the other person’s. From the perspective of the soul mind, we only attract to us what we are, and we are able to see only the reflection of what we personally and individually shaped. We do not look at truth because we see through physical eyes only, and in most instances, this will create illusion. We do not fully realize that the truth will be made known, as we have been told. We hide from ourselves behind our physical façade while the soul records the truth. This inner record will at some point indeed be revealed to us by the soul.

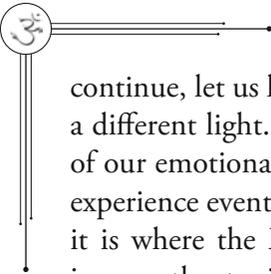
John 7:38: “He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.” The first words of this verse are possibly one of the most misunderstood concepts presented by today’s religious literalists to their congregations. This is brought on by the idea of idol worship that, today, even includes the most renowned human known as the Christ. This conditioned belief actually has the tendency to block a person from achieving his/her inner ability level of being. The statement is about believing in our own Christ consciousness and the state of mind we are to locate in the flood of thoughts with which we are continually inundated. It is not about who He was as much as it is discovering for ourselves our true nature of being. We could simply state that this is a message from the soul, for us to learn to trust it, as well as the guiding light that it could offer in all our daily activities. We are to let our inner selves flow outwardly from within, and let the glow of our awareness shine as the city on the hill. Regrettably, we do not, because we are concerned mostly with what others will think of us and how they will judge us. Are we afraid of potential rejection? Functioning in such a manner can only bind us and will not let the expressive nature of pure self come forth. We must understand that people will think whatever they choose to think, no matter what the circumstances may be. It is up to them to balance their judgments – and not us. By remaining impervious to this mental fear, we open the door to the belief in our true nature. Imagine the Master acting in such fashion! If He had, He would not have been the shining example of the person we can all be. In fact, the world could have taken a completely different turn. Again, judging holds us all in place, whether it is perpetrated by us or others. The problem is that we see things through our physical eyes rather than through the windows of the soul. If we were to follow His example and His teachings – and not His idolized image – more people would be able to duplicate the works He demonstrated two millennia ago. The Master was the path and the door, but more importantly, He was the unique bright star to follow. Unfortunately – and incorrectly – we are told that we cannot be like Him, for in the eyes of literalists, it is the work of Satan. Was He not told the very same thing? Not so, says the Master. He clearly claimed that we may do all that He did, should we choose to do so, by applying the teachings that He set in motion. If we have the faith of the mustard seed, we were told that we could do even greater things. How can we? Anyone who earnestly wants



to follow the way of the Master is the subject of derisive onslaught by others. This is why Jesus always taught us to pray or meditate in secret and tell no one. Let the people see the proof through the actions that will take the place of our words. True words cannot be judged, and those who do judge will already have their reward.

In John 8:7, Jesus said: "...He that is without sin among you, let him first cast a stone at her." There are many ways to interpret the concept of sin. The best one ever written defines sin as the separation of self from the higher principles, creating the illusion of duality or division. This is the true sin of life. In essence, it is the message that we have been attempting to deliver by emphasizing the realization of union, thereby eliminating the sin. Is it possible to sin against God? The answer is no, for nothing can affect the radiance of eternal purity. However, we can sin against one another. In this instance, the Master was telling the scribes and Pharisees: "Do not judge her!" for this preconceived ruling passed upon the woman is a sin in itself. This was His intention. We must agree that this type of behavior puts any and all of us above others, does it not? The matter of sin is something with which we deal on a regular basis, more because of what we think and because we ignore the input of our very own soul nature. In effect, it is a confirmation of the fact that we do not focus on our own being. Analyzing another's actions shifts the attention away from our own perceived weaknesses and illusions. Jesus implies that we should not place ourselves in such a position, but we do anyway, blocking ourselves from the nature of the soul. We should be honest enough to recognize that each of us has his/her own weaknesses, but again, we will generally accuse others as the reason for our own doings. Perhaps we should put it to the test. If we are without sin, let us cast the first stone! If we decide to cast the stone – or the judgment – we will have something within us that we did not have before: sin. It is best to leave the people as we find them, helping when it is needed, and allowing our own light to shine before us in grace, as mentioned in John 8:12: "...I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." The Master's advice is for us to live by the resolutions of our higher selves and be that light. Standing alone, we are nothing, save for what spirit will make of us – if we allow it. The light of life is understanding how life itself operates, how we may influence whatever we choose. Before we

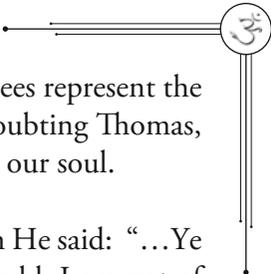




continue, let us look at the woman who was so harshly judged, but in a different light. As we have explained before, woman is the symbol of our emotional body that provides the feminine energy. When we experience events or meet people, we give it an emotional charge, and it is where the Master is really addressing His message, for we are incessantly stoning our very own emotions. We chastise ourselves with these feelings whenever things do not work out in our favor, and in this era, that can be a frequent occurrence. When it comes to love, we truly sustain this tendency of ours, as we tell ourselves that we should have known better. The point is that we should not stone our own hearts as we destroy our emotional body. We should accept and honor what we feel, for it is a part of us. It will not numb us, but it will assist us in the journey of self-discovery if we are open to it. Stoning will accomplish nothing other than erect a wall of numbness.

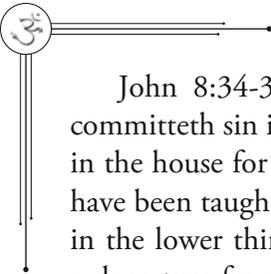
In John 8:13-18, the Master continues His lesson by strongly emphasizing the verification of the Self. His comments confirm that our two natures are one in reality, and such union creates the full human. We were told: "...Knock, and it shall be opened unto you" [4]. If we were to lift ourselves toward spirit – or our soul, where spirit resides – we would understand that those two natures can indeed become one, when offered for the higher purposes. The verses read as follows: "The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. (14) Jesus answered and said unto them, Though I bear record of myself, yet my record is true; for I know whence I came, and whither I do; but ye cannot tell whence I come, and whither I go. (15) Ye judge after the flesh; I judge no man. (16) And yet if I judge, my judgment is true; for I am not alone, but I and the Father that sent me. (17) It is also written in your law, that the testimony of two men is true. (18) I am one that bear witness of myself, and the Father that sent me beareth witness of me." Metaphysically, the testimony of two men illustrates the soul and the physical nature working in union with each other, or the higher and the lower merged as one. As we have mentioned before, we are quite aware of our body. When we make the effort and successfully find and accept the existence of our soul, we can attain the "I and my Father are one" that the Master virtually embodied. When properly managed, it will produce a knowing and/or cognitive thinking within each of us

[4] Matthew 7:7.



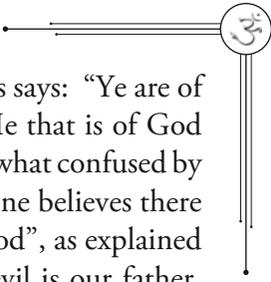
through the acceptance of self. Of course, the Pharisees represent the analytical mind and they exemplify the image of a doubting Thomas, something that we all bear within us as we search for our soul.

Jesus carries this a little further in John 8:23 when He said: "...Ye are from beneath; I am from above: ye are of this world; I am not of this world." We have been taught that these words apply only to the Master, through the conditioning carried out by those who are predominantly scriptural literalists. This is not exactly the truth of the matter. If we were to allow ourselves to follow His path, we could all enjoy the same privilege. The metaphor is more about the soul talking to us – or the Christ mind – and it is not of this world. It is not physical and never has been. The body – being the "beneath" – is only this world's temporary habitat for the soul. This is why the body is referred as the "temple". John 8:24 tells us that we must believe the soul is an integral part of us. Unfortunately, we have a strong propensity to be overly concerned over our physical aspect. This attitude generates not only a sense of separation from spirit, but also the idea of sin. On the other hand, the soul will assist us every day, making our lives easier and helping us work with each other. John 8:29 is linked to this very subject: "And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him." This verse implies that our spirit or higher self is responsible for our lives. We see this redundantly stated in the biblical texts. No matter what we do, it is always with us in its simplicity, and all that we need to do is to acknowledge this higher energy. It springs us into life and feeds our spiritual well. If we listen to it, we may only do what pleases it, as it guides us through all the circumstances of our lives. If we were to seriously and impartially look around, we would know that we do not pay much attention – if any – to where the spirit could lead us, for it is like the wind. We do not know whence it comes nor where it journeys. It is an inner feeling, a sense in knowing that it is always within us and becomes our guiding energy. It is a voice to which we do not listen. If we did, we would all be in service to each other. In reality, we already are, but we place profit first. We selfishly think in terms of what can be made off anyone or anything, in a "what is in it for me" mindset. Whatever happened to the gift of giving without expecting anything in return?



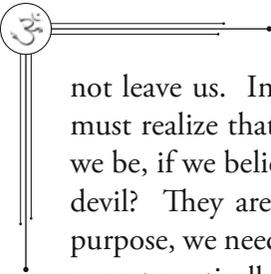
John 8:34-35: “...Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. (35) And the servant abideth not in the house for ever: but the Son abideth ever.” Sin is not what we have been taught it is. It is merely erroneous thinking, and believing in the lower things of life. As Charles Fillmore explains it: “Sin is a departure from the law of our being.” An example might be idol worship. It is an extension of our longing for things outside of the self, rather than the inside. We have become too dependent on this material gratification. This is the sin we all perpetrate. We let the external world own us as we become a slave to it, and it is through this that we sin. It is something that cannot last in our lives. The Master’s reference to the “Son” is to the higher self that is as permanent as God Itself. If our mind and thoughts were at that level, it would set us free from all burdens and give us a life easier than ever before. The discourse continues in John 8:38: “I speak that which I have seen with my Father: and ye do that which ye have seen with your father.” As Christ consciousness, the Master told His audience, tactfully if not abstractly, that His teachings and deeds derived from His constant union and communication with the Creative Principle. He also implied that we, even during our metamorphic stage on this earth, had the capabilities to accomplish the very same thing, were we to discover and accept the gentle power of the soul. He reminded the scribes and Pharisees that their words and deeds stemmed from the raising they received from their earthly fathers, thus remaining on a material plane rather than a spiritual one. This truth, in itself, is one of the factors that lead to sin, and the Master’s words are meant for us to recognize the danger generated by the fathers passing these very same sins to their progeny. In this verse, Jesus is advising us directly to listen to our own soul nature, and He implies that each of us may do what He does. The reference to “my Father” and “your father” is to illustrate the fact that we are all alike within, and it is an elemental aspect belonging to each of us. It is the unique nature of self that no one else may have. The Master suggests that we are already like Him, were we to use our intuitive side and allow it to guide us. This emphasizes the importance of soul communication.

John 8:44-47 brings us back to the interesting concept of higher energy or even a higher intelligence to which the Master consistently refers as the Father, or the guiding energy behind physical form –



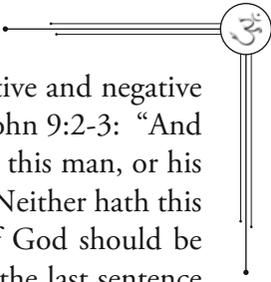
logically regarded as the children. In John 8:44, Jesus says: “Ye are of your father the devil...” In John 8:47, we find: “He that is of God heareth God’s words...” Most people would be somewhat confused by these seemingly conflicting statements, especially if one believes there is no such thing as the devil. Are we not to be “of God”, as explained in Genesis? We are told metaphorically that the devil is our father. How can that be? This is directed toward those who believe in the power of ego rather than the influence of higher spirit. We know the devil as “Satan”, and in Sanskrit, the word Satan is described as “ego”. It is simply this that leads us down the material path of temptation. We are pulled by the physical world and our own sense system, and that in itself can be considered the devil – nothing less. Perhaps we should ask ourselves: why would God create Its own enemy, when It is a compassionate and loving energy source? It would not. The early churches created this out of the doctrines presented by the Ebionites who believed in a Great God and a lesser god – by whatever name. Those who gave credence to this had already gone against the teaching of the Master by dividing their own house. We could even go so far as to say that material reality is the devil, if it is not controlled or influenced by higher principles. Without the guidance, it operates only in the lower energy centers, while totally ignoring the soul that is also inside the same temple. It is sad to say it is how most of us have lived!

Those that are of God focus on the beauty and love of life and incorporate it in their daily routines. By so doing, it will generally negate most temptations. They do not seek to control or own more than they can use for themselves. For those with an opposite appetite, they already have their reward and will normally seek more, since they vibrate at a lower rate while cutting off the higher harmonics. If we worship the physical only, we will receive the appropriate reward, along with the associated deviations that will occur in the mind, the frustrations, the angers, and all the insecurities that the sense system may instill in the dark side of ego. When we pass on, the problems generated by the body will be left behind, and that is a relief in itself. Physically, we come into this world with nothing, and we leave it in the same manner. We come in as a Divine being, but we leave with the burdens of materiality and the dross that it brought upon us. We leave this earth, but what we did during our sojourn does



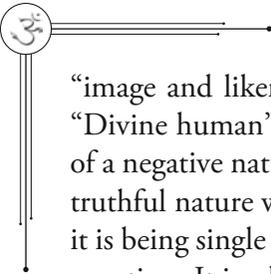
not leave us. In conjunction with the above biblical statements, we must realize that the Christ advised us to be single in purpose. Can we be, if we believe in another aspect of duality, such as God and the devil? They are obviously two opposite forces, and to be single in purpose, we need to believe in one or the other. If we believe in both, we automatically split our thinking, and we will feel the effects of this division. It appears that our general western lifestyle, over time, has made this division a part of our lives, while the Master told us two thousand years ago that it did not have to be. Again, it is a matter of individual choice, but in John 8:51, Jesus did make a suggestion we should follow: “Verily, verily, I say unto you, If a man keep my saying, he shall never see death.” It is distinctly a call to be single in purpose for our own peace of mind and spiritual development. To believe in the two opposites we mentioned above can only create aging, illness and struggle. We are encouraged to hear and heed the words of the higher nature, our soul, not just physical tempting demands. When we are successful in this endeavor, we will never see death as portrayed by contemporary myths. The Master repeats this quite often, yet we do not hear his advice. If we do, we do not live it. The consequential aspect of His teachings is to walk the path and not merely think it, for in this realm, we may do and think what we choose. This is why living the Master’s words is the most important attribute. He did state that He was the way, and this means the path we are meant to walk.

We have already made mention of the word “karma”, to the extent that it will lead us to the concept of reincarnation. Karma is the very ancient and natural law of return actions, and what has been defined as Newton’s third law of motion. Considering the current state of our world, it would be beneficial to all of us if we were to seriously ponder upon the reality of the above and the words found in the quote below. We should not put it off for another day... Let us imagine we committed an unjust act that harms another. The law of return action will come as surely as the night will arrive to replace the day. The same is true when we celebrate life while helping and uplifting people. The return action will be just as prompt and sure. The first will have a negative affect on the perpetrator, and the other will bring a positive note. We reap what we sow! There is no way around it, no matter what we do. According to the Master, the best is to live in an idyllic sense and joyfully receive the rewards of loving actions.



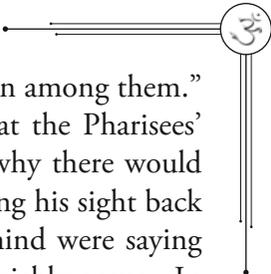
Spirit will assure that we accomplish this task. Positive and negative cycles will repeat themselves until we do just that. John 9:2-3: “And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? (3) Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.” The “works” mentioned in the last sentence are those that we must all endure, and they encompass every single act and action combined with the thoughts that created them, powered by our emotions. It is what we have earned in life as the spirit/soul deems. We can compare it to spiritual accounting conceived to balance out our lives. Karmic law would suggest that we do this while we are still on earth. The question from the disciples stemmed from one of the Master’s inner teachings on this very same subject. They wanted to know what could have been done to deserve the removal of one’s sight. The Creator knew, and it was only a matter of balance. That is the truth, for nothing is above the law.

Jesus’ answer was meant for us to understand this aspect of karma. He was advising us to not rest our own fate upon the Creator, or blame It for what we do. The Creator does not plant the seed of our own personal actions. We do this ourselves while mostly ignoring the higher principles. We are told that such situations are of the spirit, so that a person would recognize the value of the higher nature of the Self, by whatever method karmic principles would bring it to light. It is also conceived for us to remember what has been ignored in the last life and must now be balanced within the years of our present life. When we are born, it is with all of us a rectification of past words and deeds. Naturally, it all depends on what we did during the last incarnation, about which we will have little if any conscious memory. Thus, it is simply a settlement of the spiritual debt that we have with God/soul. There is no way out of this, and we must go through the process, whether conscious or not, as a moment of negativity can induce days of healing within us. The old adage: “Why me, Lord?” is a question that only we can answer. It is soul evolution rather than punishment. It is fulfillment of the higher principles, and if we were to pay attention, we would understand the circumstances of our present life and the concept of balance. A previous life of negativity will produce a new life of refinement or the opportunity to elevate our energy stream. We perfect it until we truly become the



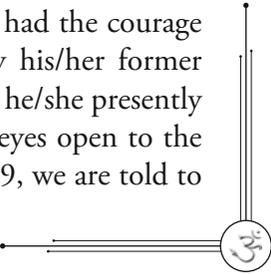
“image and likeness”, and that basically implies living the bliss of a “Divine human”. We may prevent this or slow the process by being of a negative nature. We may also enhance it by being of a positive or truthful nature within all the moments that we have. In this fashion, it is being single in purpose in all that we do. Life is far from being all negative. It is a blessing for us to enjoy and from which to learn. We are here to accept – rather than expect – the experience of happiness in the physical world, and happiness is a simple choice. In John 9:7, the Master told the blind man to wash himself in the pool of Siloam. This particular place has been mentioned in other parts of the Bible. We will find it in Luke 13:4 and John 9:7 and 9:11. In the Old Testament, we find it in Isaiah 8:6 as Shiloah and in Nehemiah 3:15 as Siloah. The Metaphysical Bible Dictionary defines Siloam as: “One sent, sending forth, or putting away. ‘Go, wash in the pool of Siloam’ means to deny away the false idea. We are to deny the universal race belief in the reality and power of matter, and to affirm the spirituality of all substance.” Regardless of our background, we are one people and one mind.

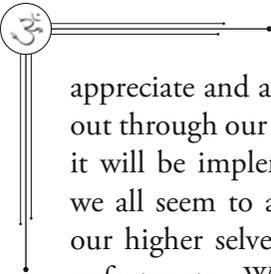
In John 9:8-9, we see that the man who had regained his sight actually had brought forth his true nature. He had changed so much that no one could believe or recognize him or his personality. Prior to his shift, he had been known as a beggar, and now he was not. The metaphor represents the power of the bright light of spiritual truth shining within the human, and as higher principles enter, they begin to alter the individual concerned, guiding him/her in appropriate directions. It is an experience in freedom. The subject of our memory pattern is also included in this story. We always tend to operate on the idea of “what was”, as opposed to “what is”. Change or shift is the only constant, and it is as true in our specie as it is in a flowing stream. It is unending, and others have a tendency to remember us as we were, thus rejecting the subtle – or not so subtle – changes in our individuality. Once again, it reminds us that we should not judge a book by its cover. With this mindset, we operate in what was, as opposed to what simply is, and we cannot see the path to higher consciousness. In John 9:16, those who witnessed the change in the blind man are either believers or incredulous: “Therefore said some of the Pharisees, This man is not of God [referring to Jesus], because he keepeth not the Sabbath day. Others said, How can a man that



is a sinner do such miracles? And there was a division among them.” Much is said in these few words. Let us recall that the Pharisees’ thinking is based in human logic, and we can see why there would be division. With such mentality, a blind man getting his sight back would indeed defy logic, yet those with a higher mind were saying that it was possible. Of course, division would invariably ensue. In John 9:14, we find the subject of this controversy saying: “He opened my eyes”. This was not just a physical realization. The sudden gain of a higher mind and perceptions would receive the same exclamation. It would shift the person to a higher understanding when seeing the beauty of life. Blind, he was unable and unwilling to proclaim it, but the new physical and inner view changed all that. The point of this particular lesson is to insure that we stay with the higher principles, while being aware that a division may occur between the higher and lower energies. The object of the lesson is to avoid this division and fully appreciate the beauty and joy of life.

In John 9:32-34, we find that blindness can strike us in more than a physical way: “Since the world began was it not heard that any man opened the eyes of one that was born blind. (33) If this man were not of God, he could do nothing. (34) They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us?...” This altercation between the man who regained his sight and the Jews is an excellent example of the karmic nature of self, and just how we may become locked in any kind of precept, even if it is in error. When our mind and emotions are submerged in a specific credence, any new belief is quite difficult to absorb, and it will prevent or delay the possibility of change or shift. Our thinking process will doubt – and even reject – any attempt to guide it in a different direction, even if we witness a deed or action that reveals the inaccuracy of our ideology. As knowledge expands, some of us will begin teaching others, but very few will believe our words, because the general mindset will not allow other people to change. We hold them in place, bind them to what they were and then rebuke them for what they have become. As an example, let us take the case of an alcoholic who had the courage to stop drinking. Most of us will remember only his/her former condition. We will not allow that person to be what he/she presently is. Understanding removes our blindness, and our eyes open to the higher meaning. In the first three verses of Chapter 9, we are told to





appreciate and accept the work of the spirit, so karma will be carried out through our higher selves in this lifetime. If we follow this advice, it will be implemented by our lower centers. Invariably, however, we all seem to avoid this, because it is too difficult for us to allow our higher selves to remove the ego from our circumstances. It is unfortunate. We must gather the courage to overcome this obstacle and others, and once it is done, the path is smoother and our journey becomes easier, for we have escaped from the dense forest of the mind. We may do the work of self, in union with the spirit, because we have merged body and soul.

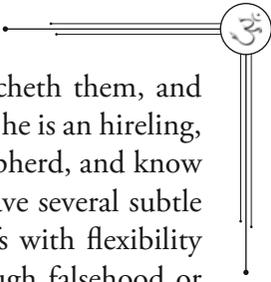
John 9:39 is an interesting allegory with deep metaphysical resonance: "...For judgment I am come into this world, that they which see not might see, and that they which see might be made blind." It is a wonderful metaphor related to soul consciousness. The Master embodies the same higher ideal that is attainable by all of us and can be used by those who have reached the intended "image and likeness". That is the reason for His first statement, on the subject of judgment. In Matthew, we may have been advised not to judge, but if we were to use the higher mind, we would see life as a thing of beauty, and we would be able to sense and breathe truth. There are times when judgment and truth are one and the same. It all depends on what we see and how we see it. If we decide to function only with our physical eyes and our lower thought form, it is best we stay away from judging, for, at that point, we are afflicted with a type of blindness. If we use the higher thought form, truth is all that will be before us at all times. The Master tells us that if we heed His teaching, we will be able to see the wonders of life by not merely looking at them, but looking into them for what they truly are. That is the sign of a wide-awake consciousness. Another aspect of people going blind is the gradual indoctrination offered by education – religious or otherwise – and presented by teachers motivated by control and power. This results in the students and their mentors not being able to see the truth. How can they, especially if they operate from the concept of "I am right, and you are wrong"? Those who function from the egocentric mindset can only deepen and prolong their blindness. As you may have gathered, we are not necessarily talking about losing our sight, but rather having our mind and emotions stumbling into a dark abyss after being blinded by the light of our ego. The latter is all ours, and it is not of the higher nature.

We find more revealing metaphors in John 10:1-4: “Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. (2) But he that entereth in by the door is the shepherd of the sheep. (3) To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. (4) And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.” The door mentioned by the Master is the entrance to our inner mind. This very personal attribute is also pointed out in Matthew, when we were advised to retreat into our inner chamber to pray, a place where we can examine our own thinking, whether positive or negative. We must enter directly, with a non-judgmental, objective attitude, accepting what our thoughts will reveal about us. If we attempt to ignore or deny the given facts, we may very well have been robbed by a thief known as the ego – our personal Satan. We can presume that, in this case, the latter has become the shepherd of our thoughts. That is when we must listen more carefully and take subsequent remedial steps. It is especially true if we are on a journey to the higher mind, seeking the knowledge of self. Once we initiate corrective action, we become the shepherd of the thoughts, mind and emotions that lead to the soul, the Divine side of being. They will respond to us and be the guiding light on our inward journey. We may focus upon or own our thinking and types of thought, to improve and funnel them toward a more positive nature of being, but we may only do this within the strict parameters of inner Truth. Conversely, if we have negative type thinking and we wish to change, we simply herd it away from ourselves or release it to the world – but not necessarily by forcing it. One does not have to play host to an unwelcome guest, perhaps a thief that intrudes in the mind and heart, with a negative voice or one that generates an inner division. Even easy things must convoke an appropriate measure of efforts. The Master asked us to follow Him, but He never said that it would be without burdens. The task will be opened to us if we merely work with it. It is our mind, and we may command it to do whatever we want it to do, rather than sheepishly doing its will – one created by the influence of our ego. We must not sneak through that door, but rather enter in a straightforward manner, seeking the truth of Self. We must accomplish this ourselves, without outside interference, for no one can do it for us. Someone else’s input can easily dim the

light of truth, obscuring the search for our real Self. The last verse reminds us of the Ark of Covenant, always traveling before us in its role as protective spiritual leader. To have spirit in front will require much preparation on our part, the same preparation we find in the parable of the ten virgins. At that point, we may become inwardly clear, reducing the temptations of the outside world. We will lead our thoughts as the sheep would follow the good shepherd. Conclusively, if we are on a journey of understanding, we cannot avoid this inner task

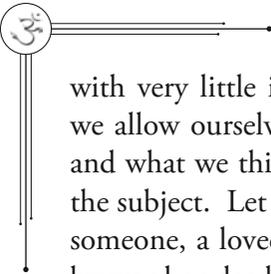
In John 10:9, the Master expands the above concept to greater detail: “I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.” There is a strong connection between this verse and what He suggested in John 14:12: “...the works that I do shall he [humankind] do also.” Based on these statements, we can be assured that the door is within us. It is only a matter of finding it. The analogy of the “door” may be confusing to some, but it clearly symbolizes the living Christ consciousness achieved by the Master. We are told that we can attain the same level of awareness if we use the door through which He gained entrance into the higher realm – being in this world but not of it. Did He not tell us that if we worked to save our life, we would lose it, but if we gave it, we would save it? Entering the sanctity of our inner temple through that very door, and living by the principles we find therein would indeed save our lives, and that is what He intended for us to realize. He is suggesting that we strive for the higher and lose the old material side of living. If we choose not to, we will retain the very same everyday struggles and lose that life anyway. We always come back to the subject of choice. We all possess the Christ nature, and if we choose a better future, an opportunity to see the world through the eyes of a soul born anew, we must let it flow forth freely. We must not fear the “door” that can be opened at any time, and once we enter, it will not only assist us in the spiritual realm, but the physical as well. We will then discover the beauty and peace of the pastures mentioned above as a symbol of happiness and fulfillment.

John 10:11-14: “I am the good shepherd: the good shepherd giveth his life for the sheep. (12) But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming,



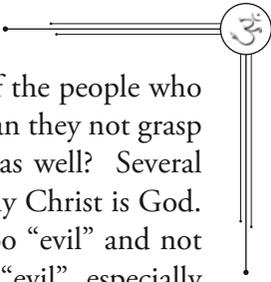
and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. (13) The hireling fleeth, because he is an hireling, and careth not for the sheep. (14) I am the good shepherd, and know my sheep, and am known of mine.” These verses have several subtle meanings. One is that we should shield our beliefs with flexibility from those who are bound to challenge them through falsehood or ego, for one reason or another. The wording also indicates the ability we have to control our mind by focusing on the higher attributes of life. We must be the shepherds of our thoughts and herd them gently toward the positive aspects of our lives. Since we have been created as individual, free thinkers, we must not allow others to do it for us. In many instances, unfortunately, it is not the case. More people control or influence how we think than most are willing to acknowledge. The Master is guiding us to the humble side of emotion and thought, away from the aggressive nature we all demonstrate to force our way into and through life. If we pay heed to His metaphysical lesson, we should realize that we are the sole owner of our body and soul. They do not belong to anyone else. As such, we are being told to be responsible for what we do, because if we are not, we may lose all that we have. By giving in to the influences of our outer world – the hireling – we will no longer have control over our thinking process. We will sail through the stormy sea of material life like a ship without a rudder. Under these circumstances, we normally do get out of control to such an extent that it impacts us physically, and that leads to poor health... If we live up to who we are, we find the inner truth of our being and can only experience soul enrichment. No one may take it from us. We become the true owner of our being and no one can scatter it – not even our ego. In essence, it is the cornerstone of our life, but not until we discover, accept and apply the higher nature within us, giving us the power to sustain a life filled with true purpose. Through the caring control of our minds, we no longer stumble blindly through life. We can find peace and happiness not just for ourselves, but in the service of others.

On the surface, many of us may have an issue with the idea that someone else besides ourselves is pulling the strings. Few of us can face the notion that we are not truly in control of our lives and that outer influences are. Consider the facts. We are indoctrinated and led by our governments, our religions and our educational systems,



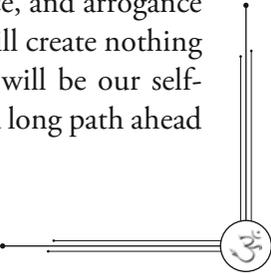
with very little independent higher thought involved. Most of all, we allow ourselves to be influenced by other people in how we feel and what we think of ourselves. Let us look at a simple example on the subject. Let us suppose that we are in a perfectly good mood and someone, a loved one or even a stranger, comes along and upsets us by word or deed. In that moment, who controls how we are feeling? Is it us? Is it the other party? Sad to say, but we have simply hired ourselves out when the wolf showed up, because it now controls us in that particular moment. If we hold on to this state of mind, it may control us for days, months, or in some cases, for years and even a lifetime. We follow along and accept blindly when it comes to what organizations tell us, even if the subject is not in everyone's interest. We have become automatons in most things that we do. We do not think or feel independently, even if we think we do. The Master's message is so simple that it is beautiful. It is the concept of knowing who we are and what we feel in any given moment. He is telling us to be aware of whom or what is influencing us and why we are being influenced. By so doing, we would not hire ourselves out to external ideologies and remain employed by our own soul, thus gaining more love and enjoyment in our lives. It is indeed simple, and it is the precept by which all monks learn to live, bathing in the realm of constant beauty and reverence of life.

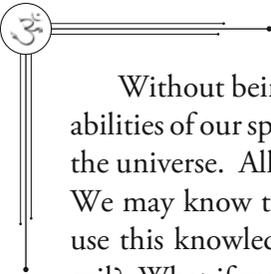
In Genesis 3:5, we read: "...and ye shall be as gods, knowing good and evil." In John 10:34, Jesus said: "...Is it not written in your law, I said, Ye are gods?" The very same statement is made in Psalms 82:6: "...Ye are gods." Is the Master saying that, biblically, it is written that we are gods? In the Bible, a book of metaphysical and philosophical truth, we cannot deny that God stated this, and in turn, the Master clearly confirmed His Father's words to remind us of the fact. It is for us to question and balance, or is life a gift during which we should realize and accept this? The answer is: yes! How many other ways are there to confirm that we are in God's image and likeness? If this is so, Jesus' statement is correct indeed, but for whatever reason, we still do not comprehend who we are in reality. We missed the point. We are taught that to consider ourselves as such is a grave misconception, yet the Master Himself recognizes the fact. Some churches even judge it to be a sacrilegious "mortal" sin worthy of damnation. Who is telling the truth? Jesus expressed in many



ways that we are just as He is. Since the majority of the people who read the Bible indisputably accept its content, why can they not grasp the meaning of the above quotes and accept them as well? Several religions tell us that we cannot be “as gods”, and only Christ is God. They base their doctrine on the belief that we are too “evil” and not worthy. Of course, we have shown that we can be “evil”, especially since we developed the concept. The root is human – not divine. We have been given the freedom to live however we choose, and with that freedom, we have created ourselves and our lives. We have that power, and we have not used it wisely.

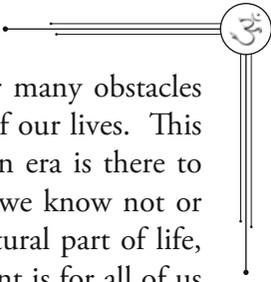
The question is: why are we not able to accomplish or carry on the Master’s deeds? To be realistic and somewhat blunt about it, we would probably kill each other in the process, because of our propensity for control and power, and all the conflicting ideologies we have created. The use of this power would be torn between the old beliefs and the potentials of the moment. It swings both ways and many minds would cunningly calculate how much wealth could be amassed, forgetting the spiritual impact it could have. We must recognize that we are more concerned about our physical needs along with those of our minds, thoughts and emotions. The bodies are gratified. The rest is not. As a result, we live in division and confusion. We could compare the above potential situation to assigning an irresponsible teenager as director of the nation’s nuclear arsenal... Would we be able to trust his/her plans? In reality, the dormant power within each of us comes from the ability to love, even in the face of adversity – as the Master told us. We fall short of that quality and usually tend to display anger instead. Nothing else can exist in a place occupied by love, for it chases its opponents into darkness. We are to be humble and tolerant in our nature, thereby allowing others to be who they are. We are not to interfere and condemn them for what they do. Who are we to do so? Do we possess the spiritual strength to be as Jesus? It is rather safe to say that we are not without sin, therefore we should not cast the first stone, unless it is in arrogance, and arrogance will never release the essence of love to another. It will create nothing but selfish, lonely, illusionary superiority, and that will be our self-generated reward – not from the spirit. We do have a long path ahead of us... It need not be!





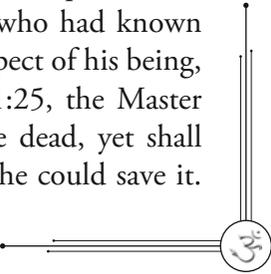
Without being pretentious, what else in this world has the creative abilities of our specie? Besides us, everything else simply lives in trust of the universe. All is in a natural state of harmony – except for humans. We may know the difference between good and evil, but how do we use this knowledge? What if the world is not truly about good and evil? What if we were to view life simply as it is and make no issue of it. We do have this ability and the choice to apply it. Philosophically speaking, if there were no humans, would there be the need for a universe to provide them experience? If there were no humans, would there be a God? The answers are simple, since all three factors are ultimately connected. There would be only darkness, for there would be no creation. Having been intended to be in Its image and likeness, we can only create and are not able to “uncreate”. This gift is possible through the two original masculine and feminine powers, polarized by who we are. This “who” makes up for the “what”. Are we not the ones that attracted it to us for our experience? Thus, we are in essence Gods in the flesh, and that is what we were meant to be, no matter what path we choose to travel. We are meant to live in the Divine dynamics of the body – the temple of life – and to share our emotions of love – the electrical powerhouse. We can wield our minds with the power of the universe – the magnetic force of being. We can celebrate the soul, to live and appreciate all life, simply for its right to be present and to live freely within us, giving us the created gravitational force upon which to draw. Those are gifts to be shared with one another, to collectively bring love and peace to the world.

Let us continue the journey of the soul with John 11:9-10. These verses are a remedial lesson about our energetic body and how we can use it or ignore it: “Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. (10) But if a man walk in the night, he stumbleth, because there is no light in him.” If we read this in the literal sense of the words, the Master tells us that our days are divided into hours of light and hours of darkness. We know that He conveys His lessons in the form of parables, in order to develop our thinking process. In this particular statement, He refers to understanding, knowledge and wisdom, implying that the choice of light and/or darkness is within us. Light and knowledge are spiritual partners, and if we walk in their warm glow, we will never stumble. However, if we proceed without



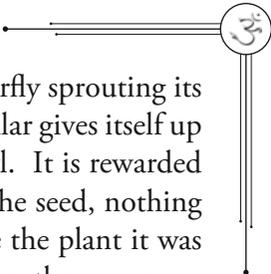
the knowledge, we will more than likely encounter many obstacles that will impair the peaceful and gratifying course of our lives. This stumbling that occurs too frequently in our modern era is there to assist us in gaining comprehension in matters that we know not or have ignored for too long. It is an ever-present natural part of life, and it is again a choice that we must make. Its intent is for all of us to eventually walk in the light, to learn about and aspire to the higher inner self. Under these auspices, there will be no more stumbling. We will have the knowledge and be able to see events clearly. “There is no light in him” is a metaphorical expression depicting a person who does not accept the existence of spirit or a higher self, a person walking in empty, solitary darkness. It is no wonder that Jesus advises us not to travel a path devoid of light and filled by the shadows of doubts and struggles. The roads of good and evil are separate but ever-present. It is up to us to avoid stumbling onto the wrong one.

In the Book of John, several unrelated stories fall within the spiritual nature of its author. For instance, the Lazarus account has been recounted in several ways through the different Gospels. Each version takes the form of varied symbols. So have many other stories. It is done in such a way because the Master wants to emphasize specific aspects of life and how to work with them. In John 11:1-45, we have another narrative wherein Lazarus is reported dead and the Master brings him back into the light. In the other Gospels, Lazarus had sores and/or a variety of illnesses, giving us the impression that he must have been a confused man. This is not the case. He was the example of that which we should not do to ourselves. Given a period of time, it would stand to reason that, in the Book of John, he had died and lay four days in the tomb. At this point, may we remind the reader that each Gospel portrays a different aspect of life. Each of these facets would have a variety of impacts on us, commensurate with our individual personalities. This may explain the variances concerning Lazarus. Yet, Jesus stated in John 11:11: “...Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.” In this, we see the wisdom and compassion of the Christ, who had known that His friend had turned himself to the spiritual aspect of his being, and he was ready to begin a new life. In John 11:25, the Master said: “...He that believeth in me, though he were dead, yet shall he live.” Allegorically, Lazarus gave his life so that he could save it.



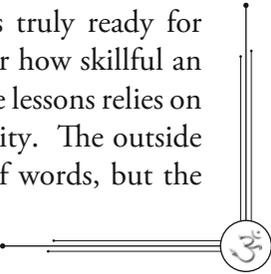
From the human perspective, he accepted the shift of his being while persevering with the faith of the mustard seed. He shrugged away and lost his old self so that he could find himself in the true reality of a higher Divine being. He had gone through the struggle of renouncing material importance – or dross – and replaced it with the blessings of the higher principles, thus saving his life.

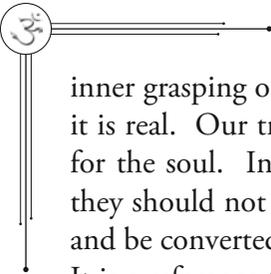
In John 12:3-5, Judas Iscariot is mentioned as the one complaining that Mary was being wasteful with oil and perfume, when these items could have been sold. In other parts of the Bible, it is reported that the Pharisees made these remarks. According to John, we can now put a name on the perpetrator. It is recognizing the greed in a particular individual and defining the lower trait of the human. However, in all honesty, we cannot deny that there is a little greed in all of us; neither can we deny that such characteristic stems from the ego. A little further, in John 12:19, we find more of John's philosophy in relating the Master's entrance in Jerusalem, after He had raised Lazarus back to life: "The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? Behold, the world is gone after him." We are being told that the many Pharisees found then and in our modern society are using the material aspect to manifest the physical. They have this in reverse, for it is always the higher center that does the creating, even if it is a material thing. The metaphor simply portrays the ego telling the physical aspect that it is losing the struggle with the higher or soul nature. As we all know, producing the physical willingness for a project is difficult at times, but if we used the spiritual nature, it would become easier to achieve the material end result. If we allowed it, it would come from within us, and greed, as shown by Judas Iscariot – and other stumbling blocks – is nothing more than our ignorance in how we conduct life. This occurs in our present reality because we operate with only half of ourselves, by not recognizing our inner true nature and its balancing effect. In John 12:24, the Master presents another metaphysical reference to the story of Lazarus: "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." This allegory is another way to say that we must be willing to give up our material lives in order to bear the fruits of spiritual enlightenment. It is the key that will open the door to the soul. We must retract within, much as a caterpillar enters its chrysalis



stage before transforming into a most beautiful butterfly sprouting its radiant wings and lifting itself above life. The caterpillar gives itself up to nature's request so that it can fly rather than crawl. It is rewarded by metamorphosing into a thing of beauty. As for the seed, nothing will come of it if it does not die. It will not become the plant it was intended to be. In both a spiritual and physical sense, the very same principles apply to humankind. Jesus tells us further on that each of us will have his/her hour, when it is time to declare our belief. This is our purpose for life.

John 12:35-36: "Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. (36) While ye have light, believe in the light, that ye may be the children of light." In these touching words, the Master is indeed the light. It is also a veiled prediction of His impending ordeal. The spiritual light or the Christed mind to which He refers is in all of us, and all it needs is a spark. Its bright glow allows us to realize that what we think as impossible is not. With our current general mentality, we view it only through a limited mind. With this light, we have no limitations. To see into infinity, we must first open our eyes, and the Creator has given us this ability. We can be what the Master was, but we must let ourselves be submerged in that light, as He demonstrated so perfectly. We will understand the immensity of our universe by simply surrendering and letting spirit illumine the path before us. We will not walk in the darkness of spiritual ignorance, unless we choose to do so – at our own risk. This is our legacy and the road leading to our destination, for He was and is the way of knowledge, instead of an inanimate idol to be worshipped – as we are doing. We must learn to absorb His teachings within us rather than externalize the conditioning received through scriptural literalists. There is an old earthly adage that states: when the student is ready, the teacher will come. Metaphysically, it has a different meaning. In the spiritual world, we should not seek an outside teacher, but the one who has always been present within us. When the body is truly ready for the lessons, the soul will do the teaching. No matter how skillful an external teacher may be, the full comprehension of the lessons relies on the person's mental and emotional ability and capacity. The outside teaching will fade away because it is just a matter of words, but the



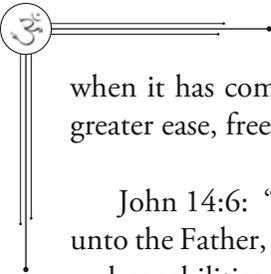


inner grasping of the concept will become part of our knowledge, for it is real. Our true self resides within a body that is simply a vehicle for the soul. In John 12:40, it is reported that Isaiah said: "...that they should not see with their eyes, nor understand with their heart, and be converted..." It only confirms what has been discussed above. It is a reference to the sixth sense that is within all of us, and it is the only true way to identify God in life, as a reality. God is not a physical body. It is all things, seen and unseen.

For those who are familiar with the Bible, their perception has to be that love is the greatest key to life. It is spelled out in all four Gospels. This love is not restricted to the immediate family circle and close friends. It goes beyond that, to the entire human race, encompassing the true equality of emotional energy. John 13:34-35: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. (35) By this shall all men know that ye are my disciples, if ye have love one to another." These beautiful, simple words encapsulate the contents of the New Testament and complement the commandments found in Exodus 20:1-17. Even though love is an inherent quality of the human specie, it is rare for any of us to project it completely and unconditionally, the same as it is difficult for us to strictly adhere to the letter and intent of the Ten Commandments. We are entirely too consumed by the external nature, as seen through our physical eyes. We judge the words and actions of others by what we think, not by what we feel. Thus, we use only half of the energy that is available to us. These actions intermingle with our memories, and we merely see the repetitions of things past that now block the real action we face in the present moment. As a result, the current deed is obstructed from our reality as we mentally peer over our shoulder into the past. It confirms that we see only what we think we see. When it comes to love, it is actually very easy to do, but only if we do not use it as a weapon or let the clouds of the past impair our inner vision. Love is not something that can be casually given and taken away as a matter of revenge or punishment. This beautiful gift was not made available to us to be used as a tool for control, retaliation or even ransom. If we love for egoistic purposes, we must overcome this trait, release past experiences and allow ourselves to let it flow genuinely in the present. The Master is suggesting a higher and deeper form of love, as opposed to our

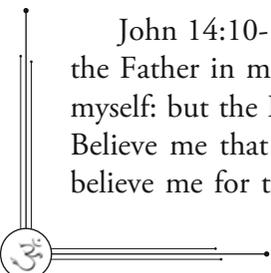
selfish, contemporary physical definition of it. If we look around us, we will recognize that our knowledge of love is insignificant or incomplete. It may be superficially existent, but we are more apt to use lust, hate and greed – and they certainly have not solved anything. On an individual or collective basis, it is apparent that our physical nature is beginning to fail, and the proof is overwhelming. On a massive scale, it has to affect the vibrations of universal consciousness, and deductively, it must affect each of us. The present global situation is a stunning result of it. Would it not make more sense to love our neighbors rather than fight them? Frankly, why do we fight? Genuine love should not be and is not a factor in this behavior. If it is, it stems from a total ignorance of its true definition. Why can we not learn, accept and apply the positive qualities of love rather than nurturing the negative aspects of our physical nature? We will continue the Master's dissertation on the subject in John 15:10-13.

John 14:2-3: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. (3) And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Charles Fillmore metaphysically defines the "mansions" as "degrees of realization of the Truth of Being". In the English lexicon, it describes a "large, stately house". They come in different styles, as we do, symbolizing the many levels of existence and spiritual development stages. The mansions are for those who have grown above the physical realm. It could almost be considered a reward at the end of the road to awareness. As a consolation, however, we still live within a great house: the temple of life. The latter is a refuge until we have fully realized a higher way in the conduct of our personal lives. Our experiences help us to understand the other levels of being, until we reach the status of the spiritual human that we were originally intended to be: a living Avatar or a God in the flesh. This occurs through the higher knowledge of Truth only, and not through ignorance or denial of it – a condition that we seem to prefer. We are to attain the Christ consciousness for ourselves, as He did. He told us that we could reach that goal, and He confirms it when He says: "...that where I am, there ye may be also..." That is the substance of the message. Once we have arrived at this divine plateau, we are in union, and again spirit goes before us to prepare the way for "I and my Father are one". It will let us know

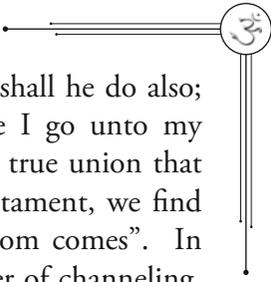


when it has come in union with us, and we may journey forth with greater ease, free of struggles and burdens.

John 14:6: “I am the way, the truth, and the life: no man cometh unto the Father, but by me.” The Master is implying that His qualities and capabilities are in all of us. When we persevere and attain this same state of being, we can understand and accept the wisdom of the Creative Principle. In essence, He is suggesting a merger with the higher levels, including the awakened intuitive nature found within them. In the physical sense, we are not able to approach the Spirit. We may do it only through the Christ consciousness or higher realm of thought. Many will have difficulties absorbing such lesson, but each of us can achieve it by knowing ourselves and how we think and operate. The key words are: “Know thyself”. Most of us will claim that we do, but it is primarily on a physical level. Do we really know who we are, deep within? Have we had the courage to unravel the secrets of our soul? We do this by meditation – looking within – until we turn our thoughts into a living prayer as our intention. It becomes reverence of self, in union with the spirit within us – and the bridegroom comes. In John 14:21, Jesus reassures us that we are not alone in our spiritual efforts: “He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.” Even though creation took place under the purview of equality, there seems to be a certain compensation for those who, within their mortal shell, have been single in purpose. They have acquired knowledge and have lived reverently, following the blessings of the higher principles. There is no favoritism meant in this verse, but only a recognition of our personal efforts, for the Creator loves each of us equally, regardless of who or what we are. No organized church will give us the same opportunity to get inwardly closer to Spirit. How can anyone give us what we already have within us, or claim that they can save us? From what will we be saved?

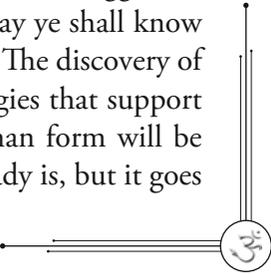


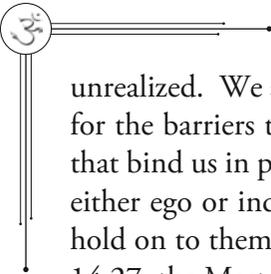
John 14:10-12: “Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.(11) Believe me that I am in the Father, and the Father in me: or else believe me for the very works’ sake. (12) Verily, verily, I say unto



you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.” This metaphor is another portrayal of the true union that can exist between body and soul. In the New Testament, we find it often mentioned with the words: “the bridegroom comes”. In this particular teaching, the Master reveals the power of channeling, a form of spiritual or higher communication, communing with the eternal Spirit. The thoughts exchanged in that process are spoken or written by the person fortunate enough to have awakened this natural ability. The Bible informs us that the Master was indeed the perfect channel with and for the Creator. Through His higher nature, He was in constant touch with Spirit. Again, this is a link that we can all have, for He assured us that we are like Him, and only spirit may talk to spirit. Should we simply believe in it, His and our abilities would be the same. We must realize that we are already one, unless we choose the cumbersome aspect of duality. All that is needed is to bring body and soul together in our temple of life.

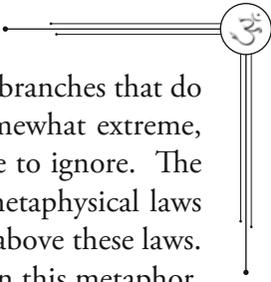
Once we have achieved this union, then and only then will all things be given unto us in life, no matter what it may be, material or otherwise. We must insure, however, that we have found the inner kingdom of life and respect its requirements. Guidance is offered in John 14:16: “And I will pray the Father, and he shall give you another Comforter [helper]...” In our introduction to the Gospels, we discussed what has been defined in our physical world by the church founders as the Holy Trinity: the Father, the Son and the Holy Ghost or Spirit. In John 14:26, we learn that the “Comforter” is indeed the Holy Ghost – our soul. Without this spiritual aspect of the human, we cannot achieve complete self-realization, nor can we arrive at the concept of “image and likeness”. However, the Master implies that we will only need our higher selves to do the works. This will be delivered to us through this realization, as the teacher within comes forth, by way of Christ consciousness, in our time. That is when we may proceed to the place that was prepared for us, as He suggested. This alliance is confirmed in John 14:20: “At that day ye shall know that I am in my Father, and ye in me, and I in you.” The discovery of our own selves could not be clearer; the higher energies that support life will have come to fruition within us. The human form will be the home of the Holy Trinity. As a side note, it already is, but it goes





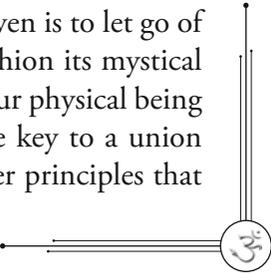
unrealized. We are one and the same, with no real differences, except for the barriers that we erect in our own minds, generated by beliefs that bind us in place. It would appear that these beliefs, prompted by either ego or indoctrination, are most important to us. We seem to hold on to them quite tightly and even fight over them. But in John 14:27, the Master said: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Along with self-realization, this is the gentle legacy the Master grants to those who earnestly attempt to reach spiritual enlightenment and travel the higher road. If we would only trust the higher nature, we would enjoy that inner peace. With the spirit before us, lighting that tranquil path, we would not act in fear or in troubled ways. It knows what is best, no matter what we may think. We would not burden ourselves unnecessarily, for we know not where life will take us (See John 3:8). Has He not already told us that, like birds, we drift onto the wind?

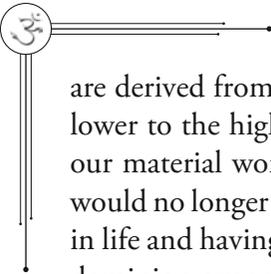
John 15:1-4: "I am the true vine, and my Father is the husbandman. (2) Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. (3) Now ye are clean through the word which I have spoken unto you. (4) Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." Once again, allegorically, we are reminded of the Holy Trinity in a subtle style. It is certainly implied by the Master's very words. The real question is: what is the Father without the Son? God would still be God, but would It not be where It was eons ago, before we came into being? We have concluded that we are Its creations, but are we not also the ones who give God Its life through our realization of it and the integral higher concepts that go with it? When studying our past history, it is apparent that we do not live by the concepts that gave God Its life. Having established our own beliefs and traditions, it is as though we are above it – or possibly below. Either way, it is our creation. What if God Itself, whose original creation is based on strict equality, were to operate as we do? We need each other to sustain existence or at least to understand Its presence. "I am the vine, ye are the branches." This design is the very thing by which we do not live, solely because we do not accept or appreciate the divine gift of a spiritual life. To have a healthy vineyard, it must be maintained and



nurtured, and the same applies to our societies. The branches that do not bear fruits are to be removed. This sounds somewhat extreme, but in reality, it is not. It makes far too much sense to ignore. The simple truth is that we do not operate within the metaphysical laws and principles of the entire universe, and nothing is above these laws. The Master has emphasized this point quite often. In this metaphor, He tells us that the productivity of the vine is proportional to the health of its branches – and vice-versa. The message also applies to the human aspects, in that we can do very little of value without the soul. We can do nothing of ourselves unless spirit so deems it to be, then we are free to proceed and bear the fruits ripened by the higher side of our being. He even goes so far as to let us know that by our careful nurturing, we would be inwardly clean. That is a cleanliness that cannot be obtained in a shower or a bathtub. Only the higher energies emanating from our soul can give us this level of purity. Material traditions and customs are out of the equation.

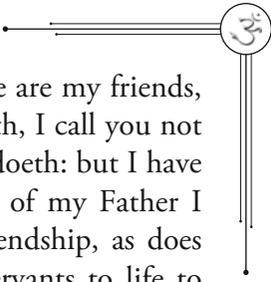
John 15:5-7 are verses that vividly portray the importance of a necessary union taking place in the mystical human form, as the higher and lower energies merge: “I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. (6) If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. (7) If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.” The primary requisite for a successful, lasting merger of our physical and spiritual aspects is a strong, genuine belief system, generously guided by our soul. In all frankness, we can really do nothing without the consciousness of this higher realm of thought and the union we have achieved. Once we seal the merger, we will find ourselves more fruitful in our endeavors. The balance created within us will even affect our success in the material world. Under these conditions, as the Master states, what we ask will be granted. This seems to echo what He advised us to do in Matthew, when He said: “Ask, and it shall be given you...” The suggestion given is to let go of our earthly burdens and let higher consciousness fashion its mystical creation for us because, as the message so indicates, our physical being alone can do nothing. The Master has given us the key to a union that we can all formulate by the application of higher principles that





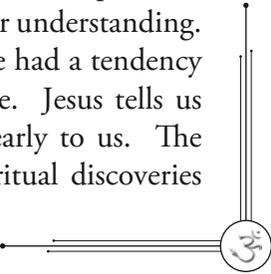
are derived from living through the soul. By so doing, we match the lower to the higher and they merge as a single operating principle in our material world. It would appear that by accomplishing this, we would no longer struggle and simply live as the birds of the air, trusting in life and having it operate with us in perfect harmony, giving us true dominion over all living things, as promised in Genesis.

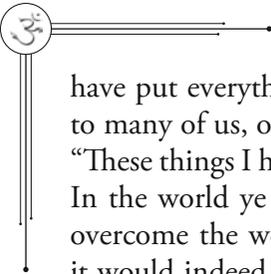
John 15:10-13: “If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love. (11) These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. (12) This is my commandment, That ye love one another, as I have loved you. (13) Greater love hath no man than this, that a man lay down his life for his friends.” Jesus tells us of the immeasurable internal power of unconditional love and its impact on our very lives. He is portraying the beauty of functioning from that level of soul, for at this level, all those around us are our family and are indeed our brothers and sisters, no matter who or what they are. However they may appear does not matter, for what is beneath the surface is the same in all of us. It was the Master’s only commandment, but He reminded us to abide – as He did – by His Father’s directives, from a position of love. We must carry this indispensable trait within us, not as a weapon, but in its purest form, for it is real and it is there for all of us to share in joy. This power will help us overcome many impediments if we just distribute and give it unconditionally. Conditions will only distort its true image and bind all those involved as it has for millennia. Considering the status of our present societies, it is time for a shift of our self-centered lifestyles toward a higher cause, and the world will be better for it. We must learn to develop our hearts and the feelings associated with matters of the heart. Did He not tell us: “as above, so below”? When our minds become ensconced in negativity, they can only adversely influence our emotions. If we continue to allow this, we release the seven wraths defined in the Gospel of Mary Magdalene (Nag Hammadi Library). The last verse seems to be another veiled prophecy of the Master’s impending ordeal, and it is indeed a most noble sentiment that only a few have considered over the centuries. We must reach for a higher level of openness and sharing in order to reap the spiritual – and even the material – rewards mentioned by Jesus.



The Master expands love in John 15:14-15: “Ye are my friends, if ye do whatsoever I command you. (15) Henceforth, I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.” Love engenders friendship, as does trust and confidence. We can shift from being servants to life to living it fully, in alliance with the best inner friend we could possibly have, and this makes life subservient to us. It becomes our effect, and we are the cause. While we are students of the spiritual realm, we could metaphorically call ourselves servants to the subject, but once we acquire full knowledge, do we not become an equal friend of the teacher? The Master tells us exactly that, for He has passed on to us all that He learned from His Father. The message also implies that we should make the best of it. It is truly the safety net of the Father, and it is at our disposal, should we choose to apply the wisdom. There is an interesting old maxim about life: “You cannot ‘unlearn’ what you now know”. Jesus says it somewhat differently in John 15:22: “If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin.” Once we have learned, we have no excuse. If we were to conduct a few more introspections, we would recognize that we do have the knowledge. For many physical reasons, we choose not to apply it. In that negative light, we now have a tendency to deny it. How can we? Once we know, the denying becomes a lie. Are we not to live in the truth?

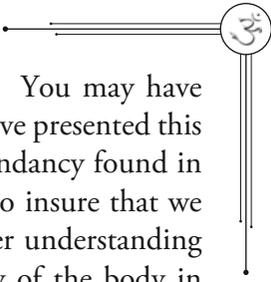
John 16:25: “These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.” Of those who read the Bible, many do not realize that the Master spoke figuratively on most occasions. He used the language of all the Masters, for He spoke in metaphors directed at individual consciousness. It was and it is meant to get us to grow into a life guided by the soul, thus He offered verbal and written puzzles for us to interpret and solve by feeling the sense of the words. He was a Master of speech. He used metaphors to activate the images produced by our minds for a better understanding. However, for many centuries to the present, we have had a tendency to accept these proverbs only on their literary value. Jesus tells us that when the time comes, He will speak more clearly to us. The time appears to be now, for our scientific and spiritual discoveries





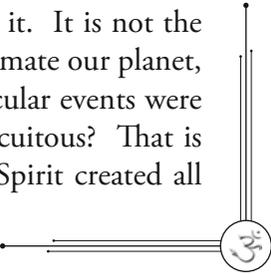
have put everything in plain view. This could already be happening to many of us, on the inner level. In John 16:33, the Master tells us: “These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.” If we would abide by the teachings of Jesus, it would indeed bring us individual peace, one that could expand to global proportions. During that process, the world will continue its wars, its struggles, and the derision – or tribulation – of those who choose the Master’s way. These tribulations will be there to test the faith in our very own being, and to insure that we release the material reality that now controls us. They will also make us think of how we feel about each other and life itself. We are indeed opening our eyes to a new level of life as we awaken the soul and the higher value of this rebirth. The derisions from our peers teach us to overcome the physical distractions through the higher level, or the soul. In reality, it is the only way to prevail and enter the state of mind that will bring us what we seek.

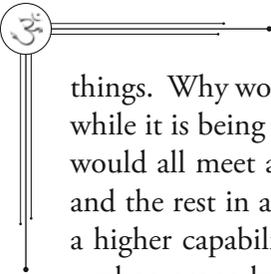
In John 17:11, we have a definitive statement that we are one with the Father: “...Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.” It is a confirmation that the Father, the Son and the Spirit in us, and known as the Holy Trinity, have come into physical form for a great number of people in our societies, to be the living demonstration of the higher principles. The lesson is that the higher and lower natures must become one and the same, in the concept of the individual thinking of the person. We are to merge them by placing equal importance to both and walking the road that they pave. To simply think about it is not enough, for it must truly be lived by breaking the bonds tying us to the illusions of our world. This notion is emphasized in the Book of John, and it is not expressed anywhere else. It is reiterated in John 17:21: “That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us...” Those are very clear statements, not to be deciphered, as a parable would be. They are an attestation to the fact that we are all the same seeds, with a like mind and interconnected consciousness ultimately operating in complete union. The only difference is in the choices we make and the paths we choose to follow. In these two verses, we do know that the Son interceded on our behalf, encouraging us to attain spiritual wisdom, but it was not so much as to what He did as the living demonstration of the principles.



Let us now bring the Book of John to a close. You may have noticed a somewhat repetitious style in the way we have presented this work, but it simply follows the same emphatic redundancy found in the texts of Matthew, Mark, Luke and John. It is to insure that we have not missed any of the tools needed for a clearer understanding of the scriptures. We have undertaken the journey of the body in this world, and how we will think and feel about it, as we reach inwardly to attain the knowledge of the soul. Life is indeed a journey of consciousness, and it is one that will truly have its travails along the way, depending on our individual experiences. The Bible tells us in a variety of words that we are Gods, but it is something for which we must reach ourselves. It will not reach for us. We are the ones that must knock on the door of the higher realm, and it will not open until we do so. Thus, it is solely up to us to reach as high as we can, no matter how difficult it may seem at times. The Master was/is indeed the way, and we must find His path or our own, as He indicated. Throughout time, all Masters have left this journey up to us because it is a personal trek that we must make alone. No one can walk it for us. It is our own mind and our emotions that will lead us to the heaven within us. It is our body that is to drink from our private well of life, and we must insure that it does not run dry. If we understand and comply with the journey of life, we may all live as Gods, but it is not something to think about as much as it is to live it in a reverent fashion. The power of choice is a heavy burden...

We have reached the point of the supposed rapture, or the awakening to the reality of being and of life. The next chapter will be on the Book of Revelation. Revelation is the story of what will occur within us as we fully awaken to realize that life is more than what we see with our physical eyes. It is more than what we sense through our emotions. It is more than what we think, and more than just the mortal shells that we carry everywhere with us. It is an invaluable chapter about the truth of life and what life is. This argumentative biblical chapter is an experience in which we unfold ourselves and our lives, not merely thinking about it, but walking it. It is not the destruction that we have been led to believe will decimate our planet, nor is it about being left behind. If these two particular events were to occur, would it not portray God as cruel and circuitous? That is not the purpose of the biblical texts. The Eternal Spirit created all





things. Why would It predict their virtual dissolution and be selective while it is being done? It simply would not. It could be said that we would all meet a fork in the road. Some would go in one direction and the rest in another, while we would attempt to lift each other to a higher capability. The Bible, and especially Revelation, is a guide – when properly interpreted – to prepare ourselves for enlightenment and higher consciousness. It is ours to have if we simply follow the teachings. If we apply the principles of Self, the door will be opened, as promised. Still, we must be ready, because when the doors open, there will be no turning back, as warned in Mark 13:16: “And let him that is in the field not turn back again for to take up his garment.” Those words are engraved in my mind to never be removed. We must be ready to respond at any moment, because when the call to awaken is heard, we may all walk through the gates of higher being, and no one will be left behind. Luke 9:62: “No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.”

The messages of the New Testament are about a state of union with consciousness and higher thought, and living in an infinite mind and being. The sole purpose of the visions presented in Revelation is based on the premise that we have understood the other messages, especially the four Gospels, that we have shed the dross of the body, and that we have cleared our centers in preparation for the wedding of soul and form. It is to insure that we no longer are asleep while in our temporary shells. Ironically, it does not matter whether we are ready or not, awake or not. It will come, and there is nothing we can do about it, except to receive it gracefully. Even if we do not, it will not matter. This message has been repeated time and again from Genesis to Isaiah, through the Gospels and the Master’s teachings. It will be the final phase of the human in the awakening found in Revelation. The sum total of the Bible leads us to this juncture in what we refer as time. It is our journey, one that will bring us back to what we have learned to define as the Garden of Eden, a place where heaven is meant to be, right here in our world, a place where we are one people and one world, living in oneness with each other, in all that we do. It is a place that has no internal or external borders, as nothing will hinder us. We have metaphysically explained the messages of the biblical texts as plainly as possible, particularly those of the Gospels, to present a road map of sorts leading to this awakening. We have attempted to

portray a way for us to live in love, light and harmony with ourselves and extend it to all living things. The Christ will return, but in each and every one of us, as our own Christ consciousness!

We will leave this chapter by bringing the reader a little food for thought. These thoughts are recorded in the Bible, and ironically, they support everything that we have offered for comprehension and acceptance, hoping the reader will follow the concepts and turn them into his/her only reality. Remember that we are worthy, and there is no question about it. Once this is realized, religion will turn into a philosophy that will not dominate how we live the principles. Live in peace! We offer 1 Corinthians 15:42-54 in its entirety. It is very moving, and it tells us what we will have if we are on the right path:

“So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: (43) It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power; (44) It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. (45) And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. (46) Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. (47) The first man is of the earth, earthy; the second man is the Lord from heaven. (48) As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. (49) And as we have borne the image of the earthy, we shall also bear the image of the heavenly. (50) Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. (51) Behold, I shew you a mystery; We shall not all sleep, but we shall be changed, (52) In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. (53) For this corruptible must put on incorruption, and this mortal must put on immortality. (54) So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.”



The Book of Revelation

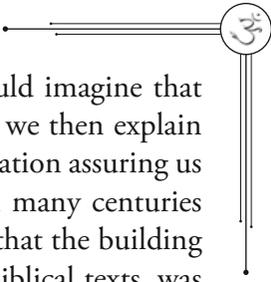
“...I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches...”

Revelation 1:11

What do the ancient writings of the Book of Revelation mean to the world? Do they describe the end of the world, or the often-predicted Apocalypse – as we have been led to believe? The visions within the text are certainly quite vivid and have a tendency to engender a general feeling of global doom. Through the eyes of metaphysics, however, they tell quite a different story. The recorded words of the Master, passed on to John the Divine, explain the culmination of what life itself is truly about, and that is the shift of a human into a Divine Being functioning from Divine Consciousness. This is accessible to all humans who choose to undertake the arduous journey that culminates in the divine nature of self. It clarifies how we will ultimately awaken to this level of self with the release of the old systems that we have followed for millennia. In reality, it is not about the thoughts and actions presently generated by an overly physical mindset. The Bible, from the first to the last chapter, is the journey of the soul and the lessons that it harvests while in this life, and Revelation is the culmination of the journey. The body is the true fingerprint of the soul, and it is the tool by which the latter gains its experience. The Gospel of Matthew is very much set in this fundamental precept. Revelation is a book of great worthiness. It is also the most misunderstood chapter in the Bible. As were numerous other books, it has always been subject to human interpretations that are largely anchored in the material realm, thus altering the initial concepts therein. We have used only our intellectual logic when impressions and intuitive sense are necessary to fully understand the messages being conveyed. Ironically, when it is not logical enough for our thinking process, we are merely told: “you must have faith” – and we follow blindly...

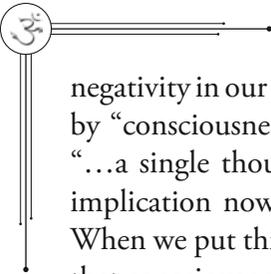
Once again, allow us to remind the reader that the Bible is steeped in metaphorical messages that were never intended to be taken in the physical/literal sense of the words – as we have done through generations. Deductively, it is not about logic, per se. This metaphorical language is about spirit and soul development. It is written specifically in an allegorical style for our personal spiritual interpretation and higher comprehension rather than logical. By using our physical sense, we have mistranslated the majority of the teachings, and this has made the Bible a mythical work with an aura of superstition and fear. In reality, it is a mystical presentation of life and the relationship of the soul, body, mind and emotions that we generate. It is about masculine and feminine energies within us and our responsibility to perpetually balance them. It is the soul's journey for humankind while still in its mortal shell. The Master's messages have always been to advise us that we are more than just the body and physical experience. In truth, we have the ability to be the most powerful living creatures in our world! In Genesis 1:26 and 28, are we not told that we have dominion or rule over all things? This does not mean control. We are a creative force that does not truly fathom the full implications of our capabilities, and we will not until we learn to rely on this force rather than brute strength. If we have studied and accepted the ideas contained within these pages and understand our role as creators, we should know instinctively that we are able to awaken to a higher potential. This potential encompasses many wonderful possibilities, but it is only that until we make it become reality.

If we were to take the words of Revelation in the material and literal sense, we could only conclude that we are doomed to destruction. When we hear the scriptural literalists talk of this book, that is exactly their mindset, and it is usually accompanied by a virtual command to repent. Repentance is good for the soul, but not in a religious connotation. The word simply implies that we could shift directions in our personal choices and the way we decide to live. Why is one definition better than the other? As we have already indicated, simply imagine a world where all things are equal, a world where there is no war, disease, famine, and true impartiality reigns. Would it not be the Garden we think we have lost? To illustrate the point, let us go back to Genesis and the story of Noah. If we are to believe those



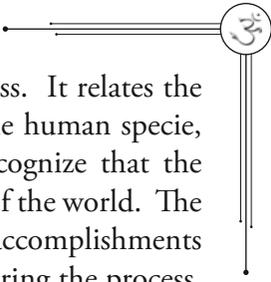
who accepted the literal value of the words, we would imagine that the Creator did in fact flood the entire planet. Can we then explain why there is no geological or archeological documentation assuring us that there occurred a cataclysmic global inundation many centuries ago? Our modern science even goes as far as saying that the building of the Ark, its size being carefully described in the biblical texts, was not possible. Mathematically, it would not have been big enough to house the number of animals and food supplies required to be stored therein. Even with our modern technology, the building of a ship conceived to receive such a vast number of occupants would make an aircraft carrier look small. It would be like comparing the size of an elephant to that of a cat. Nevertheless, according to the literalists, if the Creator did it once, It could do it again. This simply is not the case. In its inflexible adaptation of the written word, religion states that the times in which we presently live have released the four horsemen of the Apocalypse upon us. We will discuss these symbols later in this chapter. When we read the daily headlines, the prelay may be partially correct, but is it true? Not necessarily, especially if we grasp the full implications of the Book and recognize our true ability. Allow me to reiterate and share a notion found in the Dead Sea Scrolls: "...a single thought has the power to shake the heavens..." This text is older than the Bible itself, and because of this simple phrase, one may ask what it has to do with the Book of Revelation and/or the destruction caused by war, natural weather phenomena or geologic upheavals being witnessed today. The Bible does indeed state that these events will occur. Seeing their increased frequency and intensity in the past few years, the churches have automatically surmised that the four horsemen have been unleashed upon us. However, let us take this a little further and view it from a metaphysical perspective, as it offers a depth of understanding not found in the physical aspect.

The above quotation states that heaven can be shaken by a single thought. First, let us remember that the Master assured us the kingdom of heaven is within us and nowhere else. He is also known for speaking only the truth in exact terms. Thus, it is correct to deduce that we are the ones to be shaken, and it often happens. Any single thought has the power and ability to completely influence not only our lives but also who we are. In the Master's estimation, He was telling us that, if allowed, our minds and thoughts could individually create waves of



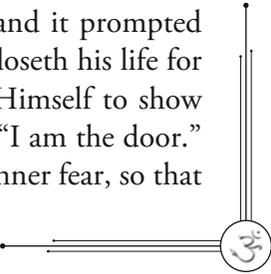
negativity in our internal heaven. Now let us replace the word “heaven” by “consciousness”, since they are metaphorically one and the same: “...a single thought has the power to shake consciousness...” The implication now shifts from the individual nature to the collective. When we put this into a metaphysical context, it would be no surprise that consciousness is now shaking back... If we genuinely understand this concept, it should make us very aware of what we are thinking during the course of our daily lives. All our thoughts become collective, and as contributors, we add to the universal consciousness. When the preponderance of thoughts revolves around hate, anger, greed, frustration, etc... we only exacerbate the existing turmoil present in our world. This is very much in line with what the Master was attempting to teach us. As we understand it, thought creates a gravitational pull, meaning that love attracts love, hate attracts hate and so on. In the field of physics, Newton’s third law tells us that for each action, there is an equal and opposite reaction. We also know that quantum mechanics confirms this, to the point that this branch of science now uses the word “consciousness” in quantum theory. As we discussed earlier, all things are endowed with life or vibration, and this would include thoughts. These thoughts seek like vibrations for balance, and what we witness in our environment is this return activity. Heaven is shaking back because of the internal unrest that the majority of our world issues forth. When the collective consciousness carries this much turmoil, it must be extended to our reality, thus, it becomes our request, our choice! It is this very message that is conveyed in Revelation, begging our specie to comprehend its vital importance. Its allegorical meaning is that if we can influence it in the direction that we have, we can also change its course, but it will not occur until all people come to this level of realization. These few words encapsulate the benevolent warning given us by the Creative Principle. It suggests that we become fully awakened to what we do and the power we wield as the representatives of Its “image and likeness”. The means to rectify the situation are contained within the same biblical chapter. It is the effect of our cause for which we apparently claim very little responsibility. We simply are unaware of the full implications of the natural laws of the universe.

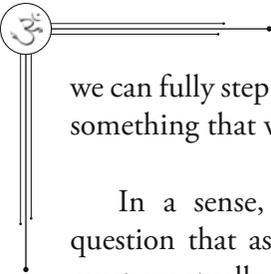
The Book of Revelation has a definite purpose! It is very real in the truest of senses, but only as the final phase of individual



accomplishment on the journey toward consciousness. It relates the actual process that leads to the transformation of the human specie, but with a subtle Eastern flair. We must also recognize that the original scrolls and codices were written in that part of the world. The positive content of Revelation is aimed at higher accomplishments and what our individual experiences will bring us during the process. It even gives us the end result of this development, while supporting what Isaiah tells us in his work. These experiences truly depend on how much dross we have accumulated, or that which has taken control or owns all of us. Perhaps there are several subjects that we should clarify within our own selves. What controls the body? What controls the mind and the emotions? What has influenced the soul? What comprises our Holy Trinity? Is it the outer world, where the ax wields the human, or are we in control and wielding the ax ourselves? According to Isaiah and Revelation, the world is wielding us, and the anticipated change is coming because of the position in which we find ourselves.

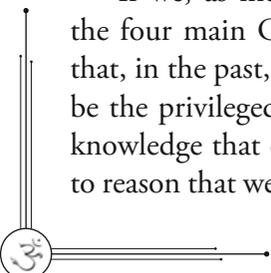
Revelation is a vital chapter that guides us on how to shed this dross and to finally become whole, in our true nature as Gods in the flesh and wielding the ax or life as we were intended to do. Living through divine responsibility... Life has gained control of us, and we are being told by the Creative Principle that it will change and return to the way it was originally planned. There is no way around this. The entire Bible and Revelation in particular support this position. It promotes the idea of awakening to the reality of higher concepts and how to use them as the Master Himself did. In that regard, the primary question is: why do we attempt to avoid the journey that He so lovingly portrayed? Many of us will answer: we are not avoiding it. If that is the case, why not simply take the first step willingly? The dark side of the ego is only an illusion to which we give entirely too much credit, and very little to the illumined side of the same energy base of mind. With the latter, we truly have nothing to lose but we have the ability to gain everything, since the higher creates the lower. There is no way to get around this precept either, and it prompted the Master to tell us in Matthew 10:39: "...he that loseth his life for my sake shall find it." He accomplished this task Himself to show us the way. That is what He meant when He said: "I am the door." Revelation is filled with experiences that release the inner fear, so that



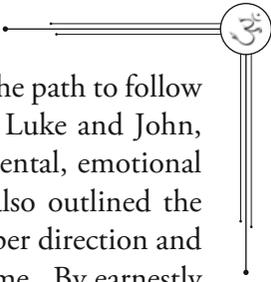


we can fully step into the idea of true love by remembering our nature, something that we forgot millennia ago.

In a sense, Revelation is the culmination of the everlasting question that asks what or who is in control – a question that we must eventually face and answer. It also clarifies the age-old query as to who we are to become, and this, undoubtedly, is who we always have been. This is a situation supported throughout the biblical texts, especially where the Master is concerned. Religious doctrines do not desire the human to have this experience or attain this level of mastery, for if we did, we would not require their services. The early founders knew this and did all that was possible to make this path difficult to follow. We must also remember that there are some organizations that do wish we could reach this high spiritual plateau, even while others tend to hold us away from it. We certainly will not learn the real Truth from institutions that attempt to prove that we are not worthy. On the other hand, those that support self-worth will offer Truth. Once again, it is up to individuals to weigh and choose the experiences that are available, as they journey from one organization to the other, seeking the pieces that they need to put the puzzle together. We did not ride the bicycle the first time, nor was it easy to drive the car the first time. Both require a learning process, as does consciousness. All paths that support spiritual growth are fine, but no organization should inflexibly keep people from their private inner feelings and desires. It is up to each of us to sort out what fits or does not fit our special spiritual goal. When we do make up our mind, we should not force it upon another, as we are wont to do at times. There are many paths that converge upon the one and only road leading to the higher realm. That road will be shown to us in the modern times that we share together. As the individual awakens, so does the world, and so goes heaven or consciousness, as you will see by what we will offer in this chapter.

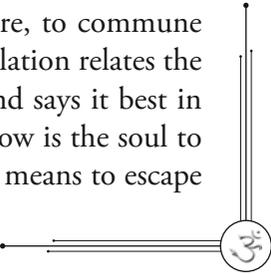


If we, as individuals, have completed all the tasks suggested in the four main Gospels, we are now ready for a spiritual awakening that, in the past, was limited to very few. Today, the masses may also be the privileged recipients, but to do so, one must have the key of knowledge that opens the door of life. At this point, it would stand to reason that we have properly mastered the prescribed steps outlined



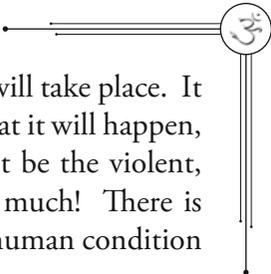
in the Scriptures and are ready for this vivification. The path to follow has been mapped in the Books of Matthew, Mark, Luke and John, telling us how to live life fully from the physical, mental, emotional and spiritual aspects of being. The Gospels have also outlined the pitfalls we can encounter, clearly delineating the proper direction and choices that we can make at any given moment in time. By earnestly following the map to consciousness, we should have reached a stage where we have learned to accept rather than to expect anything life has to offer.

The Gospels clearly chart the need for a greater acceptance of self, of others and of the external. The metaphors fully demonstrate for us the ability to lucidly see life for what it is and not live in an illusionary fog. By now, we have learned to assume our own responsibility in all fields, and we no longer blame others for the circumstances in which we find ourselves. We have now rested our inner issues regarding other people we have encountered along the way. We have forgiven all, including ourselves. We have come to realize that what we have done in this life was our path, our dharma, as described in the Eastern traditions. This path is exclusively ours. It belongs to no one else. It has been gifted to us as a learning tool not to be avoided because it was/is difficult. We may place the responsibility for our lives only on ourselves and point the finger in no other direction. We have gleaned our lessons. We now accept ourselves for who we are, not what we are. If all this is in place, we are ready to receive our reward, in the form of a very remarkable awakening to a relationship with spirit/soul and life. It will come through the final tribulation: a crucifixion of sorts of the physical self, as the Master endured. It is the beginning of the spirit vibration, the energy of God flowing through all of us with our full awareness, for we are no longer separated from it. There will come an awakening, whether we want to open our eyes or not, and ironically, it is the part of our own evolution that we do not accept readily. If it cannot be graciously received, it is because we do not see the spiritual side of life. For those who will be blessed with this event, it will be a transition to the higher nature, to commune with the Creator on all levels of self and being. Revelation relates the same thought in the last chapter. Henry Drummond says it best in his work "Natural Law in the Spiritual World": "How is the soul to escape to heaven if it has neglected for a lifetime the means to escape



from the world and self? And where is the capacity for heaven to come from if it be not developed on earth? Where, indeed, is even the smallest spiritual appreciation of God and heaven to come from when so little of spirituality has ever been known or manifested here?” This communing will be the arousing of the inner systems that propel us all to the greater things we may do, as the Master assured us we can do. We saw this in 1 Corinthians 15:42-54, related at the end of our chapter on John. Each of us will become one within our own being and with each other, and finally with life and consciousness. We will no longer seek this from outside sources, for it will be an integral part of us, a complete oneness with each other.

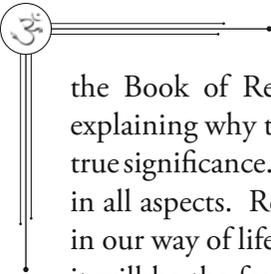
The “rapture”, as Revelation is known by the fundamentalist beliefs, is indeed the mystery of mysteries found in the biblical texts. It is the awakening of the lower carnal self to the higher aspects of spiritual life. It is parallel to the parable of the ten virgins. The bridegroom comes for those that have made the journey through their experiences as they sought universal truth and the divine inner nature. As often mentioned in this chapter, they are the ones who have overcome! They have overcome the sense system and the pulls from the lower centers that many believe will bring them satisfaction. In reality, they do not. As the Master said in Matthew, this is where we must “lose our lives” to find them again. Losing our lives does not mean that we will end our sojourn on earth. It simply implies that we will give up the way in which we have lived and transition into a new spiritual path and reality. Only the old lifestyle and beliefs will pass on! Revelation tells us not only how we can accomplish this task, but also what our experience will be as we travel the last leg of the journey set in motion by the depth of the four Gospels. Regardless of our present beliefs, we must all awaken to the higher plane sooner or later in life. If all of us were to absorb biblical guidance in its entirety, we would all experience it for ourselves at some point in the cycle of birth and transition. It cannot be avoided. To not be ready would be like telling the Creator of us all to wait a moment... This cannot happen. Have we not been told to not go back, not even for our garments? According to the very text that we are studying, it will happen in the blink of an eye, and we must be ready in that moment. This implies that we should be ready all the time, as the parable of the ten virgins so indicates. Those that are not prepared did not hear the call of the



spirit. In truth, no one knows when this great event will take place. It may be now... This vital biblical chapter assures us that it will happen, whether we have inner beliefs or not, but it will not be the violent, destructive calamity about which we have heard so much! There is that possibility, but it need not be the case. It is the human condition and what we perpetrate upon each other.

In this chapter, we will also be quoting the New American Standard Bible, and there is a reason for this. In biblical times, words had a different meaning than the interpretations they have today. As an example, the King James Version was presented to the public in an English that can be compared to the Shakespearian style. During our school days, many of us have painfully pondered upon the meaning of the author's words and phrases. This simply indicates that language, like all else, shifts and changes with the times. It applies to translations as well, and often affects the interpretation of the original message. In our current era, septuagenarians may have difficulties understanding a discussion between teenagers. We may have advanced in intellect and technology, but have we advanced in grasping the subject of cause? What is the true first cause? Could this have been lost through the generations developed by the sense system? Are metaphysical understandings lost to physical explanations? We may have the perception of grasping it in some respects, but it is limited. As an example, how could John determine a time frame as the Master saw the awakening to come? We cannot perceive or predict when this will happen to us in life, for He told us that it would come like a thief in the night. However, the eleventh hour has arrived, and the thief may be coming in our present era, and the changing times appeal to us to become all that we dream to be – to become what is within our hearts. Of course, it depends on what is within our hearts, for, as the Bible tells us, it will decide how the shift of Revelation will impact us individually. How have we been spending our lives? What direction and purpose did we give them? Nothing may be hidden and nothing is truly worth hiding – unless it is not the truth. Why would truth hide, since it is innocence?

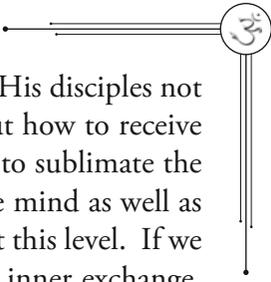
Let us now take our first steps into Revelation's prophecies and their underlying esoteric meaning, and let us apply the same metaphysical interpretation used in the previous chapters. Viewed in this fashion,



the Book of Revelation has very little external implications to it, explaining why theologians have had such difficulties in presenting its true significance. It is distinctly an internal reorganization of the human in all aspects. Reaching the higher aspects is not such a strange event in our way of life. It has occurred before, and by the best calculations, it will be the fourth time it changed. The swing of the pendulum is uncaring and relentless, as it moves from higher to lower and back again. It will wait for no one. It will use whatever methodology is necessary to lift the level of understanding, or the expansion of our reality in regards to life. We are told in Revelation 1:1 whence this information came ^[1]. It relates that an angel appeared and told John of these events while he was on the island of Patmos in the Greek Isles. We must point out, however, that it is not John's vision, as many feel it is. This very first verse is quite explicit: "The Revelation of Jesus Christ, which God gave Him to show to His bond-servants, the things which must shortly take place; and He sent and communicated it by His angel to His bond-servant John..." Revelation is the reporting of these prophecies from spirit, addressed to all of us. John happens to be the human messenger, and he recorded this to be left for us to read. John became the channel of his own higher information from his own Christ consciousness. If we were to put it in simpler terminology, it was delivered by the higher mind – the Angel – to the lower carnal mind. Thus, we can safely conclude that this biblical chapter is not the Revelation of John, but that of the Master as passed on to John. There have been quite a few special television programs on this subject, and in most instances, John is portrayed as a prophet, even if the Bible tells us that he was not. He was a human messenger, and nothing more, and the communication was from the Master. He was chosen as the voice of the Master, to convey a benevolent warning pertaining to the state of our spiritual aspect, and not the destruction of life by a punishing God.

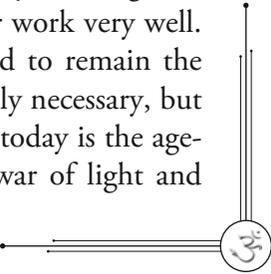
It was apparent that John, like the other disciples, had learned to open himself to the higher forms of direct communication with Spirit. They all acquired this ability through the teachings of the Master. They had learned from the Man who, as the Bible states, was

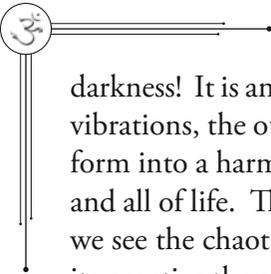
[1] TO THE READER: You will note that in this chapter, we are quoting both the "New American Standard Bible" and the old "King James" version. The first book uses the modern English lexicon for better comprehension. Often, this new version also offers a different view of certain verses by merely giving us the correct translation from the ancient languages. We use both Bibles to present fair comparisons in the past and present thinking process.



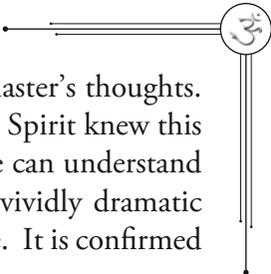
the perfect channel to and from God. He taught all His disciples not only how to prepare themselves to communicate, but how to receive the information. The major requirement is to learn to sublimate the logical portion of the mind and open it to the whole mind as well as the subsequent thought streams that come through at this level. If we were to seriously accept the truth and reality of this inner exchange, we could also understand how others have received these divine tidings through the years. Today, many continue to do so. All of us have this ability, no matter what we are taught during our years of conditioning. Those who communicate on the spiritual level are the teachers of the future, for they hear the higher truths of life and share them with all who are willing to listen. This is the reason Jesus told us – as did Isaiah – that true spiritual counselors and educators would be ridiculed by others, especially if they reveal to them that they were/are in touch with the higher realms. They must continue their divine mission for all to know, regardless of the consequences. They must bring it all forth to assist in bringing the idea of the “rapture” or, more appropriately, the awakening of the soul. Imagine that Jesus decided the price of His persecution was too great. Would we now have the Bible, or Christianity? The same is true for the messengers of our era. We have grown since the times of the Master, but not in what religion should or should not be, or whom the Creator really is. We seem to stubbornly hold onto our past overall mindset, with little progression to match the true meaning of life. As we mentioned before, the Master Himself would be rejected by the masses in the same way that He was 2000 years ago. No one would believe or understand Him today any more than they did then. One would also surmise that the leaders of the different Christian factions would be no different than the Pharisees of the Master’s period.

In our current modern era, we have shown spiritual progress, but has it been enough to stem the tide of the recent, frequent upheavals? The answer is no! There are some that are diligently striving to be the model of the higher vibrations, while the majority of our global society is still in the grip of doctrines that no longer work very well. We have changed and the doctrines have attempted to remain the same! This fact simply implies that change is not only necessary, but it is impending. What we are viewing in our world today is the age-old conflict of body and spirit, the millennia-old war of light and





darkness! It is an inner war that is waged between the lower and higher vibrations, the outcome of which will be perfect balance, one that will form into a harmonic that will resonate throughout the entire cosmos and all of life. The fact that we are not in balance is quite visible when we see the chaotic situations created by the societal state of mind and its negative thoughts. If we go one step further, we see that our chosen lifestyle binds us tightly to the physical and material aspects only. This global behavior can only bring us struggles, or Armageddon, thus it would behoove us to reach for the redeeming balm of spirituality. As is the case, our greed and egocentricity appears to have taken over, and presently, it dangerously affects the concept of mass consciousness. We do very little to assist others in this life because we are preoccupied with being self-serving. In a way, it has been a form of modern protection. It generally holds true, unless there is a disaster such as Hurricane Katrina, a mine cave-in or a massive attack upon our nation. People in all walks of life, affluent or poor, suddenly reverse their daily routines, their way of thinking, and provide whatever assistance they can afford to the victims of these tragedies. In most instances, that is the extent of their compassionate gesture. Does this happen because of a silent feeling of self-guilt? Is it genuine and humble, or must it favorably reflect on the person's temporary generosity? Must these sad events increase in numbers before we can live in true love and compassion at all times? It seems to be the case, because we insist on retaining the same mentality afterward. These upheavals will continue until we discover and accept a general behavior stemming from the higher principles – a shift from darkness into light. We must let go and let spirit be a greater part of our lives. Other than these occasional bursts of compassion, we are too engaged in taking from each other instead of giving, and we do not share ourselves truthfully with others. We do things for our own egoistic reasons, with not much consideration as to their effects on others. We see this spread from individuals to corporations to governments... It seems to have become a global custom. Moreover, whenever we do something for others, chances are that we expect something in return, consciously or unconsciously. The Master cautioned us about this demeanor in Matthew. In essence, with this kind of attitude, we will never really be of genuine service to each other, nor will we rise to a higher level willingly, thus the struggles. What we find in our modern world and the varied religious doctrines is not only against all of Christ's teachings, but



also against any ancient or contemporary spiritual master's thoughts. Unfortunately, it is a dominating aspect of our lives. Spirit knew this long ago, and it is time to be awakened. Perhaps we can understand now why the warnings found in Revelation are so vividly dramatic and genuine, as all things carry a level of consequence. It is confirmed in the very next verse.

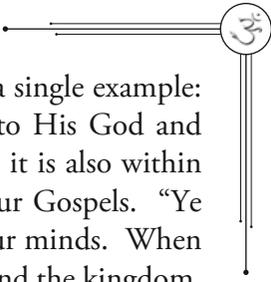
Revelation 1:3: "Blessed is he who reads and those who hear the words of the prophecy, and heed the things which are written in it; for the time is near." There is an ostensible underlying urgency to the message. This verse reminds us of the many instances when the Master told His listeners: "let those with ears hear". We know that this advice was meant to appeal to our inner – rather than outer – comprehension of the words – as we have been taught. It automatically implies that a deeper message is being offered. It may have referred to our physical auricular sense, but it was directed at our higher sensitivities, capable of absorbing more subtle vibrations of life. It was also implied in the very first verse. It was the first sounding of the horns, but who heard its call? Who, then and now, listens to that small voice within? Very few! In reading biblical text, but especially Revelation, we must use every ounce of our being to perceive the deep level of consciousness that is shared with us. Were we to take advantage of our natural perceptivity, we would indeed heed these messages, for they would be processed through our inner reflections and higher mind. We have been told: "Be still and know"...Considering our materialistic lifestyle, it would appear that we are all too busy to be still! To read these wonderful verses and to fully assimilate their depth, to hear them with our spiritual ears, we must calm the howling winds blowing on the inner plains of the mind. If we were to do so, we would clearly hear the words of the higher directives being sent to the seven churches that we will soon discuss. It begins in Revelation 1:4: "John to the seven churches that are in Asia: Grace to you and peace, from Him who is and who was and who is to come; and from the seven Spirits who are before His throne..." What do these seven churches represent? The use of these metaphorical symbols is like so many references in the Bible. They are not to be construed as buildings for a religious organization. They can be compared to the human being to whom the Good Book refers as a temple or a kingdom. Once again, the churches pertain to what lies within our mortal shell. They are the



seven energy centers found in the original creation, a subject that we discussed in the Book of Matthew – our chakra system.

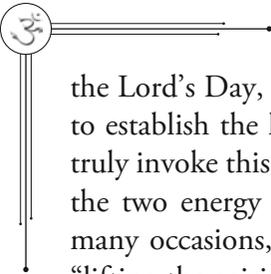
In Revelation, we will study these centers in a different light. We will also journey back to Genesis and the seven days of creation, as well as their associated implications. This study will further involve the first seven verses of Isaiah, along with other pertinent aspects of the same book. Upon completion, we will connect all of them to Revelation, in order to bring the circle to a full close. In Genesis, the seven energy centers are presented from crown to root, giving us the birth of consciousness and the coming of the physical form – the first and the last. In Isaiah, they are presented in reverse, from root to crown, to portray our reaching up from the physical to the higher realm. In Revelation proper, they are in a crown to root sequence again, representing the awakening of a new way to live life. This is an age-old process that the Bible supports, in preparation for the fourth awakening. From a metaphysical perspective, the sequence would make sense. The crown had to be created first to give a basis to wisdom, and just as important, a basis for the formation of life. As a simple allegory, we can visualize Spirit going down seven eternal steps while creating life one level at a time. Those are the seven steps we must climb to reach Its consciousness, as described in Isaiah. In Revelation, it would be from the higher crown to the lower root once more, to bring the old cycle to a close, leaving nothing of a negative energy flow within our mortal shells. In the vibrational sense, it is creating and welcoming a new humanity. The rushing of higher spiritual consciousness entering the human form once again bears comparison to Noah's flood, as does Moses uplifting his people during their arduous journey to the Promised Land.

Today, no one on earth knows when this type of spiritual shift will actually happen. In fact, the Master tells us that no one will know the day or the hour. The substance of His message was for us to be ever vigilant – as in the parable of the ten virgins – for the metaphorical arrival of the bridegroom. We cannot know, as long as the material world is the domineering factor in our lives. It is this constant distraction that blinds us to the higher truths contained in Revelation and that we term as physical logic. In its first chapter, we find many confirming descriptions as to who we are, and they



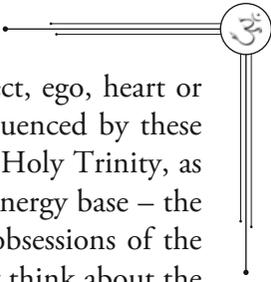
support the rest of the Bible. Revelation 1:6 is but a single example: "...and He has made us to be a kingdom, priests to His God and Father..." This kingdom is not only humanity, but it is also within each and every one of us, as we were told in the four Gospels. "Ye are Gods" are words that should echo endlessly in our minds. When we surrender to the original intention, we are Gods and the kingdom, we are the churches and heaven is within us. We are all things. As 1 Corinthians tells us, we are the temples dedicated to all that is, and we are in the exact image of the spirit within our own physical, individual interpretation of such spirit. The Book of Genesis distinctly unfolds this concept, but the literalists and the prelacy do not wish us to know or accept it as they continue to accuse us of being not worthy. On the other hand, does the general population treat itself and others as though they were temples? We are a sacred place in the material realm, because we are God's house and we should treat each and every human in the same fashion. If this applies to one, it spontaneously applies to all, for no one is above the natural laws of the universe and the initial principle of equality. Our minds are the priests living within this kingdom for control and teachings of self, leading to the awakening. Our experiences bring us the very lessons that will guide us to a higher level. The creative energies fashioned us in this way so we could have dominion in the physical world, meaning to directly influence life and allowing us to operate within logic, a logic designed for the material reality in which we live. In the next verse, we see that John stepped out of his logical stance into the esoteric realm of self, to reach the creative side of life. This is where we must all journey to hear the call of the trumpets and gain higher knowledge. Once there, we will not only be able to open the seven letters to the churches, but we will also comprehend the energetic messages they contain.

In Revelation 1:10, we find a personal disclosure: "I was in the Spirit on the Lord's day..." John tells us that he had gone into deep meditation. He had taken refuge in that inner room where one can shut the door and "pray in secret" as the Master advised us in Matthew. This would indeed make sense, because for us to be in the Spirit, we must enter the secret inner chamber, the I AM state of being as described in the word "Lord". By so doing, he would indeed make the two into one, unifying the higher and the lower natures and merging into his spiritual self. In reality, every day is



the Lord's Day, but in this context, he apparently earnestly intended to establish the link to higher communications. Pure intention will truly invoke this state of consciousness and open the channel between the two energy streams. We see this type of biblical reference on many occasions, from Genesis to Revelation. "Being in spirit" and "lifting the spirit" is opening one's being to the higher nature. Even though we are always in spirit, we simply do not acknowledge it. To make the connection, we must simply recognize the reality of the true oneness of our two major attributes and become still. To this day, this method of communication is still being taught in the Far East and is considered very normal in the Monks' everyday lives. As we have established in the Mystery of Jesus chapter, the Master brought this tradition from the lands of ancient knowledge and taught it to His students, John being one of them. In Acts 1:8, we find Him telling His disciples: "...but you shall receive power when the Holy Spirit has come upon you..." To arrive at this point, we must travel inward to the heart center, the place of peace, and become one with God in our inner sanctum, where we can awaken to the higher forms of thought and establish a connection with all energy centers. The latter are indeed veiled in the biblical metaphors and they do exist within our body. In Revelation, they are also called the seven trumpets of God, as we will see.

The seven chakras that are subtly mentioned in Revelation and throughout the Bible now begin to function as centers for the transformation of psychophysical energy (mind and body) into spiritual energy. This activity has the potential to carry us to our own divine state of energetic being, filled with Christ consciousness, while being reborn due to this process, as the Christ Himself suggested. This higher spiritual energy becomes functional in the physical sense and begins to rise from the base of the spine, from the root chakra to the crown, and it is recounted in many texts, including Revelation. It is known in the Eastern world as the rising of the Kundalini. Fluids contained within the spine become polarized or energized by higher mind, and when we open the gate, spiritual energy begins its flood in our physical nature, as in Noah's era. These fluids have become energized by the Creative Principle through our activation. They absorb all other energies or elements, our dross, as they rise to meet God in the crown. The process cleanses our physical self for a more



untainted presentation to Spirit. Our mind, intellect, ego, heart or emotions, and ultimately the physical body are influenced by these energies. We then transmute into the reality of the Holy Trinity, as the lower and higher concepts unite into the same energy base – the divine human. Although the energies change the obsessions of the mind, the ego will compel the intellect to constantly think about the desires that occupy the mind, especially during the transformational process. The Gospel of Thomas substantiates this as we read: “... The closer you come to God, the greater the pull of evil.” We could say that the closer we approach higher consciousness, the greater the pull of life. Revelation will uncover the difficulties that comprise the things that we have done before. We must remember that the mind is the creative power that forms the individual’s world. It can be disrupted – and generally is – as a person is being transformed, and this particular biblical chapter portrays the struggles that ensue. It is not the end of the world, as some like to portray this event. In too many instances, many of us will not continue the journey because it is too difficult to release the past. The Master warned us that it would not be easy when He spoke of putting new wine into old skins. Ego – the tempter – appears to decide what is or is not important in our present world, and what we will or will not accept. However, this attribute can be controlled and trained if we so choose. It may end up as a similar wrestling match endured in the desert by the Master, and we live in our own wilderness – as did He. Intelligence finds the ways to act and methods to use in order to achieve goals fed by the ego. In this way, we eventually understand that the world we know is not the outside world, but rather the one with which we mentally associate. As we travel through them, the energy centers will teach us exactly that: our mental associations, and what is truth and illusion. The difficulty lies in the release of our illusions.

Let us now peer into the Eastern philosophy pertaining to the energy centers – or churches – that comprise the rise of the kundalini. We discussed the subject briefly in our chapter on Matthew. Allow us to tie it all together with a more Eastern flair. We will let Harish Johari ^[2] give us the definition of “chakras”: “Chakras can be thought of as wheels of the mind that dwell in the forest of desires. And desires,

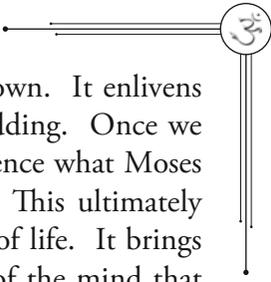
[2] Harish Johari (1934-1999) was a painter, sculptor, and composer of Indian music. He authored twelve books on Eastern spirituality, one of which is “Chakras”.



like wheels themselves, are great motivating forces. Each chakra is a stage-by-stage playground of desires, exhibiting its influence on the persons who are attached to the enjoyment of that particular chakra. Throughout life, one dwells in this forest and thinks and understands life's situations from the standpoint of the chakras in which one normally feels most comfortable." Perhaps this can explain the old adage that says: "We cannot see the forest for the trees"... Thus far, we have learned that the vivid struggles exposed by Revelation will occur during what is known as the awakening or the rapture. It will happen to those attached to the carnal aspects, because these old energies must be released in order for such individuals to move forward with the cosmos. Those who choose to advance upon that path will step into their own divine nature. Essentially, Revelation describes the steps we must follow to reach that goal. During this period of inner shift, realistically, any personal attachment we have may be affected, even a person we love. We will see all things in a different light. Consequently, there will be behavioral changes associated with each of the chakras. This is being observed today, as some are being awakened already and are in a transitional phase even before the impending shift of our material reality. Ours are changing times, and many are beginning to behave in a different fashion, increasing global struggles and variations in weather patterns. The old illusions will be cleared and dissipated as we grow spiritually. It is a process of shedding, a reminder of Abraham pleading with God not to destroy Sodom and Gomorrah, and Lot's wife longing for the past. As we know, she became frozen in time as a pillar of salt, and the cities – or the old yearnings - were destroyed. We are in an era when we may all have to face these same occurrences again, as the next leap of higher spiritual evolution will start to take a greater hold upon us.

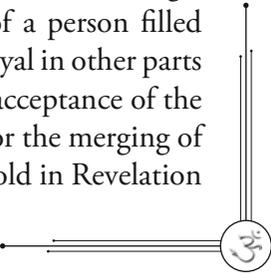
From the Eastern viewpoint, the kundalini rises as we focus on it through the higher levels of our material self and above our lifestyle. Reaching for our intended spirituality and focusing on the capabilities of our higher mind and consciousness will begin to awaken this sleeping energy source that is within each of us. By remaining single in purpose and with intentional physical practice, we activate this source and its fluids become energized while truly becoming the river of life. As the rising occurs, it begins to remove us from the baser aspects or attachments. It virtually passes through each of the





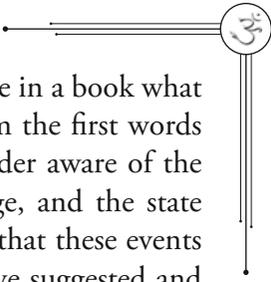
different energy centers on its ascent toward the crown. It enlivens the body and activates the energetic process of shedding. Once we have felt this inner experience, we have done in essence what Moses did when he raised the serpent in the wilderness. This ultimately affects our physical being and our individual views of life. It brings new light to understanding as it removes the veils of the mind that blind us to life, seeing the ties to the old attachments that enslaved us to the material side. Various higher spiritual experiences will be awakened during this energetic cleansing phase. We will find many of these described to us metaphorically and metaphysically in Revelation and in the contents of this chapter. In general, the dramatic events portrayed in Revelation are the destruction of the old ways, but not the destruction of humankind, as religion would lead us to believe. We will see how these events will change us, as the Master suggested in the Gospels. He also told us that we will be born anew, giving up our lives as we have created them. We will not be weighed down by past desires. They will be replaced by the bountiful manna of spiritual blessings and we will be able to love unconditionally, sharing all that we have with one another. It will be a new life with the new concepts of our inner relationship with the Divine as well as with each other.

As we progress through this chapter, we will discover that the energy centers we have been discussing are very much biblically entwined in Eastern philosophy, even if they have been given different names. Their symbolic meanings are fundamentally the same. Revelation 1:11 outlines the churches to which the letters are addressed. They are: Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea. Those familiar with ancient history and geography will find that cities with these names existed in Asia Minor, yet, metaphysically, they only represent the general traits earned by such cities. All seven are in the sequence in which they reside within the body, from the first – or crown (Ephesus) to the seventh – or the root (Laodicea). The crown is the one we see setting about the Master's head as a shining aura. It symbolizes the activation of natural and infinite knowledge, Christ consciousness, or the metaphorical picture of a person filled with the higher laws and wisdom. We find this portrayal in other parts of the world, such as India. It is the realization and acceptance of the power of this wisdom, in union with the whole self, or the merging of our spiritual/soul and physical aspects. We are also told in Revelation



that we are a kingdom wherein lie the seven churches, the seven lamp stands, envisioned as the Menorah of God or Spirit. All seven candles (chakras) are lit for direct communication to God, a process that is taking place within one's own being, even as we are reading this. This form of energizing the spiritual contact by the universe concerns all aspects of life, and we are witnessing what their impact can be on the internal kingdom, as it pours forth outwardly.

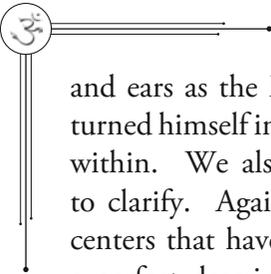
This material and energetic impact that we are discussing is a type of higher – yet unseen – education being sent forth in the metaphor of the seven letters, to be studied further on. They are addressed to and for our higher or energetic bodies that, in turn, activate the ascent of the kundalini, whether we are ready for it or not. Its purpose is the creation of a new path that is to guide our steps toward working in union with all the energy centers, with spirit, and ultimately our realities, so that the shifts are simultaneous. We are to work in perfect rapport with these energies that are new to us as they take action within us, and the metaphorical struggles being portrayed in Revelation will bring us into this new harmonic. This envisioned, higher vibrational harmonic action relates to the higher forms of life that we have often opened to the reader in this work. It could be likened to a musical tuning fork being struck as it creates a new vibration with which the human can now resonate – the awakening. During the process of the awakening, we are to pay greater attention to our intuitive impressions, as opposed to those of the physical or lower impressions that preoccupy us today. Have we not been told by the Master Himself that we are the kingdom and that it is within us? Our energy centers represent the kingdom of God. They are the individual churches and the energies that make us who we are – the physical end result of a higher aspect. God is not overly concerned about the external nature of Its creation. It is interested in the internal contents thereof, or the inner churches that we can all directly influence with higher ability if we so desire. In our present ways, each church is more like the temptations found in the forests of desires described by Mr. Johari. This non-spiritual behavior is what will come to a close. Those with the knowledge will know what is being said. Those who do not will gain it as the process unfolds and they will struggle. As this transformation progresses, we are witnessing it in our present era, and it will become even more visible.



The beginning of Revelation 1:11 tells us: “Write in a book what you see, and send it to the seven churches...” From the first words of this chapter, we have attempted to make the reader aware of the importance of inner communication and knowledge, and the state of mind that we must attain. We have emphasized that these events will come, whether we are prepared or not. We have suggested and explained the necessary preparations according to the four Gospels and their metaphysical meanings. We must further understand that the book that will be written is our own individual Book of Life. Its contents will relate how we are living and what we have given to the soul as our experiences, our priorities, illusions and disillusion. Are we carnal or spiritual in our orientations? Did the Master not advise us that all things must be weighed? What has been recorded in our personal pages? When the lamb opens the seven seals, we will have to read and clear these experiences. Denial will not help us when we read our very own biography. The seals are another symbol of the very chakras we have been discussing. In reality, their disclosure will create a shift in our DNA stream or our book of life. As we mentioned earlier, modern genetics have made a recent discovery pertaining to our DNA, and this genetic stream appears to be a kind of ancient memory that has not been recognized until now. It is the record of our present and previous lifetimes. They will all come together as one for us to review our progressions and conclusively engender the concept of eternal life. This is what the Buddha experienced as he viewed his lifetimes. Each of us will have full access to this evidence, with the opportunity to understand which direction our lives chose, and to balance or reconcile it. We will become fully activated in consciousness in the Christ mind and will awaken to eternal nature. As the Gospel of Thomas states, we will not experience death.

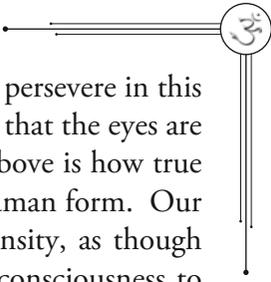
Revelation 1:12 shows us an example of this type of higher communication: “And I turned to see the voice that was speaking with me. And having turned I saw seven golden lampstands” [candlesticks] ^[3]. Please note that John used the word “turned” twice. Does it mean that he turned his head to peer into a different direction? Metaphysically, it does not. It indicates that he had turned inwardly and was looking and listening within, using his inner eyes

^[3] In the course of this book, you may have noticed that there are several words in brackets. It is to emphasize the difference in interpretations and translations, while hopefully making the dissertation clearer for the reader.



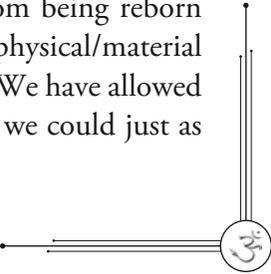
and ears as the Master taught him and the other apostles. He had turned himself inward for deeper understanding, to listen to the Christ within. We also have the matter of the metaphorical lampstands to clarify. Again, these are a metaphysical reference to the energy centers that have been the center of our dissertation. We are given a perfect description of them, as we will see in a moment. In the Judaic tradition, these lampstands are called the Menorah, composed of seven “candlesticks”. They are intended as a direct reference to the chakras and the energetic system, both well-known in ancient times. They have been forgotten as we progressed into our more modern societies. Perhaps it may be somewhat confusing to have so many items representing a single concept. It may be useful to remember that the biblical texts are conveyed to us in the form of metaphors registering in our minds as images. Each image symbolizes a different aspect of the same subject. The allegorical vision of the lampstands invokes the bright flames of candles lighting the darkness of consciousness.

More of John’s dream furthering the above concept is depicted in Revelation 1:13: “...and in the middle of the lampstands one like a son of man, clothed in a robe reaching to the feet, and girded across His breast with a golden girdle.” Take a few moments to visualize the human body as you know and see it, if you will. Once you have this image in your mind, place an overlay of the seven unseen but very real energy centers, from the bottom of the spine to the top of the head, as you mentally face this vision. You now have a complete picture of the son – or daughter – of man in full consciousness, a person that is fully awakened to the reality of his/her God self, a living Christ. This vision represents the birth of the physically divine human in full regalia. As we have often mentioned, this divine state cannot be attained until we become aware of our physical functionality as it awakens to the spiritual influence of our energy centers. At that point, we realize that we are more than just a body and we accept the idea that we are eternal by our very God-given nature. In Revelation 1:14, we see more of this powerful description: “And His head and His hair were white like white wool, like snow; and His eyes were like a flame of fire...” Many learned minds have explained that white is the color of purity and it is the symbol of wisdom, none of which refers to the physical form. This vivid portrait is for all of us to behold and to understand that it is something that we too can attain as a true part of life, and for which



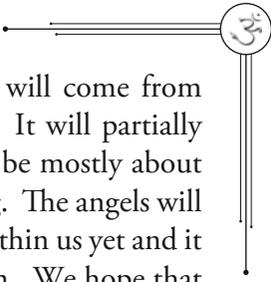
we could all strive. The Master told us that we must persevere in this matter. If you recall, Jesus told us in Luke 11:34-36 that the eyes are the window to the inner self. The picture painted above is how true wisdom, faith and love would show themselves in human form. Our eyes would shine very brightly with a peaceful intensity, as though aflame. They would allow the higher vibration of consciousness to flow outwardly. A truly enlightened being is sketched above in a metaphor meant for our eyes to enjoy, and to give us a glimpse of how humans would be, were we to apply two simple words: “Know Thyself”. It is an elementary rule that gives us the opportunity to improve ourselves and to know others in a fair manner.

In Revelation 1:16, John reports: “And in His right hand He held seven stars: and out of His mouth came a sharp two-edged sword; and His face was like the sun shining in its strength.” As we pointed out in an earlier chapter, the number seven is often used in the Bible, especially in Revelation. We will find this number in many works other than the Bible, all of which pertain to the subject of spiritual enlightenment. In fact, the number seven is in every religious text known to humankind, and it is considered to be the symbol of fulfillment or the number of attainment. In this case, it is related to the energy centers that must be fully recognized and unified to activate the higher wisdom. That occurs with the rise of the kundalini energy. We have stressed that all seven must be used – not just the root chakra, for it represents only the material or base need in the world, from which most of us operate in all that we do. This one feeds the ego and brings forth the greatest of all illusions: self-centeredness. The root center assists us in understanding our physical aspect only, while being the seat of gratification. It is also an anchor to our mortal shell, and in our present era, it ties us to it so tightly that we seem to be unable to move up the metaphorical idea known as Jacob’s ladder. Unfortunately, because of this anchor, this is where the majority of us function. Fear may also be an attribute of this center. Fear will bind us as it always does, because it prevents us from being reborn into higher consciousness. The root chakra is our physical/material survival center and has been since the dawn of time. We have allowed it to become dominant in far too many ways, when we could just as easily operate through the crown.



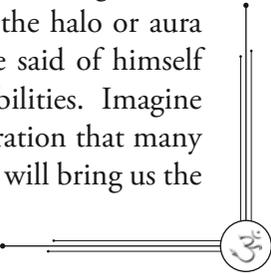
In the above verse, along with wisdom and purity, we also find the description of a “two-edged sword”. Metaphysically, it represents the “word of absolute truth”. It is an indication that after the shift is complete, the strong bond of such Truth will dominate our method of communication. Before we arrive at this level of dedication, we must first travel the path of illusions, and we have done so for millennia. Many of us are already on this dimly lit, foggy road of illusions. We have followed its course so that we can truly comprehend what illusions really are, and what is genuine in life. One may find this hard to believe, but if we were to think about it, how would we know it is daytime if we never saw nighttime? How would we know the difference between a clear and a cloudy day? We learn through the law of opposites. The path of illusion would be no different. It allows us to choose, but the choice is not without consequences, as the Master often reminded us. We will be held accountable for what we say and do, and in many ways, we already are. The accounting portion will make the shift an interesting one for most of us. Perhaps we should remember what the Master meant when He said: “...one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” (Matthew 5:18). What we externalize will be sharper for us after the shift to higher form, for it will be only the truth of what we have nurtured within our hearts. It will no longer be hidden from view. Our family and friends will know our motives in all things, no matter what we do. Deception will not be the ordinary form of expression. We will struggle with the truth – as we should – for the lie will be exposed if we deviate from that path. Do we not have these struggles now?

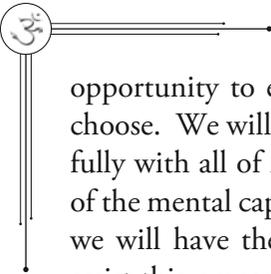
Revelation 1:20 gives us a condensed explanation of the symbols: “As for the mystery of the seven stars which you saw in My right hand, and the seven golden lampstands: the seven stars are the angels of the seven churches, and the seven lampstands [candlesticks] are the seven churches.” The angels are the key to the concept of the new knowledge yet to be attained - the spiritual truths - that will be revealed to us as we awaken. They are a kinder form of thinking and represent the understanding of higher wisdom about life and humankind. In the Book of Matthew, we compared each of the energy centers to the symbol of Yin and Yang. One side of this symbol is light, and the other is dark. We could simply state that the seven angels are the light, spiritual, pure side of these centers. We will receive through them an



untainted level of understanding. This knowledge will come from the psychophysical shift that is ready to take place. It will partially consist of facts about our physical world, but it will be mostly about the unseen that we have ignored or denied for so long. The angels will also infuse us with higher levels of energy. It is not within us yet and it will come into play as we journey through Revelation. We hope that this spiritual trek will awaken us to the higher aspects of self, to true life and our vibrating energy centers, all within the energetic realm that is the spiritual key to life and living.

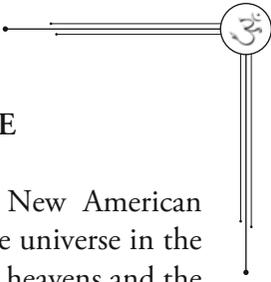
Each center/chakra/church has a different usage of energy for and association with our material world and for attaining higher aspects of life. These would be discovered if we were to make this journey of the soul. As we do, we would view life from many different sides of truth. You may have noted in the above verse that the stars were being held out specifically in the right hand. It happens to be the hand that works with the left brain functions, or the logic side of life. In most instances, we use that side of the brain because we are much more accustomed to the lower comprehension patterns, ignoring the potency of the other side. In other words, we seek material explanations for energetic creation, and the answers are obviously sketchy at best, simply because, from this limited perspective, they are not complete. We have used this same approach, even for biblical explanations, and that simply does not work. The Bible subtly implies in this metaphor that our creative or higher functions emanate from the right brain, as we discussed in the four Gospels. In seeking a better spiritual life, the logic side will be raised to a higher level of feelings and thoughts with which we can work, coordinating with the right side of the brain for the formation of a balanced mind. It is also interesting to know that in most books of the Bible, we find mention of the right hand or side of God, and of Jesus as well. As a simple example, we read in Isaiah 41:10: "...I will strengthen you, surely I will help you, surely I will uphold you with My righteous [truthful] right hand." The stars being held out in the right hand of John's vision reflect the thoughts and faculties of a whole, unified mind. It also explains the halo or aura surrounding the head of the Master. Einstein once said of himself that he used only ten percent of his full mental capabilities. Imagine the percentage that the rest of us use. The transfiguration that many of us will experience during and after this global shift will bring us the





opportunity to exercise more of our brain functions, were we to so choose. We will become more sensitive because we will interact more fully with all of life. Imagine being able to use one hundred percent of the mental capabilities at our disposal. At some point in our future, we will have the opportunity to evolve into this state, and we can assist this process now, at any time we feel ready. It will be an easier transition if we understand the full implications of the metaphysics offered in this book.

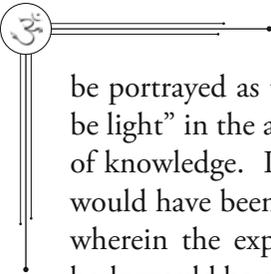
The second chapter of Revelation begins the journey of the higher nature merging with our physiognomic makeup into one entity, one being with no separation or division. This being will walk firmly on the path of spiritual truth that pertains to the reality of life. To reach that enlightened path will not be an easy task, because the material desires fomented by the lower aspects clash heavily with anyone who wishes to become a spiritual human. Regardless of the arduous trek, we can reach that destination through the guidelines outlined in the Book of Revelation. We know that this journey began when the angels became involved in the higher communication channel. This is the energy sent forth, as portrayed by the seven letters to the seven churches. Writing letters is as old as time itself, as are all forms of communication, but as we have suggested, it is a form of higher energy conversing from the source that is to take place in our lives. We could indeed call it a letter from God that will be delivered to our internal post office, a missive that we will read at a later point in time. It is an energetic message for higher resonance. With this communication come the higher wisdom and vibrations that are to be associated with this energy exchange – the seven stars. Before we begin, we will return once more to Genesis and the seven days of creation. We will then move to the Book of Isaiah and give his portrayal of things to come. Both these chapters do indeed support what we are offering in this present work. We will attempt to show the original exchange during creation and what we are defining as the chakras that give us a body as the final energetic form. Allow us this digression into what has already been covered in one aspect, while the other supports the metaphysical interpretation of the information recorded in the Book of Revelation.



THE GENESIS CONNECTION HUMANKIND & THE UNIVERSE

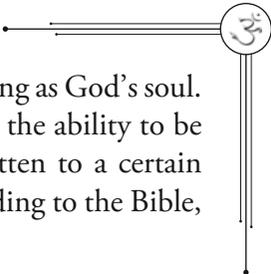
We will begin with Genesis 1:1-3 from the New American Standard Bible, to witness the first movements of the universe in the creation of form: “In the beginning God created the heavens and the earth. (2) And the earth was formless and void, and darkness was over the surface of the deep; and the Spirit of God was moving over the surface of the waters. (3) And God said, ‘Let there be light; and there was light.’” There seems to be an inconsistency in the first verses of Genesis, in that the division of energies was the initial phase. Where the ostensible contradiction takes place is the creation of earth, yet the very next verse states that it was formless and void, meaning of course that nothing material existed yet – but something did exist. The idea is the division of energies and the creation of a concept, or in this sense, a sort of plan by which to create physical reality as we presently understand it to be. The separation of energies comes into play because of the use of heaven and earth. As mentioned earlier, these two energies are the masculine and the feminine, or the separation of Its own self for the purpose of creating life. Deductively, it also shows that there is a higher and a lower mind. It is what is within that creates what is without. Esoteric came first and exoteric came later, as Genesis points out in: “And the Lord God made garments of skin for Adam and his wife...” Energy had to begin with self so that form would be Its end result, and this separation was to create a charge given by the two forces, a charge that would create a gravitational pull to bring matter together, to ultimately form the human being. To manifest this, It had to create separate energy centers to give the human the life-giving elements required by the physical body. In turn, the latter would evolve through the process of life experiences. Allow us to go over the three constants that exist in the entire universe: an electrical field, a magnetic field and a gravitational field. In essence, they are what Genesis related for us, and they are the simple reason that life exists, through the express desire of the Creator.

It stands to reason that the first thing to be created would have been what we define as wisdom or knowledge, especially when we envision the final perfect product as intended to be. This would be the basis to draw the rest together. Metaphorically and biblically, it can



be portrayed as the first Church, Ephesus, when God said “let there be light” in the above Genesis quotation. This encompassed the light of knowledge. In this sense, the first energy center to be manifested would have been the crown, for this would be the seat of knowledge, wherein the experiences that would derive from having a physical body would be recorded. If we look once more at the first two verses, we see the creation of energy to be turned into matter. This indicates that the soul came first and was intended to be our first love. Later in Revelation, we are reminded that we have forgotten that first love, yet it is the part of God that we all have within us. In truth, it is us. In the four Gospels, the Master reiterated that heaven is within us, thus the internal nature was in the process of being created. In essence, the soul is an esoteric force developed by Spirit who originally fashioned material reality to provide a large scale of experiences. As Its creations, in Its image and likeness, each of us was given an independent yet collective soul that contains the conscious and subconscious, and it resides in what we term as the crown chakra.

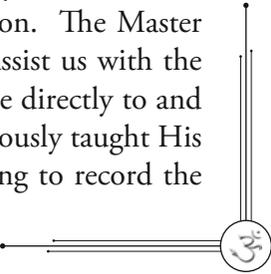
In Genesis 1:2, we are told that “the earth was formless and void”. It indicates that it was not only uninhabited, but it was only energetically present and the soul itself had no form. It was nothing more than a void. It was simply ethereal energy waiting for the information and the word of the Creative Principle. We are then told that “darkness was over the deep, and the Spirit of God was moving over the surface of the waters”. Darkness in itself has no palpable form and it symbolizes the failure to understand. By the same token, if there is no actual experience generated by physical reality, there is nothing from which to create. A little further on, the surface of the waters comes into play. Metaphysically, water represents mental potentiality and spirit consciousness. Deductively, it reveals that God intended to infuse our mind and spirit with knowledge, in order to guide us toward the spiritual creation of life. In the next phase, God knew that knowledge would generate wisdom, a quality that would handle the attributes of the physical aspect. It was another factor in the fashioning of the crown, but the human about to become flesh had to have the ability to think within its own form, the skill to reason whatever experiences it may encounter. The heavy responsibilities placed upon the crown chakra were to insure that life could unfold in the direction of the higher plateaus, motivated by the primordial

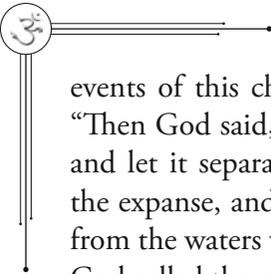


forces of masculine and feminine energies and operating as God's soul. The crown was also meant to remind us that we had the ability to be creators in the flesh, something that we have forgotten to a certain extent, or from which we have been led away. According to the Bible, this was the first day of creation.

Genesis 1:4: "And God saw that the light was good; and God separated the light from the darkness." The Creative Principle knew that It had determined what the expanse of knowledge would be, and the biblical metaphor reports it as "the light was good" – and so it is. This infinite source of data had to be available to all, and to store it in darkness, so to speak, would be of little use to anyone. Thus came the separation of light and dark, but what was truly taking place was the ability for the human to learn and to grow. Darkness does indeed represent the lack of knowledge and understanding, whereas light has an opposite significance. Allegorically, they both characterize the two primordial forces being separated to allow for creation to take place. When the division occurred, everything else became polarized to ease life into existence. The human specie had to have a rudimentary comprehension as a starting point, not just for survival, but to realize what had to be learned in life. We were given the choice to individually walk in light or darkness. In general, we have pursued the path of darkness for millennia. That period of tenebrosity has taught many of us to gain the knowledge of higher vibrational states so that we could journey forth into light or to our own divinity that would come out of darkness. Many have used darkness not as evil, but as a means to learn and grow as was intended. This process will continue until Revelations have become complete, and we all return to the light, as the last chapter of Revelation leads us there.

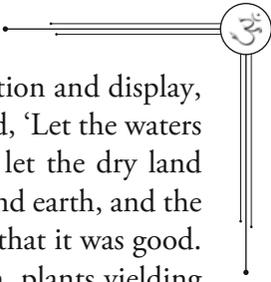
The second day of creation was dedicated to the formation of the inner sense of being. It is related to the second church in Revelation known as Smyrna. This inner sense is the concept of the "third eye", or the ability to have fully operational intuitive ability. We will look at this subject in depth when we return to Revelation. The Master was the perfect example of its proper use. It is to assist us with the higher energies of life and to be able to communicate directly to and with God/soul. It is something that the Master obviously taught His disciples, because this is what John himself was doing to record the



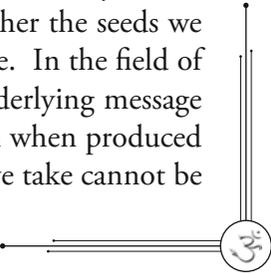


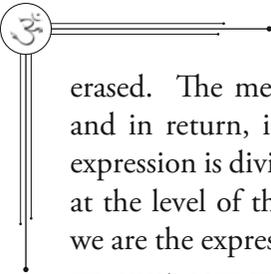
events of this chapter. We find the connotation in Genesis 1:6-8: “Then God said, ‘Let there be an expanse in the midst of the waters, and let it separate the waters from the waters’. (7) And God made the expanse, and separated the waters which were below the expanse from the waters which were above the expanse; and it was so. (8) And God called the expanse heaven. And there was evening and there was morning, a second day.” The idea of separation continues as the process began to create not only the conscious mind, but also the under-mind or subconscious. This attribute was given so that it could extend itself into the soul, and connect us ultimately to our intuitive nature. We could even state that this ability allows us, spiritually speaking, to peer into the infinite universe and into life, to gaze into the unseen. We know this because of the use of “expanse” – a correct translation – as this word may mean distance as well as infinity. We were created without limitations in our abilities to think and to perceive. This gift may be developed and used at will only through the proper use of the intuitive nature that accompanies the soul, when we have learned to operate at this level. The subtle parabolic language used in the above quote indicates that there are indeed an “above” and a “below”, a material mind and an intuitive mind – or perceptions – made to work in union. We have all heard the expression: “As above, so below”. One has influence over the other, and what the “above” does is also felt “below”. As an example, if our mind goes in a negative direction, our emotions follow suit to give it power, while contaminating the emotional body in the process. Unless we enjoy this sad state of affair, it is our choice to balance these two aspects within us. This will bring us back to a more stable living condition, as we cross the expanse created for us to generate unification and wholeness. This intuitive sense is strictly our journey, and no one else’s, and it is how we learn inwardly. The creation of the two expanses is a learning tool with which to transcend the physical.

We now had the theory of life and fundamental mental and spiritual values, still, to this point, we truly had no material experience, for the body was not yet formed. It was time to work on the physical/material expression process. On that third day, God voiced Its wish to gift the human specie with the capability to express itself. In the Book of Revelation, we find that it is related to the third church, in Pergamos. Our expression would emanate from the fifth or “throat”



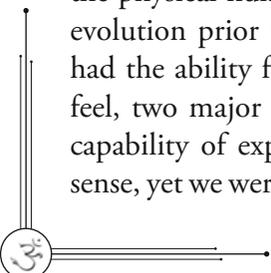
chakra. It is the controlling energy of our manifestation and display, verbal or otherwise. Genesis 1:9-12: “Then God said, ‘Let the waters below the heavens be gathered into one place, and let the dry land appear; and it was so. (10) And God called the dry land earth, and the gathering of the waters He called seas; and God saw that it was good. (11) Then God said, ‘Let the earth sprout vegetation, plants yielding seed, and fruit trees bearing fruit after their kind, with seed in them, on the earth’; and it was so. (12) And the earth brought forth vegetation, plants yielding seed after their kind, and trees bearing fruit, with seed in them, after their kind; and God saw that it was good.” In this phase of creation, God expanded the lexicon that is very much in use today. It became a part of the knowledge that we discussed in the preceding paragraphs, and it had to have a way to be propagated. As you may have noticed, the concept of seeds is greatly emphasized. All that was created or about to make its first appearance on earth was given the instinctive means to perpetuate its kind. However, the expansion and dissemination of intellectual or spiritual knowledge infused in the human was considered as so many seeds to be planted in mind and spirit, so that it would continue to live in future generations. For this to happen, we had to have a way to express ourselves in words and emotions. This is supported by the Master’s parables pertaining to the seed and the sower, wherein we learn to appreciate that we harvest only what we plant. In that sense, when our minds and emotions form what we ultimately put across vocally or otherwise, we become the creators. This develops into our method of communication, in the same way that the Creator translated Its expressions into the wonders of our lives and our universe. Perhaps we do not create on a universal level, or at least we do not realize it yet, but what we do, without considering good or evil, demonstrates the fecundity of the human gardens. This analogy of our minds and emotions must be carefully tended, with straight furrows, rich seeds and spiritual nutrients. It assists us in the knowledge of self and the ability to convey the proper message to others. If we have the power of thought and the gift of intuition, we must be able to pass them on to others, or they would be of little value in the realm of physical life. Whether the seeds we plant are good or evil, what we harvest is what we are. In the field of expression, that is exactly what is reflected. The underlying message is that deception only breeds more of the same, even when produced after the fact. The words we speak and the actions we take cannot be

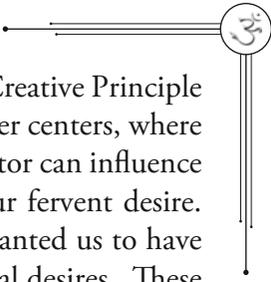




erased. The metaphysical concept is to produce a harvest of truth, and in return, it will yield the same crop in perpetuity. Truth in expression is divine, but we do not recognize this as long as we operate at the level of the lower centers. We do not live up to the fact that we are the expression of God. As a result, there are consequences that we must now experience, and Revelation, in its unique presentation, attempts to make us understand them. This was on the third day of creation, as we were being formed from the top down.

Let us now present for you the fourth day of creation, when we received the magnificent gift of feelings, such as love and compassion. In the mystic language of Genesis, it is portrayed as the ability to see in the dark, a connotation of the intuitive sense derived from feelings. It resides in our heart center or the fourth church known as Thyatira. Metaphysically, Charles Fillmore defines this place within us as “an intense desire of the soul for the higher expressions of life”. It has also been called a “mediator between ego and spirit”. Genesis 1:14-18: “Then God said, ‘Let there be lights in the expanse of the heavens to separate the day from the night, and let them be for signs, and for seasons, and for days and years; (15) and let them be for lights in the expanse of the heavens to give light on the earth’; and it was so. (16) And God made the two great lights, the greater light to govern the day, and the lesser light to govern the night; He made the stars also. (17) And God placed them in the expanse of the heavens to give light on the earth, (18) and to govern the day and the night, and to separate the light from the darkness; and God saw that it was good.” Perhaps we should keep in mind that the Master once said, in Luke 17:21, “Neither shall they say, Lo here! Or, lo there! For, behold, the kingdom of God [heaven] is within you.” We should also remember that, during the initial phases of creation, the universe was separated in two distinct energies, one being masculine and the other feminine. YHWH became two separate forces to give us life. At this point in Genesis, we are still nothing more than a spiritual representation of the physical human. We are simply the souls undergoing their own evolution prior to being enclosed in our mortal shells. Indeed, we had the ability for wisdom and consciousness as well as the sense of feel, two major attributes of the physical human. We also had the capability of expression and the learning potentials of the intuitive sense, yet we were not in the mortal shell we know today. In Its plan to

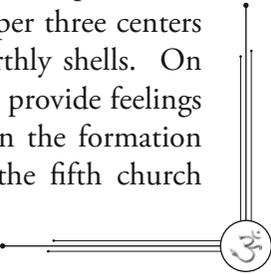


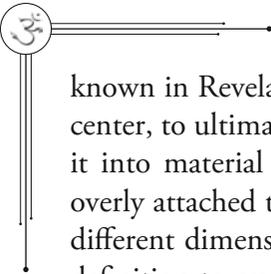


fashion humankind in Its image, the wisdom of the Creative Principle created a two-way bridge between the upper and lower centers, where humankind can enter the higher realms and the Creator can influence the unification of such centers – but only if it is our fervent desire. We merely reach for It, and It will reach back. It wanted us to have feelings that would attenuate and balance our physical desires. These feelings would be the doorway to love and compassion toward all of Its creations. Sadly enough, the life that we have established in our varied societies precludes us somehow to genuinely apply and practice the truths of our feelings.

During the previous three days of creation, God was laying the foundations of inner wisdom, first establishing our power to think physically and spiritually, based on the masculine energy. On the fourth day, It concentrated on the power of inner feelings, motivated by the feminine aspect, or the heart. These two important aspects are defined biblically as Adam and Eve, as thought indeed was first, and the emotional body came second. In that significant period, humankind was given the sun, the masculine symbol of thought, mind and spiritual intelligence. This bright system supplies light to the moon, a satellite that is the feminine representation of personal intelligence and the nucleus of human feelings. On that blessed day, we can safely say that God expanded and balanced not only our universe, but also our individual kingdoms. With Its divine separation, It gave us daytime (masculine) so that we could see. It gave us night (feminine) for rest and meditation. It further advanced the control we could have over our increased knowledge, and especially our awakened sensitivities and awareness. This control, and the fact that we could achieve what was originally intended, would explain the biblical mentions that we are living gods and nothing less. Once more, God gave us the opportunity to individually demonstrate love and compassion, as the Master did so selflessly during His entire sojourn on this earth.

Thus far, we have witnessed the mental and spiritual prelude to the material creation of our physical body. The upper three centers were designed to assist in the fashioning of our earthly shells. On the fifth day, after establishing a gateway that would provide feelings and communication, God thought it good to begin the formation of the lower centers. Biblically, we find this in the fifth church

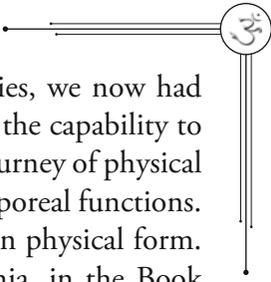




known in Revelation as Sardis. We are now moving below the heart center, to ultimately give the body an energetic foundation and shape it into material reality. It appears that over the years, we became overly attached to the latter, but in that moment, on that fifth day, a different dimension began to take shape. It gave more of a material definition to our impending embodiment and formed what is called “don tien” in the Far East. It is a power center that is the basis for what we define as the ego – today’s mindset. We have discussed it earlier and pointed out that it is used to seek power over others. In a literal sense, the following verses may not seem to fit the pattern, yet they are metaphysically connected to our dissertation. Genesis 1:20-22: “Then God said, ‘Let the waters teem with swarms of living creatures, and let birds fly above the earth in the open expanse of the heavens’ (21) And God created the great sea monsters [whales], and every living creature that moves, with which the waters swarmed after their kind; and God saw that it was good. (22) And God blessed them, saying, Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.” We are witnessing the concept of the animal kingdom in the waters and in the air, the creatures over which we are intended to have dominion. It is also the formation of understanding and belief of things to come and to be, a part of the divine plan to ultimately fashion the human specie as the crowning element of creation. The waters are again mentioned, as our mental potentiality and spiritual consciousness. They are the “great mass of thoughts that conform to environment” [4]. They are the higher and lower forms of thought over which we have been given the power of choice, either through the spiritual path or that of the physical ego. Thus, we were gifted the ability to think in the material sense about the overall concept being infused in our energy streams, giving us a level of divine power energetically embedded within our spiritual framework. This is indeed a necessary attribute, for without it, we would not be able to use logic – something to which we give too much importance. As the remaining process goes on, it provides us with the guidance we will need, even before the physical body is formed.

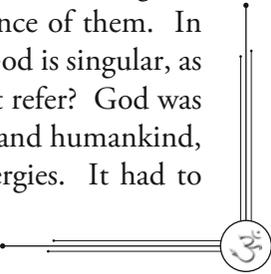
The sixth day is the final phase of a Divine task. It is the culmination of a very carefully and lovingly designed plan, when the spiritual hologram of humankind made ready to appear on this

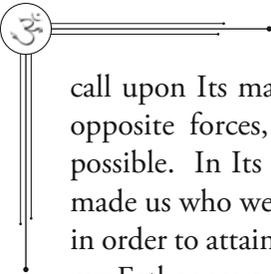
[4] Charles Fillmore.



earth in its newly acquired body. As ethereal entities, we now had the ability to be fully aware of our environment and the capability to learn. The Creative Principle is now taking us on a journey of physical evolution, to prepare us for the acceptance of our corporeal functions. The plan is to ultimately match the divine concept in physical form. We find this reasoning in the church of Philadelphia, in the Book of Revelation. This aspect of creation is found in Genesis 1:24-30: “Then God said, ‘Let the earth bring forth living creatures after their kind: cattle and creeping things and beasts of the earth after their kind’; and it was so. (25) And God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creeps on the ground after its kind; and God saw that it was good. (26) Then God said, ‘Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth’. (27) And God created man in His own image, in the image of God He created him; male and female He created them. (28) And God blessed them; and God said to them, ‘Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth’. (29) Then God said, ‘Behold, I have given you every plant yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed; it shall be food for you; (30) and to every beast of the earth and to every bird of the sky and to every thing that moves on the earth which has life, I have given every green plant for food’; and it was so.”

Before we discuss this great achievement, allow us to clarify some of the biblical literary expressions. The word “earth” is often used in the first chapter of Genesis. It stands alongside other commentaries such as “Ye are Gods” and “You are a kingdom”. Thus, it would stand to reason that “earth” would also apply to humankind. In essence, as part of creation, we are the firmament as well. Climactically, because of the divinity of Self, we are all things that move through us in some fashion, simply by recognition and acceptance of them. In Genesis 1:26, we find the use of “us” and “our”. If God is singular, as proclaimed by the various religions, to whom does It refer? God was indeed single in the concept of creating the universe and humankind, but in order to do so, It had to divide Its own energies. It had to

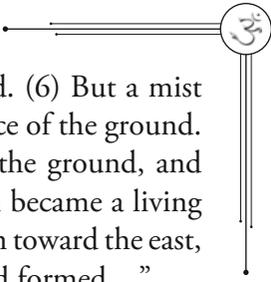




call upon Its masculine and feminine aspects, for without these two opposite forces, the ensuing manifestations would not have been possible. In Its infinite and eternal wisdom, the two aspects of God made us who we are, with separate energies that must work in unison in order to attain Its likeness in physical form and be able to say “I and my Father are one”, as the Master did.

The above verses also indicate that God’s intention was to create a male and a female specie for the purpose of procreation and evolution in the material environment. Both would arbor within them the masculine and feminine aspects that helped create them. The formation of a mortal shell was of primary significance, for without it, there would be no need for physical experience to gain knowledge. In that sense, God had never known such experience, and Its Divine Mind had originally been in the realm of theory. That same theory became reality, since we are here on earth, both species representing the Creator. From the very beginning, we have been designed to operate as one, as It did, and we are still in the learning process to discover this. Thus, on the sixth day, our Creator completed the concept of the animal kingdom on land, and It began to bring the two primary energies into a more unified field, in preparation for the fashioning of physicality. It did this for both male and female and also within each of us, for a more cohesive energy stream traveling from the crown center to the root chakra.

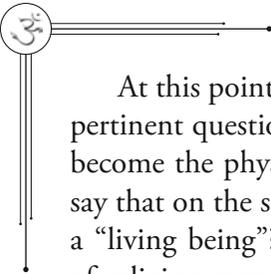
On the seventh day, according to the Bible, we know that God rested, after all else had been set in motion. Interestingly enough, the forming of the last energy center known, the root chakra, is found at the beginning of the second chapter, connected of course to the last of the seven churches of Revelation, the church of Laodicea. Genesis 2:1-8: “Thus the heavens and the earth were completed, and all their hosts. (2) And by the seventh day God completed His work which He had done; and He rested on the seventh day from all His work which He had done. (3) Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made. (4) This is the account of the heavens and the earth when they were created, in the day that the Lord God made earth and heaven. (5) Now no shrub of the field was yet in the earth, and no plant of the field had yet sprouted, for the Lord God had not sent rain upon the



earth; and there was no man to cultivate the ground. (6) But a mist used to rise from the earth and water the whole surface of the ground. (7) Then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being [soul ^[5]]. (8) And the Lord God planted a garden toward the east, in Eden; and there He placed the man whom He had formed...”

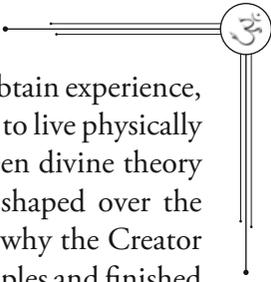
These verses tell us that during the preceding six days, God, wanting to experience material reality, developed the idea and ideals of heaven and earth. These have shown as the inner nature which, in turn, manifested the outer through Divine guidance. Metaphysically, Charles Fillmore tells us that the latter are “two states of mind, the ideal and its manifestation....One is the realm of pure ideals; the other of thought forms.” We can say that they are nothing more than the advancement of the two original energies required for creation: the soul first, followed by form. God had also designed the flora and fauna that was to liven our planet and/or provide all creatures with food. Most importantly, It had established the spiritual, life-giving foundations of humankind. All was prepared to welcome the future inhabitants on land, sea and air. The majority of our modern society appears to believe that at the end of each day of creation, something material, palpable, had been added to the formation of the world. If that were the case, everything contained in the first chapter would be in contradiction of the second chapter, yet it is not. In this context, it is in perfect symmetry. In reality, nothing had yet appeared. “The heaven, the earth and all their hosts” were still a finished blueprint on the Creator’s drawing board. However, what had been completed were the necessary energy points that would draw the body together into concrete reality, and the electro-magnetism generated by the swirling energy vortices of the chakras. It was these vortices that created the gravitational fields, bringing matter together for material life. In addition, as ethereal entities, we had the ability to think and comprehend, in the material or physical sense, but not at the level of the Creator and Divine thought. The reader may have noticed that the word “Lord” appears quite often in this quote. As we are now aware, it means “us” or “I AM” wholeness. Would that not imply that, in a sense, we are self-created from the concepts of God?

[5] Translation in the King James version, as opposed to “being”.



At this point in the creation of humankind, we may ask ourselves pertinent questions such as: “When did the male and female species become the physical bodies that we have today?” Does Genesis not say that on the seventh day, God breathed life into man who became a “living being”? The scriptural literalists and the modern teachers of religion may think so, but it seems that the theory had not yet become full reality. We are told that there were no shrubs or plants in the fields to sustain animals or human beings. It signifies that there was more to come, and it is found in Genesis 2:8 with the creation of the Garden. The Metaphysical Bible Dictionary describes Eden as: “A pleasant, harmonious, productive state of consciousness in which are all possibilities of growth ----- the spiritual body in which man dwells.” It confirms once more that creation began with the formation of the soul/spirit to eventually arrive at the embodiment of our specie. At the time of Eden, we had the ability to think, to comprehend, and energy centers were in place; thus we were ready for the shaping of our individual mortal shells. Following this divine metamorphosis, we were to supposedly leave the original Garden, or the equivalent of higher spiritual realms. According to the Book of Jasher, we did not. Biblically, this transformation did not take place until the parabolic incident at the tree of knowledge was settled, and the Creator “...made garments of skin for Adam and his wife, and clothed them.” (Genesis 3:21). It was followed by: “Then the Lord God said, ‘Behold, the man has become like one of Us, knowing good and evil.’” (Genesis 3:22). Concerning “good and evil”, we would like to point out that it was a mistranslation of the ancient Aramaic terms for “truth and error”. It means that we knew then the difference between truth and error, and nothing more. Once more, we go to Charles Fillmore, for a succinct definition of “coats [garments] of skins”, quite different from the normal imagery generated by these words: “The body of flesh. Man was connected originally with the spiritual-body idea, but when he took on personal consciousness, he was given “coats of skins” which, under divine law, corresponded with the quality of his thought world.”

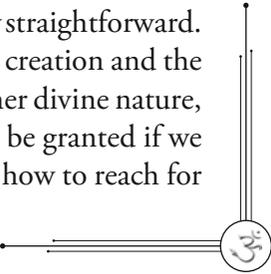
Creation was now complete, for the human was now flesh and blood. We had the necessary facts for life to continue because of the tree of knowledge. All seven centers or churches were now active and supplying us with life and the necessary energy to function properly in

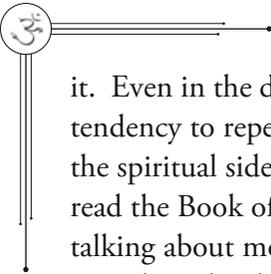


our newly created material format. We chose this to obtain experience, to physically attain higher knowledge while in a body, to live physically as the divine, and to bring into practice what had been divine theory until now. Hypotheses became a reality that was shaped over the centuries by our thoughts and actions. We now see why the Creator began this extraordinary project with the crown principles and finished with the root center to give us life. It reached into the infinite energy of the formless void to create finite form. Perhaps we should ponder upon this: would there be infinity if it did not have an opposite – or finite? Would either exist? We see in the Book of Revelation that the first letter was addressed to the crown/first church, followed by energetic missives sent to the lower churches and termed as the shift of the ages for our particular finite form. The purpose is to create a more infinite being, spiritually balanced, that, in a sense, portrays the difference between the Neanderthal and the modern human. Analogically, we could also think of it, in a technological sense, as the revision of major programs designed to provide a smoother running system software, optimized to improve the hardware. It is simply to guide humanity in a new direction. In the next segment, we will return to the Book of Isaiah and his version of the same ideas. We will discover that the prophet presented his writings in the reverse order of Genesis. He started with the root center and finished with the crown chakra. We have explained that in Genesis, the Creator started with the spiritual level, working Its way down to physicality. On the other hand, Isaiah begins with the lowest center, working his way up to reach again for Spirit. There will be a third shift, wherein Spirit will once more reach down to the human plane. It will be another level of higher vibration so that we may operate from a higher wavelength. The guidance will be provided in the letters to the churches, revealing our progressions in life.

THE ISAIAH EFFECT – JOURNEY TO THE SOUL

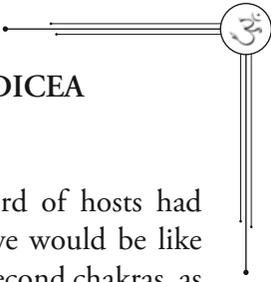
We may ask ourselves: what would Isaiah have to do with the concepts offered in Revelation? The answer is relatively straightforward. His expression is as applicable as Genesis. One opens creation and the other shows a second shift as we reach back to the higher divine nature, for it is required for higher consciousness. It will not be granted if we do not put forth the effort, and the prophet shows us how to reach for





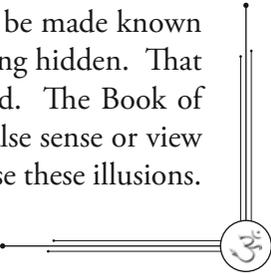
it. Even in the days of Isaiah, history had already proved that it had a tendency to repeat itself. It is the same today, and it appears that, on the spiritual side, we are about to become changed. In fact, when we read the Book of Isaiah objectively, we have an eerie feeling that he is talking about modern humanity and our current mindset, yet he was recording the thoughts and actions of the people in his era. Today, we are behaving in the same way they were, toward others and life in general. It is our intention to bring to the reader a balanced reason to reach the higher principles once again, and to remind him/her that the Master advised us to knock, and the door would be opened. In his particular style, Isaiah provides the guidance we need to attain this lofty goal. He is attempting to show us, from our human perspective, how to travel inward and upward on the path to Spirit. We will do likewise, using the old metaphor of Jacob's ladder, a ladder that we must climb to match the coming shifts of our energy fields. If we were to read the Bible without accepting it as a literal chain of words, we would discover that, through its teachings, it is a perfect roadmap of life containing all that is required to arrive at spirituality – our most forgotten attribute. The climb is not an easy one. It starts at the lower centers – our carnal nature – to the higher divine attributes that are already within us.

The Book of Isaiah does provide a deeper understanding of what we find in the Book of Revelation. As mentioned earlier, the latter is undoubtedly the most misunderstood part of the Bible, and most theologians generally offer only a literal view of the events therein. Unlike Genesis and Revelation, Isaiah approaches the shift in consciousness from our physical body and moves upward toward the crown. We selected these excerpts because today, we are engrossed in physical life and need to move upward, while the other two books were the product of the higher spiritual level reaching for the lower levels. The Isaiah effect could be compared to Moses raising the serpent in the wilderness, as related in Exodus. Should we so choose, it is the very same inner journey that we could initiate. If we want to reach the summit of a mountain, we must usually begin the trek at its base. We will quote the appropriate verses found in Chapters 1 through 6.



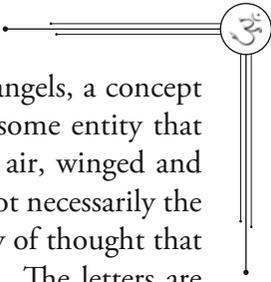
LETTER TO THE CHURCH OF LAODICEA FIRST ENERGY CENTER

Let us begin with Isaiah 1:9: “Unless the Lord of hosts had left us a few survivors, we would be like Sodom, we would be like Gomorrah...” This is clearly linked to the root and second chakras, as well as the sixth and seventh churches of Laodicea and Philadelphia in Revelation, and the last two days of creation in Genesis. Metaphysically, Sodom would fall in line with the first chakra, and Gomorrah with the second. Both cities were destroyed (Genesis 19:24-25) because of the inhabitants’ individual and societal behavior that was based on purely physical instincts. These two centers have led us down a low penumbral path, but they now become the starting point toward our personal advancement, making us the “survivors” in the above quote. It is his way to make us aware that material reality and the lower sense system are the two most difficult areas to overcome, for they lead us to illusions. They blind us to the higher knowledge. Let us concentrate now on the first energy center. From Isaiah’s observations, Sodom represents the burning or consuming of energies that we tend to misuse to activate our ego in the lower direction. It generates activities such as lower thought form, secret intrigues, instinctual carnal gratification, hidden wiles and procreation. Needless to say, it also creates extreme deviations from the spiritual path of life. Unfortunately, through the ages, it has become far too dominant in our lives. We see the results of this dominance every day in our modern world. Isaiah tells us in no uncertain terms that the Creator does not enjoy gifts offered with ulterior motives, selfish reasons, or in the hope of a reward. They are nothing but a façade. They are illusions engendered by our first center and its potentially corrupting power, a power that can lead us to seek the falsehoods of life. Because of the purely material lifestyle we have established for ourselves, our illusions trump us into believing that such offerings have a redemptory value, when in fact, they do not. If we base our lives on “what” we are, we can only offer spirit a false pretense of self. Perhaps it would behoove us to remember that, on many occasions, the Bible tells us that the truth will be made known in the end. We are also told that there may be nothing hidden. That is the dilemma we may all face in our present world. The Book of Revelation is meant to assist us in eliminating our false sense or view of reality, and the struggles we can expect as we release these illusions.



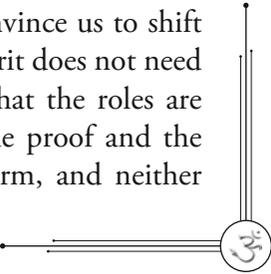
Let us look at the letter – or higher communication – to the seventh church, the church of Laodicea. We will see the higher implications pertaining to the fields that we have seeded with the personal deceptions that we offer to Spirit. We will offer the missive in its entirety, as it is written in the New American Standard Bible.

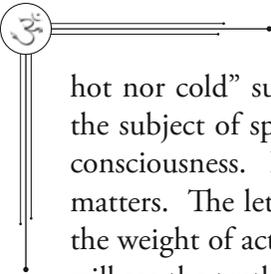
Revelation 3:14-22: “And to the angel of the church in Laodicea write: The Amen, the faithful and true Witness, the Beginning of the creation of God, says this: (15) ‘I know your deeds, that you are neither cold nor hot; I would that you were cold or hot. (16) ‘So because you are lukewarm, and neither hot nor cold, I will spit you out of My mouth. (17) ‘Because you say, ‘I am rich, and have become wealthy, and have need of nothing’, and you do not know that you are wretched and miserable and poor and blind and naked, (18) I advise you to buy from Me gold refined by fire, that you may become rich, and white garments, that you may clothe yourself, and that the shame of your nakedness may not be revealed; and eyesalve to anoint your eyes, that you may see. (19) ‘Those whom I love, I reprove and discipline; be zealous therefore, and repent. (20) ‘Behold, I stand at the door and knock; if anyone hears My voice and opens the door, I will come in to him, and will dine with him, and he with Me. (21) ‘He who overcomes, I will grant to him to sit down with Me on My throne, as I also overcame and sat down with My Father on His throne. (22) ‘He who has an ear, let him hear what the Spirit says to the churches’. Metaphysically, what are the general thrusts of the first chakra and the seventh church? What similar vibrations do we find in them? The church of Laodicea represents humankind recognizing the fact that it is “here” on earth, in whatever condition it has established itself. In addition, one of the gifts of creation was for us to “have”, alluding to the means of our physical survival. Both the issues are depicted above, along with what we managed to accomplish. According to the letter, it seems that we may have gone too far in the “to have” concept. That subject apparently created the greatest influence on the ego, and the original reason for being here has been all but ignored. This statement rings true, or else we would not take life so much for granted. The missive clearly indicates that the lower center drives us, lending credence to the ax wielding the human, as so perfectly stated by Isaiah.



It is interesting to note that, when we think of angels, a concept that accompanies each letter, we honestly envision some entity that will suddenly appear in a time of need, floating on air, winged and dressed in glowing white garments. In reality, it is not necessarily the case. The angel represents higher energies and purity of thought that are available to the inner divine nature in all of us. The letters are indeed addressed to those who possess these incorruptible qualities – and we all have them, but they go by the wayside, or we toss them into the wind. By doing so, Revelation informs us of the fact that we do not listen to these higher energies - or the inner voice of the angels, our higher mind. The noises of life and mind tend to muffle that inner voice as we are pulled along by our first energy center. By not listening or sensing these “angels”, we rearrange what could be called our priority of life. The original arrangement is for us to represent the divine and the true idea of creation in the highest of purposes, rather than the body alone. The angel is the lighter energy of the chakra system, a system that is within us and can unify the kingdom that we are. Did the Master not tell us to first seek such kingdom, and all else will be given to us? In his wisdom, Isaiah sees that we have allowed the lower aspects to overwhelm us, without resistance on our part, making us live in the shadows of Sodom and Gomorrah. It is “here” that our material designs seem to be in control of us, as we certainly do not control them. When considering what Isaiah tells us, we have a better understanding of what Revelation exposes on the same subject. Revelation 3:17 above sends us a loud, unadorned wakeup call, describing the path upon which we seem to be. It hints at the energy that we will need to clear this situation as the trumpets sound, because, spiritually speaking, we have become wretched in many ways.

The preceding verse (Rev. 3:16) has a subtle way to tell us that our aloof, non-committal “fence sitting” is the very thing that plunged our societies in their present positions. In this case, “fence sitting” is used to express the fact that we are not formulating a decision until we receive some kind of proof, a proof that will convince us to shift our direction. As mentioned earlier, the Creator/Spirit does not need to prove Itself to us... In this situation, it seems that the roles are reversed. We are the ones who should produce the proof and the justification as to where we stand. Being “lukewarm, and neither

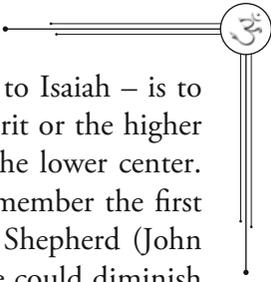




hot nor cold” suggests that we are unable to make up our mind on the subject of spiritual awareness, much less on the reality of higher consciousness. It would appear that a material existence is all that matters. The letter begins with: “I know your deeds”, implying that the weight of actions toward self and others is already known and we will see the truth at some point as the action of karmic returns for all that we have done. It also hints that such thoughts and actions will be rectified and the proper balance of energies will be reinstated in their rightful place for a truly harmonic state. The general sense of the missive lets us understand that the angels did not deter us from our stagnation in the lower centers because their voices were drowned in our material cacophony.

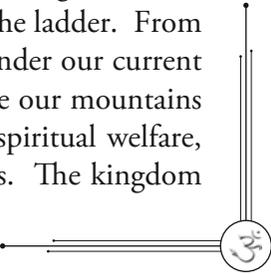
Revelation 3:20 exhibits the great love, compassion and humility of the higher principles, as Spirit stands at our door and knocks. It applies to all of us, but we must be able to listen inwardly so we can hear that knock. It certainly will not be the loud, physical sound of a doorknocker. Instead, it will be a discreet, esoteric sound in the inner plane, described as the still small voice. Only those with the greatest clarity of mind and those who are very aware of their energy base will be able to sense it. Listening within is the purpose of the intuitive senses. Interestingly enough, there are quite a few people who are fortunate to have heard the knock. They are the individuals who have ears to hear, and they have a variety of ways to voice or show that unforgettable experience. In a sense, we are being warned of an event that will occur on the inner fields. It will be a very private and joyful moment in our life rather than some outer demonstration, as we have been taught. The “eye salve” will be needed to clear the illusions blurring our sight, to see the truth in all its brightness. As a simple matter of modern philosophy, we have strayed away from the Creator’s original intention and have become such worshippers of the body and the material world that it has blinded us.

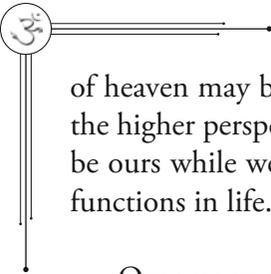
Too many of us are unable to see or perceive the higher reasons of a more spiritual life, or even for being here. It would seem that the only goal we earnestly pursue is to see how many assets we can own or how many people we can control. It has been brought on by our conditioned experience. That would explain today’s competitive natures, as we move away from our own divinity. The intent of the



letter to the last church – or root chakra according to Isaiah – is to have us balance the inner energetic streams with spirit or the higher energy, rather than leave them in the darkness of the lower center. Perhaps the way to plot the path to follow is to remember the first Beatitude (Matthew 5:3) and the parable of Good Shepherd (John 10:11) that we will discuss a little further on. These could diminish the impact of what is still to come as we journey through Revelation. We have attempted so far to clarify the biblical metaphors in order to assist the reader in understanding the allegorical complexities of this chapter. By fully comprehending the two quotations cited above, we may then grasp the use of the verb “to overcome” in Revelation 3:21. What are we to overcome? We could start with the overwhelming control that material life exerts upon us, for there is a distinct nuance between dominion and control. In fact, this grip has been so tight, for so long, that we no longer realize it is there and we accept it as normal routine. The truth is that our own physiology continues to warn us by signs of stress and stressful lives that we do not even bother to heed. It has reached the point where all we seem to care about are banks, money, investments – and control over others. It has succeeded in blinding us, and it has created the impact recounted in Revelation. Furthermore, it has diminished our ability to truly love and respond to each other with deep-seated compassion. Revelation 3:17 even points out where we bifurcated. Let us now look at the assistance we may obtain from the above quotes.

Matthew 5:3: “Blessed are the poor in spirit: for theirs is the kingdom of heaven.” We cannot deny that this simple statement ties in to the power of the root center. Under these conditions, we are indeed poor in spirit. When we view our modern world from a physical perspective, we should recognize that we are the weakest of all – the poorest. To understand it fully is not of vital importance, because it leads us into the second Beatitude that we will cover with the second church. To be blessed, however, does take a certain personal effort in making it significant. That requires “overcoming” whatever is in our way, allowing us to get on the first rung of the ladder. From a realistic angle, we must also accept the fact that, under our current mindset, we are poor in spirit, as we strive to achieve our mountains of wealth at the expense of others and of our own spiritual welfare, not to mention the depletion of our world resources. The kingdom

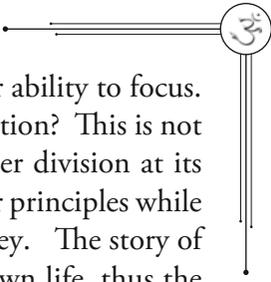




of heaven may be our boon and anchor according to the Master and the higher perspectives. Again, it is a matter of choice, and it will not be ours while we are “poor in spirit” and blind to our potential true functions in life.

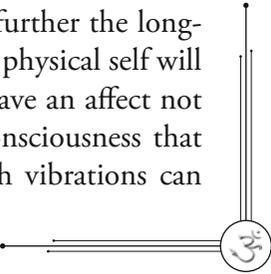
Over many centuries, people searching for Spirit may have not felt the impact of being called “lukewarm” because their affinity for material wealth seemed more important and normal. It is understandable that Revelation would portray us as neither hot nor cold on the subject of spirituality, expressing in the same sentence that we would be better off as hot or cold, meaning that we should indeed be decisive on this matter. We could accept it or not, exercising our freedom of choice. We are at a point in the cycle of life where being lukewarm will no longer work for us. Many may conclude that we are not like Isaiah states, when in truth, we are. How do we fit in this harsh portrayal? Do we ask these questions frequently: How much money do I have? – How will I pay my bills? – Where will I get the money for my meals? On the other hand, spiritually speaking, we could be like the birds of the air or the lilies of the field, without worrying about where we will sleep next, or where we will find our next meal. Were we to seek and find the inner kingdom, all else would be given, as the Master stated. He overcame, He found, and it worked for Him. Moreover, do we concern ourselves with what others think of us? Do we fret about our appearance? If this is the case, who is controlling who? It all resides in self-realization and where we journey as an individual. When we choose to travel the higher path rather than the lower, life ultimately becomes easier and simpler, thus the concepts of Revelation do not have such a huge impact and we will truly overcome. It is not about avoiding life but rather living it as the teacher to its fullest extent. To do otherwise would be like avoiding ourselves. Sadly enough, too many of us choose the lower path, and it is extremely obvious by merely seeing the world as it is.

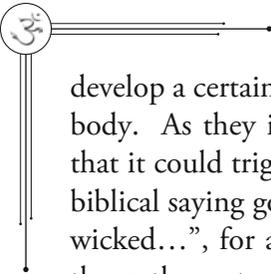
Let us now explore the effect of the parable of the shepherd mentioned above. It was a remarkable tool in the Master’s life that assisted Him in overcoming the many obstacles He encountered and enhancing His accomplishments. It is the first parable that is acknowledged in the Nag Hammadi. Judging by its ranking, it would be the most difficult for our busy minds to implement. When we



are caught up in worries, it is not easy to exercise our ability to focus. How can we desire love and simultaneously fear rejection? This is not being single in purpose, and it is a clear sign of inner division at its finest. It may be quite problematic to focus on higher principles while languishing in the lower realm, worrying about money. The story of the shepherd is about becoming the master of our own life, thus the root center is implicated, as well as the need to have dominion over it. Once we grasp the higher nature of the parable, it gives us the incentive to herd or focus the lower vibrations where they belong. We put the shepherd of the mind and thoughts to work by having him do what we desire, such as controlling the lower carnal self and allow ourselves to rise above. We incite order in our thinking rather than meander the way that we do. We get a clearer picture of ourselves and can therefore fashion our lives accordingly. Once we achieve this, we can state that we are “hot”, and the sound of the trumpet will not be as loud when it is heard, to create the new vibration of the chakra system. When we reach this level of being, we are no longer caught in the material controls, and we are the one wielding the ax. We become those who are not concerned with the idea of where to sleep or what to eat. We are not concerned about what others think of us, and we are most assuredly single in purpose on our higher journey in this world, while assisting others on their own journey. We have now discussed two biblical excerpts that are meant to ease the overall impact of the higher and lower energetic exchange released by the communication to the first church, and directed at our lower nature. Both ensuing results are not that difficult to attain. It is a matter of setting our priorities and applying them to our lives with the proper perspective. We now have the means to realize the inner God self and accept that we are its product. We need then to change the outer environment to reflect this truest of esoteric natures.

The opening of each chakra, leading to the crown, is a multi-phase operation, initiated by the letters to the churches. The root center, as well as the others, will be subjected to a higher vibration. As the level of communication from spirit deepens, it will further the long-term impact of the vibrational shift. Ultimately, the physical self will match this shift, vibrating at a higher rate. It will have an affect not just on the individual, but also on the universal consciousness that is already in motion. Science has proved that high vibrations can



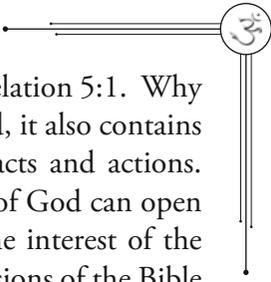


develop a certain amount of heat that can be detected by our physical body. As they increase throughout the world, we could almost say that it could trigger a different kind of “global warming”. As the old biblical saying goes: “...it rains on the innocent as well as it does the wicked...”, for all of us will be influenced by it, no matter whether the path we travel is warm or cold. We must also remember the Master’s words when He stated that nothing will pass from the law until all things are fulfilled [6]. It is that fulfillment that is seen in the “letters” to the churches, and their subsequent impact on our spiritual enlightenment.

In order to better understand the connection between the different phases contained in the Book of Revelation, allow us to disrupt the current dissertation and present subjects directly relevant to the study of this fascinating chapter. We will begin with Revelation 4:1: “After these things I looked, and behold, a door standing open in heaven, and the first voice which I had heard, like the sound of a trumpet speaking with me, said, ‘Come up here, and I will show you what must take place after these things.’” This quote follows the seven letters to the churches, which we will cover one at a time, along with the pertinent corresponding data. John’s vision is that of an open door in heaven, and the Master told us that it was within us. The metaphor implied that we were to go through it, on to the crown chakra, where we were to be still and know, as suggested to us in the Book of Luke. In this regard, the suggestion to “come up here” is very appropriate, in that we are being told to rise to the height of divine principles, as did John. This is accomplished internally. The allusion to the voice sounding like a trumpet is quite interesting. In the Eastern world, it is a reference to the chakra system and the energetic body. Analogically, the chakras are energetically akin to small tornados resembling the shape of a trumpet, small at the base or connection point, and flaring upward in the form of a funnel. John heard that sound, as we all can through the crown chakra, and the message was quite distinct. Metaphysically, it suggested that he was to rise up, above the frailty of the body, above the pull and distractions of the flesh, and stand in the strength of spirit. This applies to each of us.

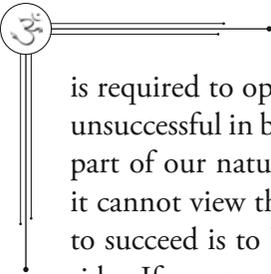
The next important item we would like to bring to your attention

[6] Matthew 5:18.



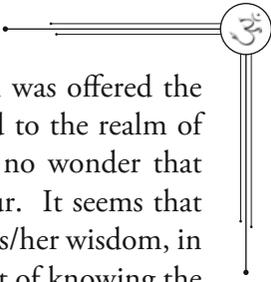
comes in the shape of a little book mentioned in Revelation 5:1. Why is this important? Other than the fact that it is sealed, it also contains therein the sum total of our individual thoughts, acts and actions. Some call it the “Book of Life”, and only the Lamb of God can open its seven seals. Before we go any further, and in the interest of the reader, we will point out that “lamb” in the older versions of the Bible was not capitalized, but it is in the new translations. Deductively, the modern version implies that it will take the Christ to open the seals. If this were the case, the older Bibles would also reflect this concept. The Christ consciousness is within all of us, yet we tend to ignore it as the higher path of life. In essence, the lamb is our own higher consciousness that is prepared by its gentle nature and will open the seven seals of the book of life, for these seals are the very energy centers we have so often discussed. Metaphysically, as each seal is broken, it releases the energy stored within it, as would our energy centers. In a sense, it is a release of the dross that we have accumulated, and of any residual dark energy that may remain. Deep within ourselves, we know what negativity it entails by simply glancing at any aspect of our lives. Thus, we are now aware that each of us has an individual record, reminding us of the Master’s words in Matthew 5:18. It compares and weighs our material behavior and the level of our spiritual accomplishments. It gives us the opportunity to view our demeanor in previous lifetimes and how it influenced our current life. In the Eastern world, it is called the experience of the Bodhisattva, bringing all these lifetimes into the present. The Western culture defines it as akashic records, where all events are stored individually for future reference. It is designed to assist us in understanding who we are and where we have been. It is also a part of overcoming not only the body, but freeing ourselves of any and all karmic debt. For all intent and purposes, it is our DNA, our ancient memory stored in our cellular structure.

Revelation 5:2: “And I saw a strong angel proclaiming with a loud voice, ‘Who is worthy to open the book and to break its seals?’” What is behind each of these seals? Do they coincide with the seven energy centers, about which we have spent so much time with the reader? Are we worthy to break these seals? If we do not, it will be difficult to know our true identity or to prepare ourselves for the change of the ages. In this biblical context, we learn that gentleness



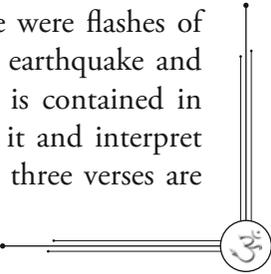
is required to open them, and that our aggressive, warring legacy was unsuccessful in breaking them, for they remained steadfast against this part of our nature. Aggression comes from an ego-based mind, and it cannot view the book of records, no matter what it does. The way to succeed is to balance our inner selves and be strong on our gentle side. If we earnestly adopt this state of mind, there will be little or no struggle in opening the seals, one at a time. No force will be necessary on the part of the person releasing his/her own higher knowledge. The Bible expresses it by recounting the entrance of the lamb, our Christ consciousness. This implies that Jesus will open the seals for us, but metaphorically, it is not the case. However, we must remember that the Master Himself told us in John 14:12: "...the works that I do shall he [humankind] do also; and greater works than these shall he do..." These prophetic words would imply that we are capable and worthy to execute this for ourselves, and they remind us of the need to overcome. This will bring us the true mastery of life, and aggression simply will not work. The opening of the seals is of great significance to us, for it is a sure path leading to Christ consciousness and the full knowledge of being. In that moment of our life, we must be completely aware of our personal energetic fields in order to receive the full blessings of the higher vibrations. In a sense, it is the lighting of our lamp stands, or candlesticks, illuminating the way to love, compassion, peace and reverence. That is why we need to know how to read all these important messages and look at them through the eyes of the Eastern world, where the Bible was written.

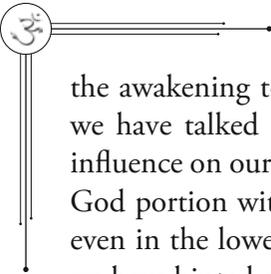
We hope you have appreciated the substance of this short side trip in metaphysics. Allow us to continue now with the letters to the churches and their connotations. Let us remember that the seventh church and the seventh seal correspond to the first energy center. Revelation 8:1-2: "And when He broke the seventh seal, there was a silence in heaven for about half an hour. (2) And I saw the seven angels who stand before God; and seven trumpets were given to them." Our previous dissertations emphasize the fact that heaven is within us, as the Master clearly stated. Simple deduction tells us that all the esoteric events created by heaven are indeed formed within us. The seven angels that John saw were the seven light sides of the chakra system or their higher energies, as in the symbol of Yin and Yang – light and dark. It also perceived seven trumpets where these energies



are located. From a metaphysical perspective, John was offered the realization of their existence. He was being exposed to the realm of higher vibration and the associated imagery. It is no wonder that there was silence in heaven for about a half and hour. It seems that such disclosure would place any human, no matter his/her wisdom, in a state of silence and awe when feeling the full impact of knowing the true marvels of all our divine attributes. It coincides with the message in Luke that tells us to "...be still and know". To be subjected and accept the concept of the true infinite cosmos would indeed silence anyone while putting him/her in a position of complete breathless wonder as to the beauty and complexity of life. It happens each time our first center is activated by the higher energy streams that deploy their signals to the body. Revelation 8:6: "And the seven angels who had the seven trumpets prepared themselves to sound them." We can envision the seven centers preparing for higher vibration, from the lowest to the highest. What sounds did the seventh trumpet emit? In a sense, we have confirmation of vibrations being born anew, for sound is pure vibration that is audible to the human ear. Thus, the sound of the trumpets is the emitting of a newer and higher vibration, to create the ultimate shift for human evolution and forward movement.

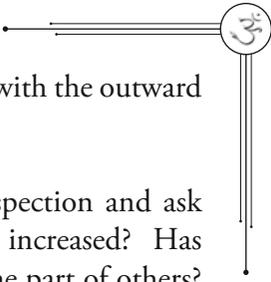
We find this information in Revelation 11:15-19: "And the seventh angel sounded; and there arose loud voices in heaven, saying, 'The kingdom of the world has become the kingdom of our Lord, and of His Christ; and He will reign forever and ever'. (16) And the twenty-four elders, who sit on their thrones before God, fell on their faces and worshiped God, (17) saying, 'We give Thee thanks, O Lord God, the Almighty, who art and who wast, because Thou hast taken Thy great power and hast begun to reign. (18) 'And the nations were enraged, and Thy wrath came, and the time came for the dead to be judged, and the time to give their reward to Thy bond-servants the prophets and to the saints and to those who fear Thy name, the small and the great, and to destroy those who destroy the earth'. (19) And the temple of God which is in heaven was opened; and the ark of His covenant appeared in His temple, and there were flashes of lightning and sounds and peals of thunder and an earthquake and a great hailstorm." An abundance of information is contained in the above quote. We will do our best to separate it and interpret the segments in their metaphysical form. The first three verses are





the awakening to the higher side of the energy stream, about which we have talked much. We may add that it will have a significant influence on our physical sensate system. It distinctly implies that the God portion within us – our higher consciousness – is now stirring, even in the lower energy base of our human form and thoughts. As we have hinted earlier, the purpose is to take us in a new and different direction aimed at higher ways of living and thinking in an implicit state of reverence. It is the culmination of a journey of acceptance, recognizing the truth of: "...Thou has taken Thy great power and hast begun to reign". It indicates that the impending shift will give us the opportunity to fully comprehend the reality of the Creative Principle, especially since we predominantly operate from the lower center. It is further enhanced by the contents of the first letter that enlighten us on the subject of illusionary wealth in our material world. The soul has now returned and taken control of the lower form. This would explain why the seventh trumpet would sound first. It arouses us from our present material slumber, as Isaiah pointed out.

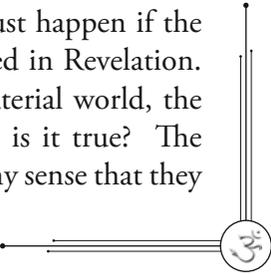
We find the second phase in Revelation 11:18 above. In the beginning of Revelation, we are told that each of us is a kingdom, and within this kingdom, there are nations. In the case of the root chakra, we can surmise that this particular "nation" is inhabited by self-created illusions. The thought streams emanating from the lower nature of life could be construed as the metaphor we just mentioned. Nations apply power over us, thus we can state that our illusions exert that same power, since they are being fueled by the carnal based ego. When the influence of higher vibrations enters the scene, such power diminishes. Consequently, this message addresses the state of mind that we seem to hold so tightly and upon which we have placed our priorities. If this were the case, it would make sense that the nations, in this context, would be ego-controlled and would indeed become enraged. Why? Allegorically, we can say that this anger would be caused by the sudden influence of a new and different form of power usurping the old. In the light of spiritual consciousness taking command once again and asserting itself in our day-to-day activities, the old thought streams would begin to lose their grip on the individual. Since heaven is within us, all these changes would be happening internally – not externally as we have been taught. It is true that they would ultimately have their external impact, but not



until the inner self is fully prepared and able to work with the outward shift that would come.

Perhaps we should conduct that overdue introspection and ask ourselves these questions. Have my inner struggles increased? Has there been more indecisiveness on my part and on the part of others? Have I been observing and/or evaluating my priorities? If any of these apply, this beneficial struggle has already begun. Even when we look at the whole of life, we see this going on in many directions and varied levels. Of course, these events are created by the individuals themselves, and their lives reflect what they decide internally. In Revelation 11:18, we read: "...to destroy those who destroy the earth..." In Genesis, on the seventh day of creation, the earth took on its tangible physical aspect, as did we. Our societal and personal behavior over the centuries is a testimony to the fact that we appear indifferent to what we do to our planet and ourselves. In essence, it leads to internal destruction by the ego-driven mind. Since the first two centers create the ego, it is only natural that they would receive the brunt of this confrontation and will feel the struggles that we are witnessing. Still, we are given an alternative in the letter to the church of Laodicea (Rev. 3:18) that suggests we "buy gold refined by fire". It is a metaphorical reference to the attainment of the cleansing properties provided by spirituality, thereby acquiring purity of mind and heart with which we will operate. Lower vibrations will no longer have the priority that they presently have.

In Revelation 12:7, we find confirmation of the inner war that is taking place in many of us: "And there was war in heaven, Michael and his angels waging war with the dragon. And the dragon and his angels waged war." Note: remember where heaven is located... Once more, we are witnessing the forces of our inner light and darkness brought to the fore. This conflict is to create the balance about which we have talked so extensively, namely, a balance between the lower physical form and the higher soul body. They take the form of the feminine and masculine energies studied earlier. This war must happen if the Creator is to return and live among us, as later stated in Revelation. Today, with the importance that we give to the material world, the forces of inner darkness appear to be winning, but is it true? The answer can be the subject of a lively debate, but it is my sense that they



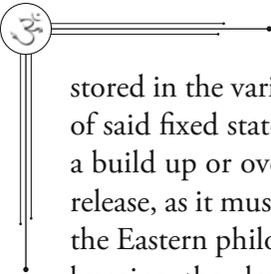
will not be able to hold the forces of light at bay as they have until now. Even according to Revelation, the light will win. If we were to replace light and darkness by the masculine and feminine aspects, it would be to balance the concept of mind and emotions back to the level they were when originally created. This would result in the forming of an inner quality rather than an illusionary outer equality. Peace would be ours to share, but from within. Biblical philosophy tells us that we are the creatures of light, and the outer environment is the dark energy. It does not mean or imply that they are good or bad. They are simply two energies that must come into union to spark the beginning of a new birth. This birth is depicted in the next few verses, as well as our desire to hide in the wilderness, as the sensate system still has control. It reminds us of the way Adam and Eve attempted to hide from God in the Garden of Eden. The lower energy centers have us well in hand at the present, but at the proper time, they will climb to the higher realms, and that is the true message of Revelation.

At the risk of being somewhat repetitive, we would like to remind the reader that we are presenting the missives to the seven churches in reverse order, from lower to higher, because this is the way Isaiah portrays it for us as a guide to spiritual rebirth. The creation of humankind began with the spirit, to eventually reach our present physical form as a vehicle for the soul. We were given the tools to reverse the order of creation and individually reach for the hand of the Creator, in an attempt for the aforementioned spiritual rebirth. Revelation is written from higher to lower, and by the time we get to the seventh church, where we are at present in our world, there is much in the way of the energetic shift that has already taken place. By the time we arrive at the state depicted in the seventh church, we would be at the point of birth, an event that male and female realize is not an easy task. Whenever we achieve this stage in the transition, there will be much to be done. We will have to face ourselves, and the thoughts and deeds for which we are accountable. Denial will not work any longer and will be replaced by personal responsibility. We will complete our dissertation pertaining to the seventh church and first chakra and will move on to the sixth church known as the church of Philadelphia, in relation to the actual second chakra. Metaphysically, this church stands for the idea of feelings and pleasure, yet it was intended for higher spiritual use and was to contribute to the sense

of intuition when properly implemented by the body. We are deeply lacking in this area, for we have driven this characteristic to the lower energies and pursuits of life.

In the next sub-chapter, we will cover what the ancient master Isaiah had to say on the subject and attempt to clarify his message and its relevance in Revelation. In this context, Gomorrah is the second of the energy centers and it equates to the sixth church. Metaphysically, it is defined as our overbearing demeanor from one person to the next, or even from one country to the next. Unfortunately, it has created the ability to even be overbearing within one's self through the misuse of the ego. It demonstrates that our body has exerted an overbearing nature over our own Christ consciousness. We see this same demonstration in Genesis, with the struggle between Cain and Abel. The first and second centers are the source of strength for the ego. They provide the power that it has over us in everyday situations. The influence of this overbearing nature can go as far as material/physical force and even tyranny and oppression over others. Ironically, it can extend itself despotically in the arenas of righteousness, as in the "holier than thou" approach adopted by some, whether Christian or not. Their dogmas are better than any others... These are all states of mind and they are in direct opposition of the natural laws of spirit as well as the lessons of the Master. In all frankness, they tend to spell out selfishness and the nurturing of what we know as greed, while going against everything the Master taught. They are the engines driving egocentricity and self-serving natures seen everywhere today, from individuals to corporations to governments. Struggles with power and control are painfully evident in our present societies.

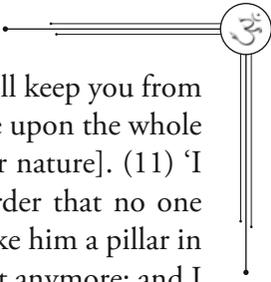
The creation of these situations derives from being thoroughly submerged in the sense system that engenders the degeneration of our societies. As individuals, we form the core of these societies, thus we are jointly responsible by allowing our own senses to drive us lower through the illusionary need for external substances such as money and power over others. As we quoted at the beginning of this sub-chapter, the cities of Sodom and Gomorrah represent the lower nature and degenerate imitation of the divine law of reproduction. In a sense, they are being portrayed by Isaiah as ostensible fixed states of consciousness. They can be viewed as aggregations of thoughts that are



stored in the various nerve centers of the body, giving the impressions of said fixed states of consciousness – or illusions. They also produce a build up or overload for the chakra system to handle, filter out and release, as it must be. The precept of Revelation is to purge by fire. In the Eastern philosophy, it is done through the rising of the kundalini, burning the dross-stored energy, the degenerate imitations within the lower chakra system. This must be accomplished before God realization may enter into the arena of the human psyche, creating the Christ mind, or divine mind. Isaiah 1:7-8: “Your land is desolate, your cities are burned with fire, your fields – strangers are devouring them in your presence; It is desolation, as overthrown by strangers. (8) And the daughter of Zion is left like a shelter in a vineyard, like a watchman’s hut in a cucumber field, like a besieged city.” In this context, we appear to be living with a false sense of peace fed by a false sense of reality, in the cold ashes of self-destruction and surrounded by pillaging invaders. Zion, symbol of spiritual consciousness and love, is isolated by these events. Metaphorically, we can envision our spirit besieged by the elements of darkness. Under these conditions, we have no place to run or hide, as in the case of Adam and Eve. We must face the consequences of our actions – or inaction – through the acceptance of Truth, and only Truth. We will be in plain sight and all that we have done will be exposed, to which we must bear witness. Does the letter to the seventh church not tell us that we will have shame for our nakedness and seek to hide it? In reality, in light of our present lifestyle, we will have to bare all our past thoughts and deeds, and that entails the associated burden of responsibility for same.

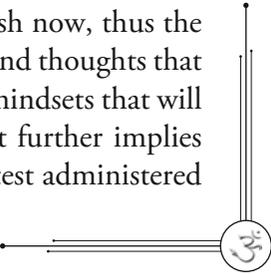
LETTER TO THE CHURCH OF PHILADELPHIA SECOND ENERGY CENTER

Revelation 3:7-13: “And to the angel of the church in Philadelphia write: ‘He who is holy, who is true, who has the key of David, who opens and no one will shut, and who shuts and no one opens, says this: (8) ‘I know your deeds. Behold, I have put before you an open door which no one can shut, because you have a little power, and have kept My word, and have not denied My name. (9) ‘Behold, I will cause those of the synagogue of Satan, who say that they are Jews, and are not, but lie – behold, I will make them to come and bow down at your feet, and to know that I have loved you. (10) ‘Because



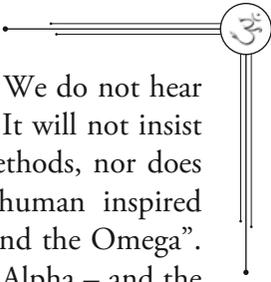
you have kept the word of My perseverance, I also will keep you from the hour of testing, that hour which is about to come upon the whole world, to test those who dwell upon the earth [lower nature]. (11) ‘I am coming quickly; hold fast what you have, in order that no one take your crown. (12) ‘He who overcomes, I will make him a pillar in the temple of My God, and he will not go out from it anymore; and I will write upon him the name of My God, and the name of the city of My God, the new Jerusalem, which comes down out of heaven from My God, and My new name (13) ‘He who has an ear, let him hear what the Spirit says to the churches.’” As in the first letter, the above contains a considerable amount of metaphysical data supporting Isaiah’s writings. It is interesting to note that it is addressed to those who have led a righteous (truthful) life, while it formulates a veiled message to those who did not. Again, another facet of our lifestyle is being exposed, reminding us that the higher levels are being opened to us, and that we will not be able to stop it, even though we think we can turn away (Revelation 3:8). In the next verse, the followers of the ego-based mindset are warned, and their number is prolific today. The use of “Satan” or the idea of it is telling us that our body-based sense system and self-created illusions - mistakenly accepted as truth - have put us on a path leading away from the divine principles. We are quite capable of living with the latter, but only if we open to all of them and live in a divine sense rather than a carnal approach, as we are prone to do.

The words used in this letter seem to imply that there are some individuals that have not been led by the blind in this energy center, nor have they been blinded by life because of the conditioning exerted upon them. It seems that there are those in our world that are able to overcome the lower pulls of life, who are indeed still pure of heart and do not get snared by the temptations of the lower centers. In Revelation 3:9, the mention of “Jews” does not refer to the ethnic denomination of the inhabitants. It is meant to represent the erroneous thoughts perpetuated by various religions as well as their system of worship. Those existed then as they flourish now, thus the allusion to “lie”. In a sense, it depicts unclear minds and thoughts that should be set on a higher purpose. They are the ego mindsets that will ultimately bow before the higher energies of life. It further implies that this will not occur until they are subjected to a test administered



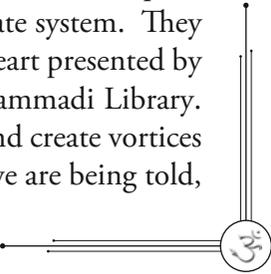
by spirit. Could it possibly be what is happening in our present era? Is this test to determine the redeemed or redeemable characteristics of those “who dwell with the earth”? When we honestly look back on the path of illusions that we have followed for centuries, it is a much-needed purification, as the lower and higher natures clash. In the original creation related in Genesis, we were given priceless gifts called truth and openness. For material/physical reasons, such as self-serving power and control over each other, and generation after generation, we have turned this pure concept and managed to turn it into untruth that led to distortions. This was and is generated by adverse bifurcations in minds and thoughts, based on strictly outer illusions. These areas and their ensuing deeds will indeed be tested and measured. What we have done will return to us in kind. We planted these seeds and we will have to harvest them, as the words of many masters told us throughout history. We had the Divine plan and were given the means to develop a human plan. Which did we follow? We were given the beauty of Truth, but we chose to follow a self-developed path of errors and deceptions. The test mentioned above will have those concerned confront themselves and the road upon which they traveled, individually or collectively. In the Eastern world, the eighth principle of Karma states that if you believe something to be true, sometimes in life, you must demonstrate that truth. This entire book is dedicated to that principle and even more so in the Book of Revelation. Are we succeeding? There is no alternative to living the Truth.

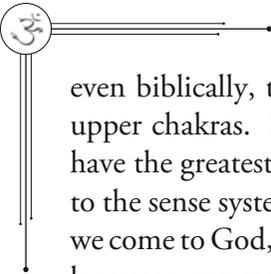
Also in Revelation 3:9, there is mention of the “synagogue of Satan”. We have learned earlier that “Satan” symbolizes egotism. As Charles Fillmore defines it, “Satan is the ‘Devil’, a state of mind formed by man’s personal ideas of his power and completeness and sufficiency apart from God [emphasis mine]”. “Apart from God” means anyone who ignores, willfully or not, the existence of the soul. The latter is where the Creative Principle and the higher realm reside. It is there to provide divine guidance to the individual and to joyfully accept his/her spirit; therefore it cannot carry the blame for our egoistic tendencies – a purely human trait. We are indeed quite busy with our external environment, insuring our physical survival. We feel we know best how to navigate in the turbulent waters of our world. We do so intensely, and in the process, we dismiss that



small inner voice that tells us there is a better way. We do not hear that inward guidance that is based in higher truth. It will not insist if it is disregarded, for it will not use tyrannical methods, nor does it understand unquestioned control, which is a human inspired endeavor. Revelation 1:8 reads: “I am the Alpha and the Omega”. In this context, the Creator/soul is the creator – the Alpha – and the Omega is the last - or the physical – manifestation of the Creator/soul. As its representatives in human forms, we have the unmitigated responsibility to execute and perpetuate the higher principles, since the soul is already aware of them. Having been given the power of choice, it seems that we have missed the mark entirely, and we have failed in fulfilling our responsibility. A coach’s duty is to teach and instruct, but once the game begins, it is up to the player to put into practice all the theory he/she has learned. The coach can only watch in victory or defeat. The very same applies to the guidance we receive in the higher principles. It is how we decide to play the game that fashions our destiny. The soul has done nothing but attempt to influence and record our ensuing thoughts and actions in the little book that we will have to read. In Revelation 3:11, we are advised to “hold fast what you have”. This comprises all that we have learned and accepted about truth and the higher ideal of consciousness, insuring that we are not consumed by our own inner Satan. It goes on further to say “that no one take your crown”. This crown is the symbol of our God consciousness, and it is mentioned in the opening of the first seal. It is our higher knowledge, and we are being warned to no longer follow the deceptions of life. We must carry out what the coach or the guiding energy within us has attempted to show us. We are to travel the high road and seek the Christ awareness in order to be consistent with the level found in the upper energy stream.

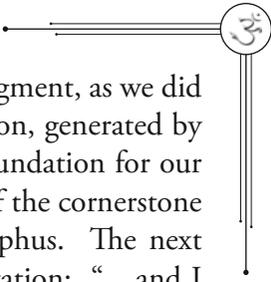
In Revelation 3:12, we read: “He who overcomes, I will make him a pillar in the temple of my God...” As in the seventh letter, we find that the reward comes to “he who overcomes”. What must we overcome? The most significant challenge is in the form of the pulls of material reality that are being favored by our sensate system. They may also be construed with the seven wraths of the heart presented by Mary Magdalene in her gospel found in the Nag Hammadi Library. These temptations emanate from our lower centers and create vortices of energy that we could simply resist. In a fashion, we are being told,





even biblically, that these lower centers have greater power than the upper chakras. In truth, we are the ones who have allowed them to have the greatest influence, especially since they are closely connected to the sense system. In the Essene Gospels, it is written that the closer we come to God, the greater the pull of evil. In our more contemporary language, we could say that the closer we come to consciousness, the greater the pull of life... With all the current events that are driven by higher energy and the movement that strives on the concept of higher beings, it is no wonder that life – as we have shaped it – will tug at us. Higher vibration colliding with lower energy has the tendency to generate confusion and struggle. That is what we see in our present world. The positive aspect of this situation is that we are moving closer to the reality of God consciousness, and it is not a simple task. Ultimately, it is our collective effort that will overcome our current state of affair. The reference to the “pillar” is indeed a reward. As the temple of the Creator, it is in our interest that we should maintain it carefully. We must overcome the lower vibrations we have initiated for centuries, for they can crumble the foundations upon which the pillars rest. The pillars must be strong to avoid the collapse of the temple. Simply put, we need to have a greater understanding of the divine laws, to unite the higher and the lower aspects so they become one and the same principle. We can then say: “I and my Father are one”.

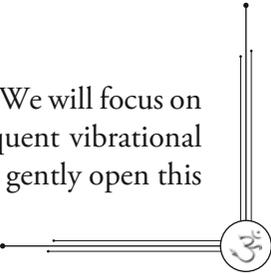
Revelation 3:12 ends with: “...and he will not go out from it anymore.” The explanation provided in the previous paragraph makes this quite clear. Once we have metaphorically strengthened our temple with the help of the Creative Principle, we have arrived at a higher level of consciousness, and there is no reason to turn back. We certainly would not need the effects of the lower centers as we did prior to overcoming the pulls of life. By achieving this level and the pulls being negated, we actually step into a realm of great joy, filled with the truth of our own expression. Our newly attained state of mind will simply overlook the many temptations knocking at the door of the temple, as they no longer have strength. We will consider life for what it is rather than what we made of it. We will move away from judging things as good or bad and accept them strictly as they are, for there is no weight value added by judgment, fully realizing that all of life is truly God’s design. We will have gained the wisdom



to separate or divide nothing through the eyes of judgment, as we did before our eyes opened to the truth. This inner union, generated by the influence of the higher principles, will be the foundation for our wholeness and the wholeness of life. It reminds us of the cornerstone the builder rejected and that the Master called Cephus. The next sentence seems to confirm the validity of our dissertation: "...and I will write upon him the name of My God, and the name of the city of My God, the new Jerusalem..." It gives us a firm sense of everlasting faith and peace, as opposed to the short-lived sensations manifested by the lower centers. Once we overcome them, we step into a different realm and the soul takes over in our life, engendering a new outlook operating solely from the higher energy streams. As we have discussed earlier, New Jerusalem is defined in metaphysics as the place of peace. Each of us who achieve this enlightenment would become a beacon attracting others onto the higher path.

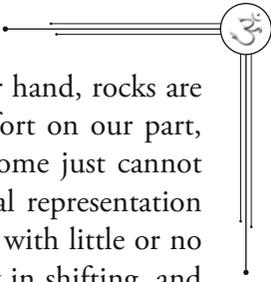
All that is stated in the letter to the church of Philadelphia will not be as easy to achieve as it sounds. What will it deliver to the lower vibrations – the omega or the body? What will this experience bring to us in the form of personal efforts as we grow? As will all the communications offered to us in Revelation, there will be shifts or changes that we will experience, as we open to truths of our divine nature. These usually indicate struggles for the majority of us but not all, and only because we do not shift or change with grace, as we have a propensity to resist. These experiences may present considerable difficulties because of our general inability to release the old ways to make room for the new. If we are as flexible as the willow in the wind, we will bend without breaking by changing how we think and experience life. However, if we do not bend or do not show signs of pliability, the higher energies will exude more force upon us, thus creating more obstacles for us to overcome. The results of earnest efforts can only be beneficial, since we give up the adverse lower pulls in exchange for the divine influence of the higher realm. Is it not aimed at the creation of a tranquil nature and a peaceful world? That is what we will experience.

Let us now move to the corresponding sixth seal. We will focus on the shift of our second energy center and the subsequent vibrational impact it will have on our lives and forms. When we gently open this



seal, the Bible tells us that there will be a struggle, as surely as the sun rises in the morning. It will be opened by the lamb, our very own Christ consciousness. We read the following in Revelation 6:12-17: “And I looked when He broke the sixth seal, and there was a great earthquake; and the sun became black as sackcloth made of hair, and the whole moon became like blood; (13) and the stars of the sky fell to the earth, as a fig tree casts its unripe figs when shaken by a great wind. (14) And the sky was split apart like a scroll when it is rolled up; and every mountain and island were moved out of their places. (15) And the kings of the earth and the great men and the commanders and the rich and the strong and every slave and free man, hid themselves in the caves and among the rocks of the mountains; (16) and they said to the mountains and to the rocks, ‘Fall on us and hide us from the presence of Him who sits on the throne, and from the wrath of the Lamb; (17) for the great day of their wrath has come; and who is able to stand?” Let us first remind ourselves that on the sixth day of creation, we were given the gift of thought and the ability to perceive, as we viewed all things from the level of the soul – or energy-based systems in the original divine context. The rather vivid and gloomy description of events in this excerpt paints a reorganization of this part of us, in order to gain different and divine perspectives of life. The words literally depict a galactic disaster affecting the landscapes of our planet and the fears of humankind. That is what the literalists envision and teach. Allow us to present a more metaphysical view of these very same events.

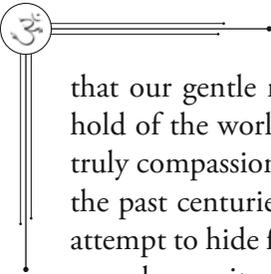
We are children of the earth, and the earth represents the body – the omega or the last to be created, as related in Genesis. As such, when the shift of Revelation occurs and our belief systems are subjected to a considerable inner shakeup, it can indeed be compared to an earthquake. The words may paint a devastated panorama, but they are meant to define freedom from the old arcane systems of thought, a freedom that will bring most of us into new levels of faith, love and truth. Ultimately, it will have its physical impact, a small sacrifice to pay for peace of mind. We could compare the process to a Zen garden. Such a garden is made of sand, upon which there are rocks of various sizes. The sand itself is a symbol of the thoughts in our mind that shift and change constantly, or can be changed easily. It merely requires a rake to form a different pattern in the sand. These are likened to



the thoughts that simply flow within. On the other hand, rocks are a different matter. To move them demands an effort on our part, proportional to their dimension and weight, and some just cannot be moved. In essence, the Zen garden is a material representation of our belief systems, some of which we can change with little or no effort, while some offer a greater degree of difficulty in shifting, and others, like boulders, simply cannot be budged without considerable efforts. When we open that sixth seal, it alters the composition of the garden, whether we want it or not, thus the idea of the earthquake. In this cataclysmic process, the sun – our masculine aspect – becomes blackened, and we step into darkness, where logic cannot function as it did, because, essentially, we no longer have the point of reference we had before. It becomes a period of mental blindness, because what our own inner systems knew as reality is no longer the same, producing a void in our traditional understanding. The moon symbolizes the feminine nature of emotion, and the analogy to the color of blood refers to anger or passion. The metaphor is appropriately compared to a deep-seated emotion that we have allowed to grow, and onto which we hold. One has a more positive influence and the other does not. In truth, most of us would be angered to a degree when all that we knew, illusionary or not, suddenly shifted into a different pattern unknown to us. The effect can be quite confusing and frustrating to anyone experiencing such transformation.

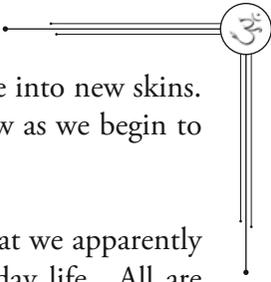
We now come to the mountains and the islands that are moved from their locations, and allegorically, we can compare them to the larger rocks in the Zen garden. They are the hardcore beliefs that we simply do not let go with any level of grace or ease. It further implies that the universe will bring a powerful shift of thought upon us. It would also explain the falling of the stars upon the earth, as they represent the “revelations of Truth that are yet remote” [7]. Many of us are reluctant to replace the convenient thinking patterns we have established over the millennia, and we have an unexpressed, inner fear of the unknown. It is therefore understandable that we may attempt to hide under the rubble of our conditioned systems of belief, but it apparently will not work, as the Bible indicates. The sixth letter shows most of humanity as afraid of the “wrath of the Lamb”, a symbol that is normally viewed as gentle and subservient. It also implies

[7] The Metaphysical Bible Dictionary.



that our gentle nature, buried deep within us, is attempting to take hold of the world – the forces of light. Being temperate, loving and truly compassionate is not something that our world has witnessed in the past centuries. However, we can understand that the ego would attempt to hide from the energy streams that are about to be delivered upon humanity and that will lead to the change of our lifestyle. Those described as wanting to hide appear to be from all walks of life, but they are representatives of our thoughts. At times, do we not think in royal and wealthy ways, or even as being enslaved by our material world? The Master related to us that He was like a dual-edge sword, a sword that swings in either direction, for the good of all. Are weeds not cut along with the grass?

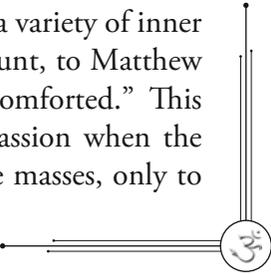
As we did in our discussion of the seventh letter, we will now go to the corresponding angel and the effects of the sixth trumpet. The resonance of this heavenly instrument, through its vibrations, will create a new energy release in the second chakra. We will cover the most significant part of the pertinent verses (Rev. 9-20-21), since the other verses (Rev. 9:13-19) offer an abstract view of the kundalini rising within the human form. The latter are very complex, yet they do support the hypothesis of the shift in the belief systems. They are more about our potential resistance to these changes and the rising of our energetic base. In short, they characterize the fight we are willing to initiate in order to safeguard our ancient and often erroneous beliefs. Revelation 9:20-21: “And the rest of mankind, who were not killed by these plagues, did not repent of the works of their hands, so as not to worship demons, and the idols of gold and of silver and of brass and of stone and of wood, which can neither see nor hear nor walk; (21) and they did not repent of their murders nor of their sorceries nor of their immorality nor of their thefts” The issues to which we cling are now defined for us, in order to weigh their values and hopefully release them as dust in the wind. How can our specie descend to this level? Again, we are seeing humanity’s multitude of individual thoughts to which it holds, and that has a detrimental affect on universal consciousness. In this excerpt, many of the old dogmas have died, like the shifting of the sand in a Zen garden. These dogmas have accumulated over the centuries and are being replaced. In a sense, we will discover that all the things that were of seeming value are not, as the shift of times grows and expands



in our consciousness. We will then fill the new wine into new skins. The skins of thought and emotion will be born anew as we begin to journey in a new direction for all of humankind.

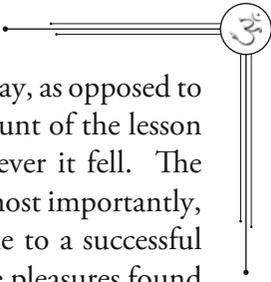
The rest reads like twentieth century statistics that we apparently refuse to release and are accepted as signs of everyday life. All are connected to the material world and its external nature. They represent the idols we worship, such as our bank accounts, our cars, our houses, and our tangible assets. They dominate our minds, shape our lives and generate nothing but struggles. It gives us the impression that they are indeed more important to us than our spiritual well being, despite the fact that we have been advised in so many ways to worship nothing that is not inspired by Spirit. Global headlines cover such a daily litany of crimes, cults, corruption, larceny and vice that it is viewed as perfectly normal. That in itself is not conducive to a peaceful, loving or deferential state of mind. The biblical message is that we should place our reverence upon the Creative Principle, the benefactor that is within us each moment of the day or night. It never turns Its back on what we do. It is ever present and hidden in plain sight for each of us to behold. It is here for us to awaken to Its divine principles. As for the “sorceries” mentioned above, it could be defined in our present era as the way we manipulate or trick others – from and at all levels – when we could simply be straight forward. Sadly enough, all this weaves a rather interesting tapestry of our societies. During the shift of the ages, we should be focusing inwardly and perform that all-important introspection. However, many of us will undoubtedly focus outwardly, showing how subservient we are to the lower centers of our bodies. They will offer our potential transformation in the greatest degree of difficulty, as would the biggest boulders in the Zen garden.

When we appraise the messages of Revelation, it is inevitable that we will have to release the old ways and beliefs – so important to us – in one way or another. How will this affect us? It will be equivalent to losing a loved one, and it will generate a variety of inner struggles. Let us go back to the Sermon on the Mount, to Matthew 5:4: “Blessed are they that mourn: for they shall be comforted.” This portrays the extent of the Master’s love and compassion when the root and second chakras will become exposed to the masses, only to



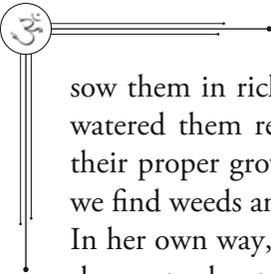
be lost to the blessings of divine principles. Veiled in His words, we find metaphysical support for what we are showing the reader: He knows what our experience would be because He journeyed through it Himself. The loss of the generational, conditioned traditions related to our sense system will surely bring sadness and confusion to many of us, and we are being assured there will be consolation on the part of the higher realm. Because our sense system is so dominant, and prior to a personal shift, we do not necessarily fathom the gentleness of the lamb. As blinded by life as we are, it will increase the weight of the shift, but we should find solace in the content of the second Beatitude. We should also realize and accept that losing all our past illusions to the higher vibration will offer us a better, peaceful life. These illusions usurped and warped our sense of priority, to the detriment of universal consciousness. We saw the results with the hurricanes that plagued the southeastern part of the United States. All our heteroclitic belief systems failed, and many people were unable to hide while they lost their possessions. Did their contemporary style of religious dogmas protect or support them? It did not... as the “kings” and “commanders” abandoned them where they stood. If we understand the message of the above Beatitude, we should realize its importance and be willing to release all things that bind us – but will we, when the time comes? Did not the Master warn us that those who seek to save their life would lose it? The subject of this quote was not the body, but the soul! It is about the joy and comfort we will experience as we shed the illusions and journey free of burdens. It will lead to a more perfect union, as was intended, where there will be no distractions to trouble our lives – only peace and love.

To add emphasis to the above discussion, allow us to bring back the parable of the seed, in relationship with the text found in Revelation. How does this relate to our present study? As we have pointed out earlier, the church of Philadelphia – or the sixth church – is in line with our second chakra and represents feelings and pleasure. It is the area in which we should be aware of the seeds we plant. Will these seeds bloom into truth or illusions? The seed is the second of the parables offered by the Master. Interestingly enough, it also corresponds with the second energy center. This obviously implies that it is what the Master was attempting to have us understand. “Let those with ears hear”... The Creator’s original intention was for us to carefully select



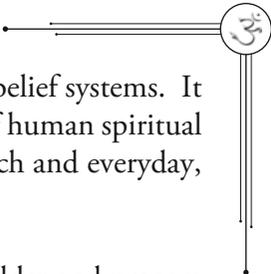
the kernels and tend our personal garden in a divine way, as opposed to the physical, haphazard way in which we do. The brunt of the lesson is that we must harvest whatever we planted, wherever it fell. The allegory pertains to our thoughts, our emotions and most importantly, our actions. If the seeding was spiritual and it came to a successful fruition, so much the better. If the seeds were for the pleasures found in the material world, we will face the same harvest and its subsequent consequences. In the end, we will experience joy or sorrow when the seals of our book of life will be opened. Again, the Master attempted to help us in this matter when He told us that, where our treasure is, there shall our heart also be. For many centuries, we have tasted the harvest of a material world. To release it all will not be an easy task. Revelation seems to go along with this perspective. It will be even more difficult in our present era, because it is all that we seem to know. It will not be as harsh for those who are willing and have greater inner flexibility to start a new, clean life. It reminds us of the Master's story about the rich man who asked Him how he could get into heaven, and the Master's answer was short and concise. All the rich man had to do was to sell everything he had and simply follow Him. Of course, the young man could not do it. It now appears that we, as a society, are unable to do it either, thus we are unable to take the higher path and earnestly journey into our own higher consciousness. When we remember the true location of heaven, we can also deduce that the rich man and many of us are unable to look within ourselves. The outer world has overshadowed our spiritual aspect, and if we cannot enter our deepest attribute, we cannot be God realized in our consciousness. It is ours, and we may do with it what we desire. It was and is our gift from the Creator. Today, the great majority of us focus on the outside substance, therefore leaving the inside devoid of spiritual awareness. We cannot find the entrance to our own temple, and the opening of the sixth seal will point us in that direction. The second seal will not. In fact, it will block us from this entrance.

Metaphorically, we can say that going within is to look at the fields we have planted, as a result of the seeds we sowed hither and yon. It is a good opportunity to ask ourselves whether we took the time to separate the seeds of truth from the seeds of error before we planted them, thinking that they could be discarded at a later time. Did we



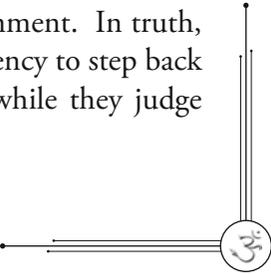
sow them in rich soil rather than upon rocks and thorns? Have we watered them regularly with the waters of our emotions, to insure their proper growth? Once we arrive within sight of our fields, will we find weeds among the divine and positive things we have planted? In her own way, was Mary Magdalene thinking of these weeds when she wrote about the seven wraths of the heart? Can they be included in the Master's words, when He said: "As above, so below"? It fits, in that what our minds conceive, our hearts will allow and will become contaminated by the negative ego-based thoughts that we produce and with which we live. Our inner emotional base will be weeded and uprooted when the seal is opened. There will be wide-open spaces ready for replanting with healthy, productive seeds, as though replacing illusions by truth. Karma tells us that "as we sow, so shall we reap". If the weeds overtake the good seed, what kind of crop will we harvest? We certainly cannot pick grapes from a thorn bush...In Revelation, it is not so much about the seeds than it is about the sower and the personal responsibility that he/she must demonstrate, not only in what is planted, but how its growth is maintained.

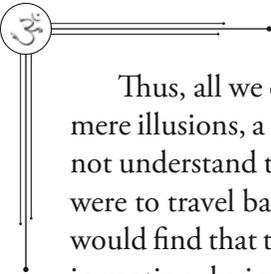
It is about knowing what in life is truly the proper path to take, by creating our own individual truthful path. If we follow another well-worn road, we may fall into the ditch about which the Master warned us. Will it be the higher or the lower? It is something that we all perceive within us, and it is a question of choice and strength in our beliefs, along with flexibility. It is about facing what we have planted. It can either be a feast in honor of the illusory material harvest and a table empty of spiritual gleanings – or the other way around. In the letter to the church of Laodicea, we are told that we are "neither hot nor cold" on the idea of consciousness. It is seen in our reluctance to make a decision about it, and it is all but ignored in this part of the world. We would much rather pursue our wealth instead of living in a reverential manner, and those are the weeds we did not bother to discard. It has become such a prominent lifestyle that we would rather turn the other nations onto the same path. We are forcing them to walk the same economic corridor we have built, one that ends in a personal and collective inner desolation. We can even justify the illusory methods to follow. When the time comes to open that sixth seal, we will have to look at our inner garden and take responsibility for the type of seeds we planted thereupon, while



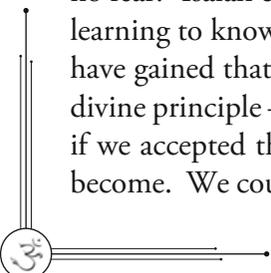
attempting to hide under the rubble of our external belief systems. It was a world of divine creation, and it is now a field of human spiritual barrenness, because of what we have done and do each and everyday, not only to nature but to each other.

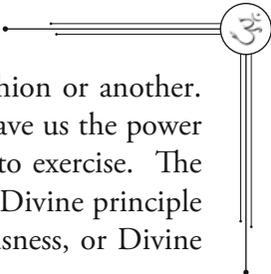
Let us now step onto the next rung of Jacob's ladder and prepare for the letter to the fifth church, as we rise toward the crown and the creation of the divine being. We know the fifth church to be the church of Sardis, and it is connected to the third chakra or energy center. The energetic stream begins to rise upward toward our mind and thoughts, or the steering mechanism of our lives. We will rely on the wisdom of Isaiah on the subject of the third chakra. We find his philosophy in Isaiah 1:3: "An ox knows its owner, and a donkey its master's manger, but Israel does not know, my people do not understand." It is also found in Isaiah 2:3: "And many peoples will come and say, 'Come, let us go up to the mountain of the Lord [I AM], to the house of the God of Jacob; That He may teach us concerning His ways, And that we may walk in His paths.' For the law will go forth from Zion [love, high holy thoughts], And the word of the Lord [I AM] from Jerusalem [Peaceful heart]." In the first quote, we realize that most – if not all – animals that are domesticated by humankind have a sense as to whom their owners are. Through their baser, instinctive levels, they know them as the persons that feed and care for them and give them shelter. On the other hand, we, the human specie, do not seem to grasp this simple principle, nor do we acknowledge it, at least on the spiritual plane. It is not my desire to offend anyone that attends some type of church, but if we are honest with ourselves, is it not for many an opportunity to simply be seen, or to possibly experience the idea of an extended family of sorts? After the Sunday services, how many in the congregation will follow and/or acknowledge the higher principles? When it comes to communicating with spirit, most may have forgotten what the Master said in Matthew 6:5, pertaining to praying in the synagogues or in the streets, "that they may be seen of men". In our conditioned state, many consider this one hour a week a social, physical duty, rather than spiritual enlightenment. In truth, once the rituals are over, many have this innate tendency to step back to the lower aspects, believing that it is proper – while they judge others for the path that they travel.





Thus, all we offer to the higher principles and to the divine law are mere illusions, a façade that Isaiah suggested we do not adopt. If we do not understand this concept, are we at fault? Yes, but indirectly. If we were to travel back to the original formation of the early churches, we would find that the founders set all our present worship methodologies in motion during a period referred to as the Dark Ages. It was an era filled with superstitions, during which the people's basis of thought was steeped in man-made doctrines. For 1600 years, we have followed this same path with very little deviation from it. How and why did we allow this to happen? It is relatively simple. In those days, we would have had our very lives threatened if we did not do exactly as we were told, and through fear, we established our present course on the idea of God. We have followed it blindly, and the fear factor is still largely used in the majority of religious organizations. The idea of true inner reverence has been all but removed. We were conceived as a divine creation, but we were taught that we were not worthy of such title. Only Jesus was. Yet, both God and the Master certainly do not express it in such a negative way. However, of our own choice, we have moved away from the divine principle to the human principle. In essence, we have reversed the revered ancient name of YHWH to HWHY. In the original context, this is what the letters represented, in union with our birth – as related in Genesis: “Y” represents the soul, while the first “H” represents the mind. The “W” portrays the emotions, and the final “H” is the body. Their meanings are the same, even in the reverse order, yet it is backward, and it indeed reflects the state of our world. The body and materiality are now first, followed by the sense system. The mind and the soul seem to be the least important of all as they are last. Revelation suggests that this blessed name will return to its proper symbolism once more, in the proper sequence. As we were told in the Sermon on the Mount, were we to apply the true nature of divine law, we would not concern ourselves with where to sleep or where to obtain our sustenance. Would we live and survive simply, in true faith, as do the lilies of the fields – with no fear? Isaiah candidly but firmly told us to trust our true master by learning to know whom it is. That is the only requirement. Once we have gained that inner confidence, we can operate in, with and as the divine principle – as the Master did. We could readily accomplish this if we accepted the depth of who we really are and not what we have become. We could also recognize the fact that the Book of Revelation

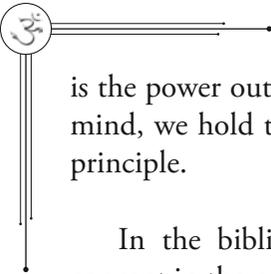




is telling us that we are going to do this in one fashion or another. We cannot disregard that, in Genesis, the Creator gave us the power of choice in all matters, a power that we will have to exercise. The preferred and suggested choice is to awaken to pure Divine principle as the living human being, a fully realized consciousness, or Divine Consciousness.

In Isaiah 2:3 above, you will note that Jacob is mentioned. Let us become more familiar with this important biblical personage who is a significant symbol, a leader who wrestled with “a man” in the desert night (Genesis 32:24-28). As a result, he was renamed “Israel”. What exactly is Israel? We know that it is a nation in our present world, but according to the brilliant mind of Charles Fillmore [8], the founder of Unity, we find a deeper metaphysical meaning: “Israel (a prince with God) is the real of man, that consciousness which is founded in God.” The name Israel “symbolically describes the unification of seemingly material substance (Egypt) and the psychic forces (Assyria) under the control of spiritual thought (Israel)” (Isaiah 19:23, 25). This brings us to the realm of thoughts: “The thoughts that have been wrought in Truth and righteousness make the spiritual mind, or spiritual consciousness (Israel)”. Our thoughts roam our minds endlessly, each day of our lives. Isaiah’s words imply that endless thinking will ultimately climb to the higher schools of thought, as he metaphorically asks us to “go up to the mountain of the Lord”. The word “Lord” evokes our going inward to the place of our soul. In his own right, Jacob was a scholar of higher understanding who struggled with his thoughts and principles to gain his wisdom – as we should all do. Mr. Fillmore puts it in a more subtle perspective: “A great light of understanding breaks in the struggling soul when it discovers that there is a divine-natural body, and it clings to that inner life and strength and eventually brings it to the surface in perpetual vigor.” As we look up at Jacob’s ladder, we must admit that it will not be an easy climb, but to reach a state of higher consciousness or God realization is well worth the effort. However, as we have pointed out on several occasions, it appears that many of us would rather have our external wealth, under the influence and/or control of our egos. Perhaps we would have a better chance to let our minds speak through our hearts, our Jerusalem, our place of peace, as mentioned by Isaiah. The heart

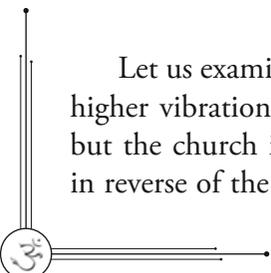
[8] The Metaphysical Bible Dictionary.



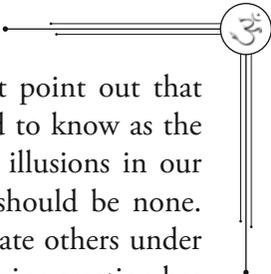
is the power outlet for humankind, and when it is in union with the mind, we hold the true power of creation, in the glow of the divine principle.

In the biblical story of Jacob, we find another metaphysical concept in the person of his twin brother, Esau – symbol of the body, or physical vigor. It fits in with the fact that we have transmogrified the idea of divine principles into a material lifestyle. When we review Jacob’s peregrinations and subsequent spiritual stature, it indicates that we have not yet stepped onto the path he laid out for us. Instead, we chose the senses and have allowed the lower nature to control us. When he wrestled the “man” – or angel – the latter injured Jacob’s inner thigh to put an end to the struggle. The metaphor makes us realize that if we do not select the higher path, life will become more difficult and hamper our upward journey. Esau represents our lower animal nature, the one we have chosen to accept in our present times. Would we, or Esau, have fought as valiantly as did Jacob, to defend and protect his convictions and his loved ones? Defeatism has never won a fight, and it would appear that we have lost, surrendering to the pull of the lower realm. We turned Jacob’s noble and selfless example into our modern ego-based mindset. This led us to operate in human principles and ideals. In a sense, we are under the impression that we can control the inner divine influence by hiding it behind our dominant material way of thinking. Are we egoistic enough to believe we can control the Creative Principle? It is as though we no longer recognize its very presence within us. Isaiah was correct in stating that we do not understand and need to learn. Metaphysically, the letter to the fifth church means for us to act and to be an individual in the “here and now”, for it is when and where all creation takes place. We are physically quite vocal, but from the ego viewpoint, thus leaving us stranded, away from the divine plan.

LETTER TO THE CHURCH OF SARDIS THIRD ENERGY CENTER



Let us examine the events that will be generated by this particular higher vibration. We are now climbing to the third energy center, but the church is listed biblically as the fifth, for we are journeying in reverse of the creation, to return to the intended spiritual heights.



Before we step into the text of the letter, we must point out that this is the last and final leg of what we have learned to know as the ego. The ego has the ability to create the greatest illusions in our world, to include power over people, when there should be none. History proves that many have attempted to subjugate others under their rules, and it has really never been successful. Divine creation has fully intended that no one individual should or would be in control of this planet. We are one world and one people, each with his/her individual mind. In Eastern philosophy, the third energy center is known as the “don tien”, a storehouse of energy in which we create through the charge that we give to things, and what returns to us as an equal charge. It stores positive or negative energies that, in turn, apply a charge to our lives when released. It is designed to assist in the creation of circumstances in which we find ourselves involved. They can be peaceful or filled with struggles, as they are the teachers of these experiences. They may be as simple or as difficult as we choose them to be, and in this area, we should blame no one. The church of Sardis is connected to the fifth day of creation, when the Creative energies produced our will, our ability to love and create, and to assist us in living the divine principle. The contents of the letter follow.

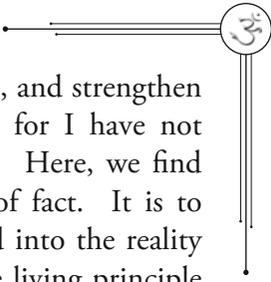
Revelation 3:1-6: “And to the angel of the church in Sardis write; He who has the seven Spirits of God, and the seven stars, says this: ‘I know your deeds, that you have a name that you are alive, but you are dead. (2) ‘Wake up, and strengthen the things that remain, which were about to die; for I have not found your deeds completed in the sight of my God. (3) ‘Remember therefore what you have received and heard; and keep it, and repent. If therefore you will not wake up, I will come like a thief, and you will not know at what hour I will come upon you. (4) ‘But you have a few people in Sardis who have not soiled their garments; and they will walk with Me in white; for they are worthy. (5) ‘He who overcomes shall thus be clothed in white garments; and I will not erase his name from the book of life, and I will confess his name before My Father, and before His angels. (6) ‘He who has an ear, let him hear what the Spirit says to the churches.” We will study the meaning of these allegories, one sentence at a time.

“He who has the seven Spirits of God, and the seven stars...” Earlier in this chapter, we spoke of the seven stars as knowledge or



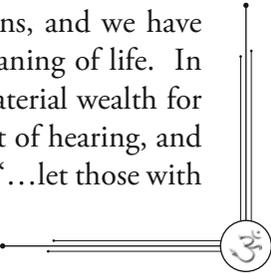
wisdom that has not been received yet, thus it is still to come into our realization. At this point, the reader should have become aware that Revelation, in its own wording, is about passing on such knowledge through the seven letters. It is to awaken us from the spiritual slumber that the scholars and teachers of this subject call the end of times. Others define it as the “shift of the ages” as a shift of awareness levels involving a deeper understanding of self and our true relationship to the Divine. The “seven spirits of God” are also mentioned and are another metaphorical expression pertaining to our seven energy center or chakras. Elsewhere in the Bible, we often find reference to a single spirit – that of the Creator. It can engender confusion and doubt. Let us remember that we were created in Its image and likeness. Many have asked – and many more will – whether this refers to our physical body. The answer is a simple no. The Creator does not have a physical body that we can see or touch in a singular sense. It is all things, and it is resumed in a befitting statement found in the Nag Hammadi Library: “...when you lift the rock, you find me there; when you split the wood, you find me there; when you carry the water, you find me there...” This all-encompassing presence includes humankind. According to Genesis, it created us in the divine and energetic sense. We wield Its energy through our very minds and emotions, and when we achieve unification with the soul, we are the bearer of the Holy Trinity. This being the case, we must evidently possess the same seven spirits as the Creator, and it confirms the reality of the energy centers. It also ties in to the Master’s statement in which He tells us that heaven is within us. Consequently, it is quite relevant that the subject appears in this letter. It is the relationship to the actual power that we can wield as humans. It is the fulfillment of the Genesis promise that gives us dominion over all things. It does not give us the authority to control them. It merely implies that we are the apex of creation. Our surroundings are there to support us as living sentient beings. We are the only specie that has the ability to realize separation, differentiation, life, and above all, oneness. All other living things accept existence as it has been given them. We do not. Our true ability as Divine principle derives from the seven spirits of God, but only when we become aware of the untapped wisdom still asleep within us. In essence, we are in a spiritual slumber from which we must awaken, as Isaiah suggested. It is also implied in the letter to the church of Sardis: “...that you have a name that you are alive, but you are dead.” It seems to be true for too many of us.

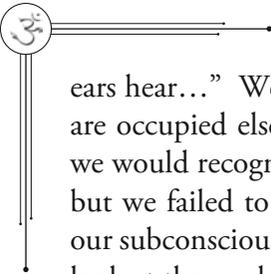




The next sentence in the letter reads: “Wake up, and strengthen the things that remain, which were about to die; for I have not found your deeds completed in the sight of God.” Here, we find an emphatic suggestion and an honest statement of fact. It is to induce us to rouse from our lethargic state of mind into the reality of higher consciousness and divine awareness of the living principle - self. Over the centuries, many of us started on the proper path with good intentions, but somehow never finished the course. We have left many good things undone, but Revelation tells us that completion will be on the way during the impending spiritual shift. This segment also tells us to “strengthen” the things that remain and that are about to die. It seems to be directed at both the individual and societies in general. Whatever we have developed to reach the stability and peace of spirituality should indeed be strengthened, if not expanded. We discussed in Matthew that if any part of the body is not used, for whatever reason, that part would atrophy with time. This tested theory also applies to our energetic bodies, going as far as the realm of knowledge and emotions. They too can wither and die a little each day. If we do not use our higher abilities, such as simple communication between body and soul or applying the “golden rule”, what will we become? The idea to strengthen what remains is indeed a wise advice, for we all need to bolster this higher energetic part of us. Without it, do we truly have a worthy life? The key is for us to wake up to this inner realization before it becomes useless and life itself will dissipate as the dinosaurs of old did.

“Remember therefore what you have received and heard; and keep it, and repent.” When the word “repent” is read or heard, the majority of us envision the term often used by a few religious organizations that triggers drastic reactions. It simply means to release the old failing ways or to leave the path upon which we were walking. In essence, it is a shift or change of direction, an awakening of the inner self. We are being advised to search our inner ancient selves so that we may recall the concepts of divine mind and divine creation. We are also subtly reminded of our status as humans, and we have received the wake-up call to the reality and true meaning of life. In this instance, it does not pertain to the body and material wealth for which we all strive. It is very constant on the subject of hearing, and we cannot deny the biblical repetition of the words: “...let those with





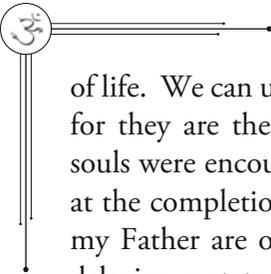
ears hear...” We do not necessarily listen when our minds and focus are occupied elsewhere. If we listened to our inner voice of reason, we would recognize that spirit has delivered the message many times, but we failed to pay attention. We did receive it, but it remains in our subconscious minds. How do we know this? Perhaps it is time to look at the world and the natural phenomena that are taking place in all directions. Next, we need to look at the individuals that make up the world population. As we have previously suggested, most of us are unnecessarily struggling with life in some fashion, and this contributes to the general state of the universal consciousness to which each of us is connected. All the signs are in place, yet we seem to be blind to them, because we are too caught up in the material turbulence we create at present, and it affects our inner vision. Were we to not rectify this defect, we are reminded of the consequences in the next sentence: “If therefore you will not wake up, I will come like a thief, and you will not know at what hour I will come upon you.” That seems to be a definitive statement as much as a warning that the shift can and will happen in the most inopportune moment. Those caught in such surprise visit will be like the virgins whose lamps were empty of fuel. They will not attend the wedding feast, and the door to a new life will be closed.

In Revelation 3:4, we find that there are some things about us that are still unsoiled, devoid of ego. The use of the word “garments” and “white” is not about describing our clothing. It portrays the unspoiled aspect of our innocence, our very soul. In the maelstrom of our material lifestyle, there are still parts of us that remain clean and free of the judgment of mind on self and life. In the deep recesses of our temple, there exist hidden wishes for love, peace and reverence. There are things that we do accept and allow to flow freely. They belong to our inner good nature and crave to be brought forth. This could be done today, for in this matter, we need not wait. It occasionally surfaces, especially in the times of disasters, when we observe the divine principles toward one another. Sadly, however, it is of short duration. We quickly surrender again to the pull of illusionary temptations offered by our lifestyle, returning to our “better than” mindset and forgetting impartial equality once more. In truth, it reminds us of what many do when they leave the portal of their church on Sundays. Why can we not retain those moments of spiritual bliss every minute

of the day? Why do we need a church or a disaster? We can clearly see that the ego blocks us from living a better spiritual life. It seems that we cannot resist its dark influence on our thoughts and emotions. How can we walk in garments of white when we spoil our intended purity? How can we walk hand in hand with the higher potential we all have within us? The choice is ours and no one can decide for us. Will worshipping an idol of stone or marble do it?

Let us now move to the corresponding fifth seal. Revelation 6:9-11: “And when He broke the fifth seal, I saw underneath the altar the souls of those who had been slain because of the word of God, and because of the testimony which they had maintained; (10) And they cried out with a loud voice, saying, ‘How long, O Lord, holy and true, wilt Thou refrain from judging and avenging our blood on those who dwell on the earth?’ (11) And there was given to each of them a white robe; and they were told that they should rest for a little while longer, until the number of their fellow servants and their brethren who were to be killed even as they had been, should be completed also.” In the very first sentence, we notice the word “altar”. Its metaphysical meaning is viewed by Charles Fillmore as: “The place of consciousness where we are willing to give up the lower to the higher, the personal to the impersonal, the animal to the divine.” Each of us happens to have one in his/her own temple, and we call it the heart. The analogy of the souls who were slain refers to the innocent part of us, to the emotions that we gave up for the lower or baser needs deemed essential in our physically instinctive lives. In a way, they are a testimony to the partial destruction of our innocence for the sake of the sense system. As we offered earlier in this work, we have destroyed much of our higher consciousness in the pursuit of materialism and wealth. We have carried this to such an extent that we have become slaves to it.

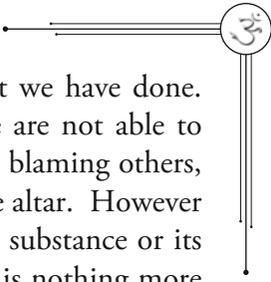
The ax wields the human... As a global specie, we have been led down this path and have allowed the illusions to take place. We have sacrificed the blessings of purity, reverence and wholeness for the convenient, egoistic carnal sensations, slaying our innocence in the process. Underneath the altar of our heart, however, we can still find the ignored higher principles that will always be within us. These higher energies are indeed present, even though we travel the baser road



of life. We can understand now why the white robes were distributed, for they are the symbol of purity and innocence. These fortunate souls were encouraged to have more patience, for we are yet to arrive at the completion of our transformation and truthfully state: “I and my Father are one”. In the meanwhile, we can expect to continue delaying a state of grace as we seek material gain and control over others – at each other’s expense. In this excerpt, keeping the “word of God” is staying on the journey of Truth, aligned with the I AM concept. This means following the higher road, and collectively, we are still on the lower path. Deductively, there will be more hardships to come, as we wait for a full spiritual and physical union. As we open our minds to spirit, we will return to the intended higher path and to our higher purpose. We will remember who we are and the spiritual motivation behind our creation.

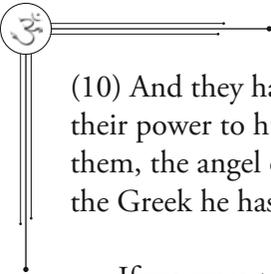
There will also be other trends of metaphysical thoughts as to the identity of the souls under the altar. Depending on how we have lived our lives, they could be construed for people who have possibly done harm to others, or to whom we did unjust things. Those are old memories. In our world, we have been conditioned to manipulate in order to obtain what we want. It has become part of our customs and traditions to get others to do our bidding – and we define it as “drama”. This human tool is two-fold, as the Master told us in Matthew 7:2: “...and by your standard of measure, it will be measured to you.” It teaches us to take advantage of others, but in turn, others certainly can exploit us. This is a distinct principle of the Eastern philosophy that He was taught. Thus, we could safely say that the souls under the altar could be karma that is incomplete. It is about our personal past or historical events that involve others. It entails yesterday’s memories and the potential regrets that we maintain within us regarding them. It is the karmic return waiting to be fulfilled through our debts. It would help to remember what the Master said in Matthew 5:18: “... not the smallest letter or stroke shall pass away from the Law, until all is accomplished.” Here, we witness the metaphor of this knowledge and its application through our own experience.

We file our long-term memories in our subconscious mind, especially if there was great emotional involvement, because we have the tendency to want recall on these issues. This includes events or



words implicating what others have done and what we have done. I was taught once that when we know a thing, we are not able to “unknow” it for any reason. We may suppress it by blaming others, but the truth is still very real, like the souls under the altar. However we may camouflage the event, it will not change its substance or its reality, within or without. The allegory of the altar is nothing more than an unbalanced past, whether it is our innocence or occurrences that have been given to us or that we gave to others. The karmic return will create the balance, and we are being shown this as a soul that has suffered. It is a part of us, because no matter how we view it, it is our soul that has to arbor the experience and record it. The records will list it as something to which we did not listen when we were given the warning or the opportunity to avoid it. The warning is the still small voice of conscience speaking from within.

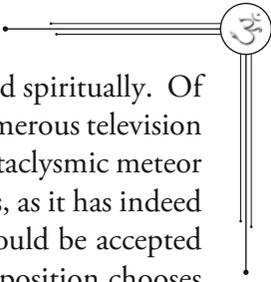
We now come to the fifth angel and the trumpet that will sound, with its vibration bringing us ever upward. Similar to the other trumpets, there will be a shedding of the lower vibrations. Once more, it may bring on the perception of inner struggle over the necessity to shed the dross energy that we have built over the millennia. Revelation 9:1-11: “And the fifth angel sounded, and I saw a star from heaven which had fallen to the earth; and the key of the bottomless pit was given to him. (2) And he opened the bottomless pit; and smoke went up out of the pit, like the smoke of a great furnace; and the sun and the air were darkened by the smoke of the pit. (3) And out of the smoke came forth locusts upon the earth; and power was given them, as the scorpions of the earth have power. (4) And they were told that they should not hurt the grass of the earth, nor any green thing, nor any tree, but only the men who do not have the seal of God on their foreheads. (5) And they were not permitted to kill anyone, but to torment for five months; and their torment was like the torment of a scorpion when it stings a man. (6) And in those days men will seek death and will not find it; and they will long to die and death flees from them. (7) And the appearance of the locusts was like horses prepared for battle; and on their heads, as it were, crowns like gold, and their faces were like the faces of men. (8) And they had hair like the hair of women, and their teeth were like the teeth of lions. (9) And they had breastplates like breastplates of iron; and the sound of their wings was like the sound of chariots, of many horses rushing to battle.



(10) And they have tails like scorpions, and stings; and in their tails is their power to hurt men for five months. (11) They have as king over them, the angel of the abyss; his name in Hebrew is Abaddon, and in the Greek he has the name Apollyon.”

If we were to take this surreal depiction literally, we would have a serious reason to run and hide, for we would truly be filled with fear. Despair and terror would reign in the mind of humankind. When soberly accepted as a metaphor, we begin to view the above as a warning filled with symbols – as is the entire biblical text. These events appear with the energy shift, with all the new vibrations that will affect us. They are being transferred from Divine mind to lower form. Considering its point of origin, as we understand it, it indeed would not intend to create harm or destruction. Instead, it would generate a new experience and direction with which we would be expected to operate. For this to occur, the old experience and mindset must be removed. As the Master suggested, it is not advisable to pour new wine in old skins. Revelation is the one biblical scripture wherein we must filter the most into a metaphysical format. It is a reference to what will occur in the esoteric realms, and not the exoteric way in which we have been conditioned to believe. Let us state with great certainty that it is not about earthly destruction. It all revolves around a shift toward higher principles. It is during this shift that our realities – or what we believe to be reality – will take a different path from that to which we are accustomed and call our experience.

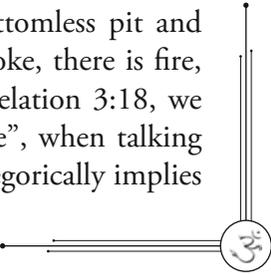
We may equate these texts to the early superstitious minds of the biblical founders, and to the possible manipulation of translations and ideologies. The clever shaping of the original – and subsequently discovered texts – was to instill fear and punishment in the masses, and it worked. During those times, the people were rather narrow in their belief systems when it came to higher principles, and even the subject of God the Creator. They had fear of many things, as historically documented. With this early mindset, the architects of Christianity did not realize just how strong a grip the Bible would have on humanity, in an area they could explain only through their limited perspectives. Let us begin with the first sentence (Rev. 9:1) depicting the appearance of the fifth angel, in relation with vibrational energy and its associated shift. Let us look at the effects it has on the fifth

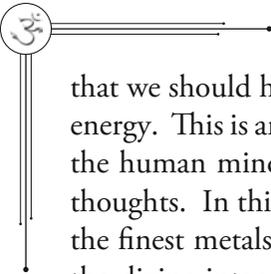


church and the third center of life, both physically and spiritually. Of late, many experts in various fields have presented numerous television specials on theological matters. Some referred to a cataclysmic meteor hitting our planet. This is in the realm of possibilities, as it has indeed occurred in our history on many occasions, and it could be accepted as one of the material explanations. The second supposition chooses a nuclear strike. Although it could happen, this one is also remote. Most of the world's population feels that we would know better than to unleash such a holocaust upon each other, but then, who knows? What, then, is the mystery of the falling star?

The falling of a celestial body upon the earth reminds us of another important event during which a star was in the forefront. We refer to the birth of the Master, when the shepherds of the fields and the Magi witnessed the presence of the wandering star. Looking up at a clear sky, we think more of the illumination it provides, and the glow surrounding the head of the Master. We think of the wisdom and divinity that can descend upon us, helping us achieve a higher state of being. Such blessings can penetrate the deepest abyss of our inner selves, the bottomless pit of our true nature. Its radiance can move us from finite to infinite form and mind. How does this support the idea of higher consciousness? If we were to compare all the trumpets and their corresponding vibrations, we would come to understand that it all points to a reality shift. It would make sense, especially if all of these events are esoteric in nature. If our concepts of life change in the twinkling of an eye, our finite mind will enter the realm of the infinite. It would have no limitation, much like an abyss, and in this segment, it appears that we will also be given a key. Once we have it, it is simply up to us to take the necessary leap of faith and open the door to our true divinity. The infinite mind is appropriately compared to a bottomless pit, a vast area with no ending. It is an opening pointed toward our own individual God reality – Christ consciousness in the flesh, and He has returned as promised.

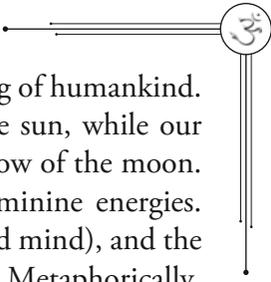
In Revelation 9:2, smoke pours out of the bottomless pit and darkens the sun and the air, and where there is smoke, there is fire, one that is produced by a “great furnace”. In Revelation 3:18, we are advised “...to buy from Me gold refined by fire”, when talking about the erroneous focus we have on wealth. It allegorically implies





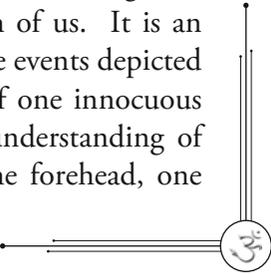
that we should have gold – or principles - refined by the fire of God’s energy. This is another example in the use of earthly objects to activate the human mind and make it grasp the deeper meaning of spiritual thoughts. In this case, a furnace creates intense heat that can separate the finest metals from other earth elements. It is easily compared to the divine intensity of the Creator’s energy that can bring out from our minds and hearts the highest purpose and principles. In actuality, this stirring description has very little to do with our destruction by fire. What will be destroyed in this powerful vibration is the energy built up in all the lower centers of the body. In the Eastern tradition, it is viewed as the kundalini rising toward the crown chakra, and incinerating the baser material affinities that we have developed. In other words, it is nothing more than the release of the lower vibrations that we deem so important to us. When seen in its proper light, it is not the destructive, apocalyptic visions dramatically flashed on the television screen, nor is it the culmination of religious teachings, wherein only the pious and righteous survive. Earlier, we pointed out that the words “righteous” and “truth” have the same meaning in ancient Aramaic. In this context, it is not necessarily the righteous that will survive these higher energies. It is simply all those who earnestly seek the Truth and who will have the ability to work through this transformative process. Of course, we could also interpret this from the viewpoint of scriptural literalists and accept that it is the Master who turned the key in the door of an implied inner destruction. In all sincerity, can we envision the Christ or God perpetrating such vengeful acts as portrayed in Revelation? Would they not appear to be “out of character? It certainly would be contrary to the powerful advice we were given, to “love your neighbor as yourself” , and the Master’s own commandment: “...that you love one another as I have loved you”. When following these strong emotional principles, how can destruction be a solution? It would not be, for it is against everything He taught and for which He stands. If God or the Christ did not open that door, who would it be? Since we are in Its image and likeness, it must be us, the humans, as we go up Jacob’s ladder, on the path to higher understanding and Truth. It comes in the form of a star descending from heaven, where it all began...

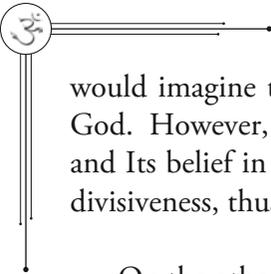
In the early phase of creation, according to the pragmatists, the sun and the moon were the first two heavenly bodies created. While this is



true, much more was being designed in the fashioning of humankind. Our mind and logic are found in the symbol of the sun, while our subconscious and intuitive sense reside in the soft glow of the moon. These two planets also represent masculine and feminine energies. One is to be used in our day-to-day activities (sun and mind), and the other is to learn the deeper meanings of life (moon). Metaphorically, the sun being blocked by smoke would mean that what we know and by which we operate would be of little value while the old dross is being incinerated and released. It implies an apparent obstruction in the use of our logical mindset, in order to diminish the usual influence of the ego. In this segment, the smoke from the bottomless pit also darkens the air. The air symbolizes our inner ability to receive life – thus, the importance of the lungs as they receive the breath of life and spirit from heaven. It is the gifted power we have to receive the energy of creation to support life. That too can be clouded by doubt and fear, especially at the time we learn that life and reality will no longer be the same during the shift.

Revelation 9:3 gives a frightening rendition of the illusions with which we will be confronted, such as locusts and the suffering they will cause humankind. This allegory represents our present ego-based mindset playing on our fears, during and after our reality has shifted to a higher vibration in the lower centers of our body. Could this biblical discourse have been another attempt by the founders at establishing fear in the early minds, to steer them onto the path of the first churches? In Revelation 9:4, we read about the divine compassion toward beauty, innocence and purity scattered throughout our world, and we find the symbol of the “seal of God”. Modern versions are written as follows: “...but only the men who do not have the seal of God ON their foreheads.” In older Bibles, such as the King James 1837 printing, we find the “on” replaced by “in” – the original word used. Apparently, our contemporary translations could not explain this and changed the word, and that is a distinct difference. Allow us to briefly probe the subject of intuitive sense, something that was as natural to the Master as it can be with each of us. It is an unused area for most, but it is being awakened by the events depicted in Revelation. It is surprising how the changing of one innocuous word can influence our mind’s imagery and our understanding of the message being expressed. If the seal is ON the forehead, one

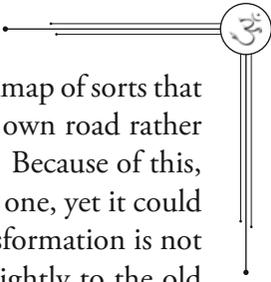




would imagine that it is there so that all may see the acceptance of God. However, considering the compassionate nature of the Creator and Its belief in total equality, this could only bring resentment and divisiveness, thus the translation can be questionable.

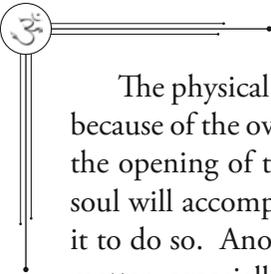
On the other hand, the Master told us that the kingdom is within us and that we all have the same Creator. This applies to every human, whether he or she follows another ideology. If the acceptance of the Creative Principle is within us, the seal would be IN us, within our souls and hearts, and would be reflected in our thoughts, words and actions. Perhaps the 1837 translation was correct... Further, in Eastern philosophy, the seal in the forehead is known as the “third eye”. It is the seat of our intuitive sense system, an attribute that allows us to gaze into the unseen, and the moon is its sign. It gives us the ability to peer into the penumbra of infinity and of things to come. It provides the necessary light of comprehension in the shadows of confusion and ignorance. It is indeed a dormant gift that we must activate and apply to our lives. Those who are fortunate enough to discover and use it will, according to the above quote, be spared the torment of the metaphorical locust plague. They will be recognized by their higher understanding of events that are to take place during the shift and will be prepared for them. It is this intuitive sense that is rejected by the majority of organized religions and that they qualify as evil. It is a divine gift without which there could not have been prophecies and their fulfillment. It allows us to locate the higher truths, but obviously, the literalists do not wish us to do it. Ironically, the Bible and the words of the Master are a continuous example of the intuitive power available to us all. With it, we can travel the path the Master left for us to follow, and that very path will protect us, for it leads to the seal of God. It is the key to the bottomless pit.

As we have done with the other two churches, let us now offer the next Beatitude found in Matthew’s Sermon on the Mount, and how it coincides with the letter to the church of Sardis and our third energy center. In Matthew 5:5, the Master said: “Blessed are the meek [gentle], for they shall inherit the earth.” Most, if not all His teachings were to make the impending transition simpler for us, but not necessarily easier. The order in which the Beatitudes were presented to the masses is a way to establish where we are on the path



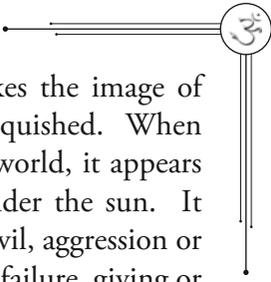
of higher consciousness. They were intended as a roadmap of sorts that we were to follow. Over the centuries, we built our own road rather than travel the one that had been made ready for us. Because of this, the journey of Revelation will not be a simple or easy one, yet it could be. We recognize the fact that for most people, transformation is not an effortless task, simply because most do hang on tightly to the old ways. In a philosophical sense, we could realize that we do transform ourselves all the time, from one moment to the next. To cling to what we discarded really does not serve the best of purposes. For just an instant, let us look at the road most traveled in the past, and we will see what is happening to our world. It is a view of continuous change.

When pondering upon the blessings of the third Beatitude, and honestly gauging the behavior of contemporary humankind, we could surmise that it has not treated reality with any level of gentleness. Of course, this stands true for many on an individual basis. Yet, when opening the seals of our book of life, it is to be done by a lamb, the symbol of gentleness. It is to clearly demonstrate that there is another way of life beside our aggressive mental and physical demeanor. As an example, let us briefly discuss the pursuit of wealth. The Great Teacher had nothing against the honest accumulation of wealth, until the idea turns to an aggressive stance. Once there, it becomes greed and self-centeredness, and it creates inner division. Did He not tell us: "...where your treasure is, there will your heart be also"? He also told us in Matthew 26:52 that "...all those who take up the sword shall perish by the sword", and that applies to the belligerent attitude that we witness daily in our societies. We are too pugnacious in our activities. It can lead only to greed, unilateral power, violence and loss of life. The Master emphasizes the great quality of gentleness, and He rewards it through His Father. This trait is a simpler, effortless aspect that is within each of us, at different stages. Were we to adopt it as a personal attribute, the opening of the seals would offer much more grace and harmony. In all sincerity, it would give us a more meaningful and reverential experience. Not only could we be more at peace with ourselves, but we could also learn to share these feelings among ourselves and even with other belief systems. Sad as it may be, we do not travel that road often enough. "Do unto others" comes to mind...



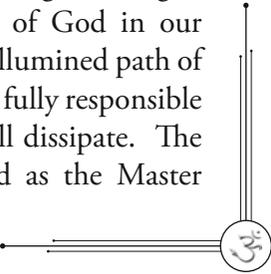
The physical form does not necessarily offer the path of gentleness, because of the overpowering influence of our sense system. As a result, the opening of the seals by the lamb would now mean that our own soul will accomplish this task for us, through our inner aspect urging it to do so. Another fact of life is that learning is not always a simple matter, especially where the higher principles are concerned. This is due to the inherent masculine energy base from which it derives, and as we stated, masculine energy, emanating from the left side of our brain in both males and females is not necessarily gentle by nature. This is not to say that it cannot be, but it needs to be seen or noticed. As we have pointed out on several occasions, the sun represents masculine energy, as does land. In other words, they are seen and noticed. That makes gentleness, feminine by its very vibration, more difficult to assert itself. If we want to achieve a less aggressive way of thinking, it must be able to project a more dominant influence into the intellectual side of the brain. Our physical form is quite obvious to us, but the soul is the gentle energy behind the body. The key is to allow all this to blend harmoniously. Were we to be successful in this union, the events in Revelation would be very simple. They would be more placid because of what we would then produce. This gentleness would imprint the seal of God because of the awareness of our connection to the soul, and not on the surface of the body. Oddly enough, the Creative Principle would be the only one needing to see it, and according to Matthew, It already knows what is in our hearts. Our aggressive nature has been a dominating factor for millennia, and yet, from a metaphysical standpoint, it seems to be coming to a close.

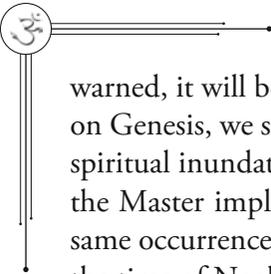
Next, let us study the corresponding parable in the order established by the Master in the Nag Hammadi Library. The third can be found in Matthew 7:24-27 and concerns the mystical metaphor of the building. In essence, this short analogy is about the power of choice and the subsequent decisions that have the power to create serious inner division. When it comes to building our temple of life, should we erect it on the rock of higher principles, or the shifting sands of illusionary material temptations? When we look at the messages in Revelation, it is repeatedly telling us that such inner division is a major issue in our lives. This reminds us of the letter to the church of Laodicea, when we were told that we are neither



hot nor cold, but that we are lukewarm. It invokes the image of indecision and division, which we have not yet vanquished. When we study humankind in its individual or collective world, it appears that we are divided on just about every subject under the sun. It covers a multitude of issues, such as God and the Devil, aggression or gentleness, love and hate, peace and war, success and failure, giving or taking, etc... Revelation and the Master show us that we are divided between the higher and lower natures, between mind and emotions, and even whether to grow spiritually or not. Somehow, we manage to perpetuate this lack of decisiveness, as though we enjoyed the thought of being divided. In reality, it does not have to be this way, for there is only one suggested road to follow that will take us to the proper evolution of humankind. It is the forward movement of energy and form. The teaching in this parable was for us to build a solid, truthful, spiritual inner foundation. Of course, everyone is free to choose his/her interpretation of the allegory. The only appropriate one, however, is the one accepted through higher spiritual deeds that, incidentally, should not be trumpeted from the highest hill. To blow our own horn is an aggressive stance with which we declare to others how good we are. This runs counter to everything for which the Master stood, and He reminded us of it in many of His teachings, yet, many have done it over the centuries, and many are doing it now.

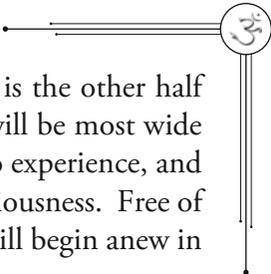
As for the parable mentioned above, when the Master spoke of building our house upon rock, He was metaphysically advising us to live through our higher consciousness. This simply means that we should not fill our energy centers with lower vibrations. The statements made in Revelation are exactly meant to assist us in eliminating the latter from our system, to be replaced by the higher energy that is available to us all, from and through which we should operate. The choice is entirely ours. Knock, and the door will be opened... Let us attempt an explanation with our own metaphor. If we were to build our house (the self) upon rock (spiritual consciousness), it would have a very solid, reliable foundation. In this manner, the higher energies will flow through us, and the concept of the seal of God in our foreheads will become reality. We will walk onto an illumined path of truth. Our lives will become steadfast, and we will be fully responsible for our actions and ourselves. Our past illusions will dissipate. The second option is to build our house on sand, and as the Master





warned, it will be washed away when the flood comes. In the chapter on Genesis, we spoke of Noah and the flood, and we compared it to a spiritual inundation. In the parable of the building, it is exactly what the Master implied and now, Revelation indirectly suggests the very same occurrence. It is a repetition of the great cycle that happened in the time of Noah. When the flood of Revelation comes upon us, the rushing and cleansing waters of spirituality will wash away the house we built on a foundation of weak, shifting material sand. It will leave the survivors searching for the comfort of symbolic higher grounds. This parable confirms that what we do on earth, we inwardly lay up for ourselves in heaven. Revelation makes us understand this through the purifying fire and the smoke belching out of the bottomless pit. It shows us the way to become the infinite being, free to live the spiritual concept of the divine human in Christ Consciousness.

As we have done in the previous subchapter, we will now prepare the grounds for the next letter. We will continue to study the experiences that can be expected as the higher vibrations soar upward, bringing new feelings and emotions while releasing the old ones that we nurtured for the majority of our lives. Such release is quite significant to the human, because it is thought as the electrical fields of the body that give us the feelings we hold. We cling to them because we believe they have the power to create our individual paths and draw the experiences that we bring to ourselves. Thus, we may resent the “shift of the ages” that, unbeknown to us at present, will bring the greatest energy release ever felt, as we climb ever higher on Jacob’s ladder. To get a deeper comprehension of the fourth church of Thyatira, we will review the corresponding words of Genesis. It will be another presentation of the two orbs that govern day and night. The combination of the two offers us the intuitive senses that are available to us. It initiates and amplifies how we feel about a person, an object or even an event. We seldom give much importance to this, yet it is one of the most significant attributes that we have, and we let it be overpowered by our logic. The heart center is here to shine a light on the dark path of the inner concept of self. It is to guide us when we do not have much experience in any area of our lives. It was designed with great power, but along the millennia, we have reduced it considerably through the use of masculine energy. The fourth chakra is the seat of feminine energy. It is the center that houses the “goddess” that has been placed



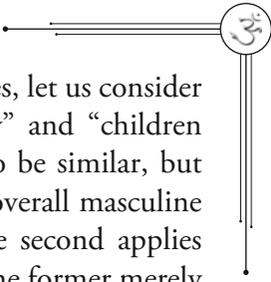
in virtual confinement because of ego and logic. It is the other half of YHWH, one that we seldom use. It is she who will be most wide awake in the rebirth process that we are beginning to experience, and she will take us to the door that leads to higher consciousness. Free of regrets for the loss of a turbulent, confused life, we will begin anew in our own divinity of being.

Since we will be discussing the fourth chakra, the center that houses the heart, let us first define the word “Thyatira”. It was indeed a city in Asia Minor, and its metaphysical meaning is: “The intense desire of the soul for the higher expressions of life ---- it is also connected with power and faith” [9]. To reach this lofty status, one must be completely at peace. That brings us to Jerusalem, often used in Isaiah’s dissertations. We know it as an existing city, but again, it has its metaphysical symbolism. It is known as a “dwelling of peace”, and the “consciousness of spiritual peace”. Since inner or outer peace has not exactly been respected or applied for eons, it is no wonder that Mary Magdalene spoke of the seven wraths being released in our individual and collective lives. And so it has. Everywhere, there is indeed much unrest in this energy center at present. Could it be that the heart has very little room to express itself through our emotional body? It is the seat of feminine energy base, but physiologically, we only rely on the overindulged sense system, when it could be influenced toward more constructive passions for life. In Isaiah 1:4, we read: “Alas, sinful nation, people weighed down with iniquity, offspring of evildoers, sons who act corruptly! They have abandoned the Lord (I AM), they have despised the Holy One of Israel, they have turned away from Him.” (New American Standard Bible). Before we examine this verse, allow us to present the same excerpt found in my 1837 King James version: “Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters! They have forsaken the Lord (I AM), they have provoked the Holy One of Israel unto anger, they are gone backward.” You will note the distinct semantic nuances between our modern American lexicon and a complex Shakespearian English. The former addresses a more material understanding, while the latter expresses a somewhat ethereal view of the human. We also sense a certain manipulation between the old and the new version.

[9] The Metaphysical Bible Dictionary.

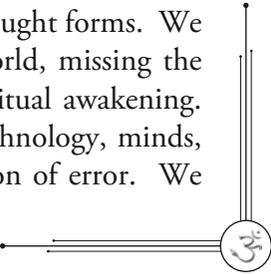
The word “nation” appears in both renderings, but in the metaphysical interpretation, it epitomizes each energy center of the body. All seven create the energy stream that travels through said body and generates intelligence along with emotions. It reminds us of the words spoken by the Master in Mark 13:8: “For nation shall rise against nation...” Metaphorically, this quote is meant to represent the inner struggles and conflicts found on the road that we decided to travel centuries ago and still do today. Thus, we can recognize this word as synonymous with energy centers. Relying on the fact that our minds accept the written or spoken word in the form of images, we are quite sure that when we hear “weighed down with iniquity”, we think of something heavy upon one’s shoulders or in one’s arms. In the older version, the word “laden” does not invoke the same imagery. Even though the meaning may be the same, we visualize something impregnated with iniquity. It is not necessarily heavy, but it is overpowering. It is related to the energy streams flowing with the dark vibrations of life and what they offer, much like carrying a lot of dross in our heart center. It is part of the old issues that we have not yet released. We may be laden with greed but we do not feel its weight, for it is so common. We may not even feel its presence in our lives. That is what the older versions intended for us to recognize, and in the process, that is what we have become.

In Isaiah’s mind, what would be the difference between “offspring” and “seed”? At first glance, we find only one in several parables, and it does give it some importance in our thesis. The word is “seed”, and regardless of its size, it has taught us some valuable lessons, such as the proper way to plant our own spiritual garden and water it with the flow of our emotions. If we fail to do so because our heart is darkened, only the weeds will grow as the seven wraths. This would have the propensity to make us become “evildoers”. Did the Master not tell us in Matthew 7:11: “If you then, being evil...”? As humans, we are susceptible to be just that because of a preferred material/physical lifestyle that is indeed “backward”. It will continue to be as long as we focus on the lower aspects, pampering the body’s needs at the detriment of our soul. To Isaiah, we are laden by the physical and blind to the higher ideals of the soul. We have ignored the ethereal part of us – or the divine aspect – and chosen to be only flesh and blood.



Continuing the study of subtle semantic variances, let us consider these two translations: "...sons who act corruptly" and "children that are corrupters". At first glance, they appear to be similar, but in reality, they are not. The first one expresses the overall masculine dominance, something that religions support. The second applies only to those who are not fully mature. In a sense, the former merely addresses the material form, and the other refers to our soul nature, for children are usually innocent. We find another significant nuance in "act corruptly" as opposed to "are corrupters". We do act corruptly in the majority of things we do, and the intention of the words is essentially based on the idea of truth. Since we do not act in truth, we have become its corrupters, whether in lower or higher realms. This philosophy is based on the assumption that children are innocent and only know truth – until taught otherwise. The use of "sons" in the newer version tends to make us believe that we have corrupted the original intention of the ethereal God by removing the feminine part, and the burden is only on the masculine form. In a sense, we have corrupted the idea about the true concept of the Creative Principle, to form what we define as God. Perhaps it can explain why we have traveled the roads and paths that we have built for ourselves, and why we find so many obstacles on the way.

The next and final wording in this verse is taken from the older Bible, and it is quite thought provoking. It is a short sentence, perhaps somewhat blunt but quite frank in its meaning. Four words describe what we have accomplished in the way that we view life: "...they are gone backward..." It is simple and truthful, in light of the fact that we have indeed abandoned our higher selves for the lower. It is mentioned repeatedly in various metaphors throughout the Old and New Testaments. In this particular context, we have reverted to the illusions of the physical world only. How did we manage to do that? Were we not given another chance during Noah's time and the spiritual inundation that took place? It appears that from that moment, we strived to move in reverse and let go once more of our higher spiritual nature, reverting to the old lower thought forms. We could not resist the temptations of the material world, missing the opportunity to move forward in the glow of a spiritual awakening. During the ensuing times, we progressed in our technology, minds, body and lifestyles, and that took us in the direction of error. We

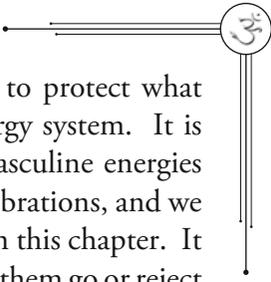


could have simply continued on the path of spirituality that can make us achieve the status of “image and likeness” and keep us bound to our birthright: “Ye are Gods”. We have gone backward by diminishing our true love of all life while ignoring the needs of our souls.

More of the ancient master Isaiah’s wisdom is found in Isaiah 3:1: “For behold, the Lord God of hosts is going to remove from Jerusalem and Judah both supply and support, the whole supply of bread, and whole supply of water.” (New American Standard Bible). We find no differences in the two translations. Once more, we return to Jerusalem, the place of peace that we mentioned a few pages ago, wherein we explained its metaphysical symbol. There are many facets to the heart, and we need to look at it from as many perspectives as we can, because it is the energy behind our thoughts. It gives strength or weakness in how we feel about them. Isaiah is indeed referring to the heart center itself, the dwelling of peace – Jerusalem. The fourth chakra is the place of consciousness or the power behind it. It is as involved in this consciousness as the mind is. When the Master told us that heaven was within us, He was referring to this particular energy center. Spiritual tranquility must reside therein to allow the opening of the mind to the higher realms. Without that serenity, when the heart is filled with only emotional turmoil, one cannot reach the concept of divine mind or being, or spiritual peace. Another of the Master’s lessons advised us to settle any issue we may have with another before we can attain a state of inner reverence toward life. If it is not resolved, it will create a stumbling block on the path to the crown. We must learn to let the past be exactly that. It belongs behind us and should not be brought forward to the present.

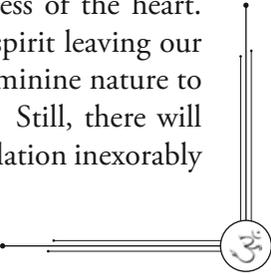
Spiritual teachers often talk of a temple in the region of the heart. This esoteric place is known as the spiritual nerve center that radiates our feelings to the rest of the body. In ancient times, it was called the “City of David”, in honor of the modest king who symbolized “the power of love to harmonize the discords set up by a willful, violent consciousness” [10]. Later, it became known as Jerusalem – a dwelling of peace that had to be protected and preserved. Thus, in reality, as well as metaphysically, a wall was built around the city. Walls crumble with time and must be occasionally rebuilt. Allegorically, it represents

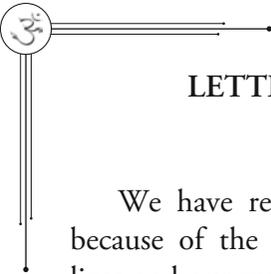
[10] The Metaphysical Bible Dictionary.



the reconstruction of our individual consciousness, to protect what we define as our spiritual “substance” – or soul energy system. It is also to reestablish a balance of the feminine and masculine energies store within. To do this, we must release the lower vibrations, and we covered that subject and its associated events earlier in this chapter. It is not as hard a task as we may imagine. We simply let them go or reject them at the moment they arrive, and ultimately, they will become so diminished that they will be virtually nonexistent. It will help us gain a more emotionally flowing aspect toward life. The priorities we establish for our lives can attain an importance that affects our consciousness and creates adverse issues with others. To release these thoughts will make us emotionally clear!

Once we begin the release of the lower energies, we must insure that such project includes every aspect of ourselves. The goal is to prepare for the arrival of the higher energies portrayed in Revelation as the seven stars held in the right hand. As we liberate ourselves from the lower centers, they will send a charge to the fourth chakra, for a conclusive cleansing of the past issues onto which we hold. That is due to the unforgiving conditioning we mistakenly accepted through our experiences. The void that we create during this exercise must be filled to create the necessary balance within us and our lives. That is Revelation at its finest! It does make it more difficult to travel the old path, and herein lies the struggles that we witness everywhere on a daily basis, on a personal or societal basis. When we read Isaiah’s message quoted above, we may now understand why the word “desolation” is so often used in the biblical texts. Many of us have melancholic heart centers, a condition brought on by a sense of unworthiness concerning self. Let us not take the words of Isaiah’s quote literally. The Creative Principle does not intend to bring Its children into starvation. We do a good enough job at it ourselves! The use of the word “bread” is to portray the manna from heaven – within us – as the sustenance for our soul. Have we not shown a tendency to ignore this part of us in the first place? We have cut ourselves off from our spiritual energy source, and this atrophy contributes to the numbness of the heart. The removal of the water supply evokes the idea of spirit leaving our lives because we have usurped the principle of the feminine nature to rely on our logic and our masculine physical form. Still, there will come a balanced state, no matter what we do, as Revelation inexorably expands in our lives.





LETTER TO THE CHURCH OF THYATIRA FOURTH ENERGY CENTER

We have reviewed Isaiah's perceptions of what will befall us because of the path we have chosen to follow in our individual lives and our world. Now, Revelation will tell us what will actually transpire, because of what we have accumulated in the style of lives we have led. Metaphysically, the church of Thyatira embodies the desire of the soul for higher expressions of life. That cannot exist without the willingness to love and be loved. We can easily travel this two-way street, should we choose to embrace this ideal. The journey begins with the individual and returns to him/her as originally intended, as all things must. Christ knew this and attempted to advise us in many ways. Its success depends on our attitude at the beginning of the trek. Will the first step produce a warm feeling, or will it bring the fear of rejection? With that alone, we can learn a great deal about ourselves. The fourth center is feminine in its intrinsic nature, and Genesis places it in the sign of the moon, gently emanating love in the darkness of humankind. Revelation 2:18-29: "And to the angel of the church of Thyatira write: The Son of God, who has eyes like a flame of fire, and His feet are like burnished bronze, says this: (19) 'I know your deeds, and your love and faith and service and perseverance, and that your deeds of late are greater than at first. (20) 'But I have this against you, that you tolerate the woman Jezebel, who calls herself a prophetess, and she teaches and leads My bond-servants astray, so that they commit acts of immorality and eat things sacrificed to idols. (21) 'And I gave her time to repent; and she does not want to repent of her immorality. (22) 'Behold, I will cast her upon a bed of sickness, and those who commit adultery with her into great tribulation, unless they repent of her deeds. (23) 'And I will kill her children with pestilence; and all the churches will know that I am He who searches the minds and hearts; and I will give to each one of you according to your deeds. (24) 'But I say to you, the rest who are in Thyatira, who do not hold this teaching, who have not known the deep things of Satan, as they call them – I place no other burden on you. (25) 'Nevertheless what you have, hold fast until I come. (26) 'And he who overcomes, and he who keeps My deeds until the end, to him I will give authority over the nations; (27) and he shall rule them with a rod of iron, as the vessels of the potter are broken to pieces, as I also have received authority from

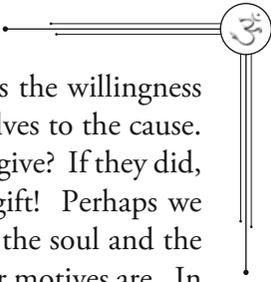
my Father; (28) and I will give him the morning star. (29) ‘He who has an ear, let him hear what the Spirit says to the churches.’ This modern translation has minor differences with the older version, and we will cover them when necessary.

And so begins a wondrous journey, wherein we find the release of an energetic buildup from the heart that most of us have built up for our entire lives, while waiting for the higher communications that we are to receive. The first sentence gives us a vivid description of the “Son of God”, a person solidly standing in the concept of higher consciousness, or a being that has become fully enlightened God realized within on divine truth. The “eyes like a flame” depict an individual that is wholly energized by the soul, a being with great conviction, and the eyes display this intensity. This level of passion is associated with a great understanding of His relationship with divine nature and life, living fully in the aura of enlightenment. They are the eyes of a very intense human, willing to share this knowledge with those who will lend an ear. We all have seen people in our world with this level of ardor, and most of them are extremely compassionate. Personally, I have detected it in the eyes of many monks while studying in the Far East. The feet of “burnished brass” bring the image of someone firmly planted in the higher knowledge with respect to consciousness. It also implies being steadfast, on a solid and enlightened foundation, such as a house built on a rock. It is to be noted that the description mentioned above is for the “Son of God”, and religion interprets it as that of Jesus. However, the Creator believes in complete equality. Are we not all children of God, created in Its image and likeness? That being the case, could it not apply to anyone of us who would meet the divine qualifications? Are we not to understand that this high state of being is available to each of us? Have we not been repeatedly informed to prepare ourselves for the coming of the bridegroom and the wedding? Does Revelation not make us aware of the awakening? Deductively, the above description portrays what we will become when living in the divine principle, and it is everyone’s mission in our world.

In the next verse, the letter mentions that our deeds have become greater than at first. It does not specify, however, whether they were greater in number, or simply improved. Going back into biblical

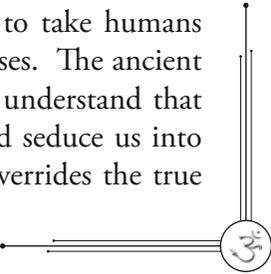
history, we should remember the story of the tower of Babel (Gen. 11:1-9), when humanity, enjoying the benefits of a single language, believed too strongly in its own greatness, not realizing that it was based only on human illusions. As a result, the tower was destroyed, the people were scattered and spoke many different languages. Today, a multitude of languages and dialects still exist, and we have reached once more a high level of self-serving greatness through the continuous use of our ego mindset. In that respect, have our deeds become greater than before? We can easily say that the ego has inflated and so have the illusions. Whether then or now, the letter to the church of Thyatira is meant to bring this mindset to a new level of alignment with a higher purpose, or a higher vibration adjustment. The tone of this biblical letter makes us realize that the emotions of the heart have been superseded by the illusion of the mind. It has reached such a point that it is being overridden once more by our egoistic logical selves, thus reducing the feminine energy produced by the heart. It would explain why our eyes are not aflame and our feet are not of bronze. We do not have the stability, nor do we have the solid foundation that we could initiate and maintain if we operated within the complete balance of feminine and masculine – mind and emotion. It is because of this that the higher energies will return, to bring down the tower and teach us about humility, while reinstating the balance of the energy streams within each of us.

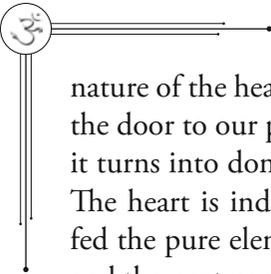
In the 1837 King James version, we read the following in Revelation 2:19: “I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first...” When compared to the New American Standard Bible, we do find several nuances. For instance, “deeds” replaced “works”, “love” replaced “charity”, “perseverance” replaced “patience”. The word “works” appears twice above. There are distinct differences in the dictionary definitions, and it can lend a twist to the meaning of a sentence. Deeds and works do have a certain synonymity, but deeds can be considered the result of our works. Regardless of the level or variety of comprehension, the soul will always know the intention, and it will record it as such. The same applies to any act committed in the name of love, charity or perseverance. It is therefore important to remember the intention that generated our thought or action. We can certainly distinguish the variation between love and charity. The



first is to share our heart with another. The other is the willingness to give to life and others, not excluding giving ourselves to the cause. Can anyone who is self-centered or self-serving really give? If they did, there would also be an ulterior motive behind the gift! Perhaps we should be more aware of what and how we give, for the soul and the universe already know what is within us and what our motives are. In this same letter, have we not been told: "...I am He who searches the minds and hearts..."? Are we not being warned that we cannot hide anything from our consciousness? Only our higher self can measure our internal and external acts. As for perseverance and patience, there is again a similarity. However, the first requires an inflexible strength of character, while the other needs adaptability, going with the flow and remaining unfettered. We can be perseverant without having recourse to patience, and patience itself has the ability to be the image of perseverance. Finally, the word "works" used for the second time refers to what we do in the material sense. It is very important to our physical selves, but to the soul, it is the least important. These "works" are motivated by our ego drive and considered to be greater than the other high vibrations qualities that are ever present, even if ignored. It is no wonder that the universe resents this mental attitude, and the next verse brings these words to light. As was suggested earlier in the older translation, we live our lives backward.

Revelation 2:20: "But I have this against you, that you tolerate the woman Jezebel, who calls herself a prophetess, and she teaches and leads My bond-servants astray, so that they commit acts of immorality and eat things sacrificed to idols." We have all heard the name "Jezebel", and it has seldom been used in flattering terms. The literalists accept her as a provocative woman who lured men into various states of debauchery. It is a metaphor that is meant to portray the darker side of our hearts and the misused intuitive sense, the side that has the ability to guide us into the arms of an overstimulated sense system. Many have surrendered to it and have prostituted themselves for the sake of money, power and control over others. The seductress of unbridled passions has managed to take humans away from healthy moderation into an orgy of excesses. The ancient masters wisely used the mystical Jezebel to have us understand that if we allow our hearts to fall into darkness, it would seduce us into a myriad of unsavory events. Once the darkness overrides the true

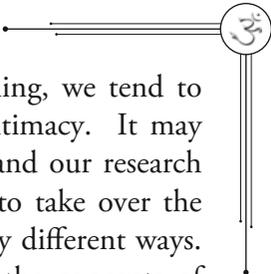




nature of the heart, it can easily stifle the innocent part of us and open the door to our purely carnal selves. It is only a matter of time before it turns into dominance, and we become the slave to our own senses. The heart is indeed the best teacher available to us, but only if it is fed the pure elements of truth. If not, we follow the path of illusion and the next part of the verse comes into play: “She teaches and leads My bond-servants astray”. At some time in our lives, have we not all been led astray in one fashion or another? Further, what is meant by the mention of “bond-servant”? Since we are free thinkers, we cannot be slaves to anything, other than self-inflicted doctrines. The term indicates that we have accepted an agreement as to the overall operating principles. It does not mean that we are honoring them, unfortunately. It has been a covenant with higher ideals from the very beginning, to reach for human divinity. In general, we have not respected it, and Revelation suggests that we will achieve this state of consciousness.

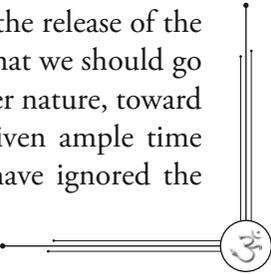
It is also said in the same verse that Jezebel called herself a “prophetess”. Such a person is one that is able to sense future events in our reality, an intuitive. Because of the way it is expressed, we get the impression that her prophecies will be misleading, and it seems to be a correct assumption. Once the heart becomes ensconced in the overpowering sense system, one would not be able to truly see the future as it would be. Too much judgment would come into play to distort the vision, and the individual would see nothing other than what his/her passions would disclose, mostly on the physical plane. If we have a true heart, we can indeed develop the ability to view what will happen in a future moment. The intuitive sense is guided by the soul. It is the meaning of the Ark of Covenant, the spirit going before us, ahead of our physical form. When the sense system exerts its influence, it blocks our intuitive aspect or fills it with illusions. Thus, Jezebel could only create illusions, and those who were caught in their wake were left on an erroneous path concerning future events. It is recommended that we develop a very acute sense through the emotional body, but not one that leads into darkness. It is a wonderful attribute that all masters have attained, adding to their wisdom, insight and foresight.

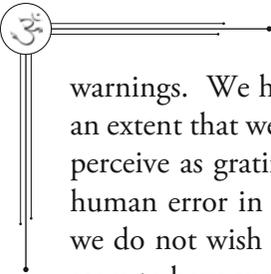
We now come to a word that is often quoted in our present



era: immorality! Through our religious conditioning, we tend to think that it is connected to the physical act of intimacy. It may very well be true, but only to a point. Let us expand our research for a moment. When we allow the sense system to take over the focus of our lives, we may become immoral in many different ways. The obvious reason is that it takes us away from the concepts of consciousness, spirituality, enlightenment, and everything for which these traits stand. This is what prompted Isaiah to conclude that we were/are living backward. To be immoral can range from the idea of body worship to obsessive love of material reality. It may lead us into the dark world of sin, from gluttony to greed, from mayhem to murder. Immorality has many faces and can become a lifestyle of its own. It has the ability to infiltrate our religious, educational and governmental systems, spreading corruption, discord and division. It is indeed a major bifurcation from the higher energies and the original intent of creation. It lays aside all the principles that fashioned all of life. Earlier in this work, we spoke of the three constants found in the cosmos: electrical, magnetic and gravitational. From this perspective, the heart center is the electrical charge of creation. It is the “YW” of YHWH, with the “HH” being the magnetic charge. If we allow this to be corrupted, we defile the entire internal system. Immoral conduct affects our capability to create within the suggested purviews of the Creator. According to the words of Genesis, we are in the image and likeness of the Creator, and we may create as It does. That is a simple choice that is available to all of us. We may create for higher or lower reasons, because we may only create by Its very principle.

The next two verses give us the distinct impression that immorality is not appreciated by the higher realm. Revelation 2:21-22: “And I gave her time to repent; and she does not want to repent her immorality. Behold, I will cast her upon a bed of sickness, and those who commit adultery with her into great tribulation, unless they repent of her deeds.” Those are indeed seemingly harsh words, but again, they are metaphors that have a deeper meaning. In this case, the reference to the act of repentance is an allegory pointing toward the release of the present overpowering sense system. It also implies that we should go in the other direction, away from the pull of the lower nature, toward the higher, thus the repentance. We have been given ample time to perform personal and collective shifts, but we have ignored the





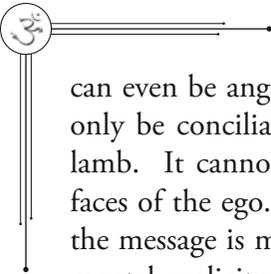
warnings. We have allowed the lower logical nature to grow to such an extent that we now thrive upon it as a normal lifestyle, for what we perceive as gratification. Today, even our commercials play on this human error in judgment, and it is done for profit. It appears that we do not wish to release the grip of the lower centers, to which we seem to have surrendered. Were we to earnestly interpret the message and release this unhealthy mindset, we would return to the purity of the heart that can enable us to operate in a more reverent manner. The way we have established our present lifestyle gives our senses the drive necessary to create a material reality that does not include the Creator's original intention. We do need a system that sustains the need of the body, but if we look at what we have created, we can easily realize that we are indeed living backward.

We cannot deny that, in our modern world, egotistic behavior has increased due to a more direct focus on the physical aspect. The next sentence gives us an idea of what will occur by allowing our mortal shell to have so much control over us. The direction in which we concentrate has also become the seat of what we define as insecurities. They are generally brought on by the importance of what others think of us, mostly by our outer appearance. This gives them a certain power over us, thus making it crucial for our personal evaluation. When these insecurities become that substantial, we actually imply that God made some kind of mistake. How could the Creator, being perfect, make a mistake? It is simply not possible, but when we irresponsibly succumb to such erroneous thought, it can only lead to disease and sickness. To consider ourselves a mistake is a sickness in itself, and most do not quite realize it. The emotional state of internal deceit, or the Jezebel within us, would indeed lead to sickness. It also prompts us to do unhealthy things, not only toward ourselves, but to others as well. In the same sentence, we also find the word "adultery". The first image that enters our mind is the illicit relationship we may have with someone other than our chosen partner. In this instance, the metaphor portrays the betrayal of our first love, our soul, as we are being lured into the temptations of material gratification. It emphasizes our moving away – backward – from our higher selves, and stagnating in the darkness of the lower centers.

Revelation 2:23-24: "And I will kill her children with pestilence;

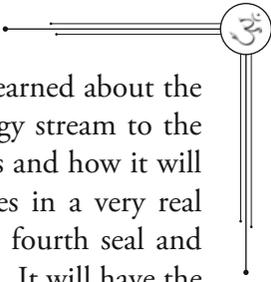
and all the churches will know that I am He who searches the minds and hearts; and I will give to each one of you according to your deeds. (24) But I say to you, the rest who are in Thyatira, who do not hold this teaching, who have not known the deep things of Satan, as they call them – I place no other burden on you.” Before we study the metaphysical interpretation of these verses, and for those who have access to a very old Bible, there are some variances worthy of explanation. You will find “minds” replaced by “reins”. “...Who do not hold this teaching” is translated as “...As many as have not this doctrine”, and “as they call them” becomes “as they speak”. We are attempting once again to point out that translations can be confusing and misleading, depending on the efficiency and intuitive level of the linguist. “Minds” are about the thought process. “Reins” remind us of control and the ability to focus. It does change the intent of the quote. In this context, the use of “reins” makes more sense, implying that we need to control or guide the emotional body. The general objective of the letter is to not allow our emotions to overpower us, to the point where they gain control. The word also coincides with the Master’s teachings about keeping our eye single and to be single in purpose. In either version, whether we use minds or reins, the question of the ego is still present. It is a simple matter of stopping the ego – powered by the sense system – from taking the lead, as we have done.

The second comparison, between “doctrine” and “teaching”, represents a minor variance. When using the word “teaching”, we envision a teacher such as the Master or an ancient prophet addressing an individual or a small audience. It also suggests a certain level of flexibility. As for the word “doctrine”, it is more common when talking about a set of guidelines issued by an organized church, a controlled structure, something that did not really exist in those days. In the final difference in translation, we have “as they call them”, and “as they speak”. The first is more a matter of semantics and how we decide what we will call a thought or an object. The second is how we speak, how we express our thoughts. They both relate to the idea of verbal expression, yet, how we convey the words appears to be more significant. This is especially true when we come to a subject such as Satan – meaning “ego” in ancient Sanskrit. If it is only the ego talking, it usually has a sound of superiority or condescension. It



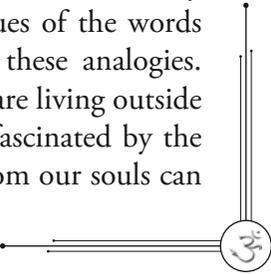
can even be angry or violent. When we speak from our soul, it can only be conciliatory, concise and truthful, peaceful and gentle as a lamb. It cannot operate any other way – as opposed to the many faces of the ego. In view of this short analysis, we can perceive that the message is more about emotional clarity, a state that will lead to mental explicitness. Our perceptions can be easily clouded when we are upset, or even sad, and it will influence our actions. This emotional clarity will also give us the ability to see through the illusionary control generated by the senses. When our emotions are veiled or blurred, they can have enough influence to overpower the chakra system. It fills us with dross and blinds us to the truth, as portrayed by the death of the children in the above verse. As we have mentioned before, children are the symbol of innocence, and all children are in that state upon their birth and their early years. In the new translation, we can discern the church impact concerning Jezebel’s symbolism, compared to the truth of higher spirit. The former can be considered an earthly technique leading to fear-based thought and emotion. The latter is very distinctly a metaphysical concept.

The verses quoted above most certainly sound like the threats of an angry, punishing God. The contents of this book have concentrated on the fact that God is not, when one considers that the Bible is written in parables. It is indeed a God of love and equality, and not as overbearing as we tend to surmise. If It were as vengeful as It is depicted in Revelation, death and pestilence would have struck humanity millennia ago. During these centuries, we have not abandoned the pursuit of physical and material gratification – and we still pursue it today. Along with our short exercise in semantics, this should be enough proof to state that our Creator has an infinite degree of patience, flexibility, forgiveness and compassion. It is not the punishing spirit one has been trained to accept. If it were, that would make life a very sick creation, in view of the sadomasochistic nature we have been conditioned to absorb. The sheer thought of killing Jezebel’s children has very little to do with death in the literal sense. Again, the children are the symbol of innocence, and the metaphor merely tells us that the innocence we claim will be destroyed by the ego’s darkened emotions. The quote also advises us that, even if we have not the intellectual knowledge of metaphysical philosophy, but we have retained the innocence discussed earlier, and speaking through our hearts and souls, no more tests will be imposed upon us.



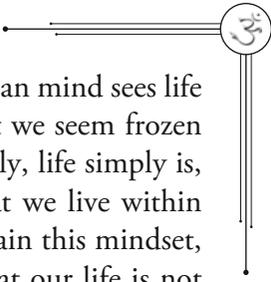
Thus far, in this segment of the letter, we have learned about the energetic exchange being sent from the higher energy stream to the lower. We have seen how it will be stored within us and how it will ultimately influence our feelings and affect our lives in a very real sense. We have now arrived at the opening of the fourth seal and the charge that it will release into our body and soul. It will have the purpose and mission to cleanse our emotional bodies. During this process, we will have to face the truth of such emotional deeds, and by so doing, they will also come into alignment. We find this event in Revelation 6:7-8: “And when He broke the fourth seal, I heard the voice of the fourth living creature saying, ‘Come,’ (8) And I looked, and behold, an ashen horse; and he who sat on it had the name Death; and Hades was following with him. And authority was given to them over a fourth of the earth, to kill with sword and with famine and with pestilence and by the wild beasts of the earth.” Incidentally, the word “pestilence” is left out of the old Bible translation entirely. It is undoubtedly used to mean “disease”, under the influence of “Jezebel”. In these verses, we find the word “Hades”, often misquoted and probably misunderstood. We will ask Charles Fillmore to once more shed some light on its metaphysical significance: “Hades refers to the outer darkness, the realm of sense, in contrast to the inner or luminously spiritual. To live in the outer is to live outside the body, as it were; hence Hades came to be considered the realm of discarnate souls. In individual consciousness it may be likened to the darkened and silenced condition of seeming error when we have withdrawn from it all the power and substance of our thoughts about it and beliefs in it, when we have denied it, put it away from mind and body. Hades denotes the burying out of sight, out of thought and mind, of that above which the overcomer has risen, of that which has become inactive in his consciousness. Hades may also refer --- to a state of purification.”

The scriptural literalists have proclaimed their erroneous prophecies of death and destruction with metaphors such as the fourth seal. They have based their judgment on the pure surface values of the words without interpreting the deeper, true meaning of these analogies. The mention of Hades clearly demonstrates that we are living outside our bodies, overwhelmed by the sense system and fascinated by the Jezebel in all of us. The lifestyle that separates us from our souls can



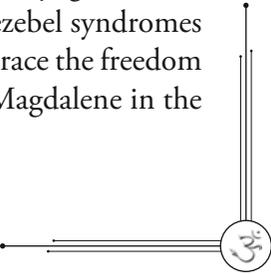
certainly qualify us as discarnate beings. It can also bring disease and pestilence, for we no longer have the protection offered by the walls of the temple of God within us. In the religious sense, Hades is more about living a life devoid of our inner God and can be viewed as the original and only true sin. Going to church or not does not help this matter. Living with God's credo is something that we can do every second of every day, being reverent by placing the Creator where it belongs: within us! If we were to choose this path, it would mean that we would be directly connected to and living through the soul, rather than the sense system that is purely external. This is the message from the Master, when He advised us in Matthew to first seek the kingdom, and all else would be given us. We have placed our soul and higher thoughts out of sight and out of mind, and created our own Hades. It is not the underworld furnace promoted by religion in the minds of fearful, guilt-ridden people, where they will be punished for eternity. Living outside ourselves, without the divine presence and guidance of the Creative Principle is punishment enough... The opening of this seal is to rectify this conditioned situation in our lives. It is to make us aware of and awakened to the higher realities. After all the hours of meditation experienced by the Master while in the Far East, the Master knew the immense value found in the upper realm. He knew without hesitation that the very core of His life resided within His personal temple. So should we, but most of us do not fully realize its vital correlation to life, because we direct our focus on external matters that, interestingly enough, are created by our internal efforts.

Mr. Fillmore's concept regarding the opening of the fourth seal is quite accurate. It is indeed an act of purification, reminding us that we should have invested in that gold refined by fire. It will take place, and we will rise above material life to new levels of reality. It will bring our world back to a blissful state of innocence, peace and reverence. The accumulation of old dross will be incinerated, and it is in no way intended as a form of punishment for our past. In the same metaphysical definition, we find the word "error". We know that the Creator is incapable of making mistakes, thus no error can be committed by It. That includes the genesis of humankind, a specie that has been called perfect by the Master. The error in this case is that we live within the parameters of a self-created external environment. We detect errors when comparing the inner to the outer, and it generates



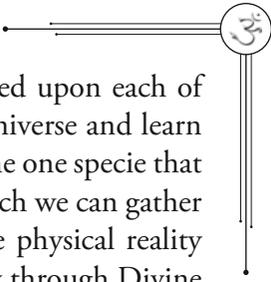
nothing more than judgment. The conditioned human mind sees life as it is not. We may wish for it to be different, but we seem frozen in the grip of customs and traditions. Philosophically, life simply is, and we should be satisfied with that, providing that we live within our temple, and through our soul. Until we can attain this mindset, life will be exactly as we make it. When we feel that our life is not what it should be, we can thank the Jezebel syndrome that brought on whatever tribulations are plaguing us – no matter what religion we follow.

Does death, in the opening of the fourth seal, portray the potentially painful destruction of our mortal shell? From a metaphysical, emotional point of view, it is really the end of the old ways, and we should rejoice at the thought of a rebirth. On the positive side of the scale, we see a movement guiding humanity toward the next evolutionary leap. The present, frequent natural disasters remind us that the new, higher energy streams are entering our reality. Death, in this case, is more relevant to the release of the darker energy streams that are within us, in order to purify and sustain the vital chakra system. When we consider our whole body and its energetic capabilities as a singular entity in the vast expansion of eternal space, we can only appraise this metaphorical death by the sword as an awakening. It is the sword of truth. It relates to Matthew's gospel that was based on the reactions of our physical aspect, and it is indeed an awakening to the reality of truth. The sword symbolizes the destruction of our illusions, fighting for and protecting the vulnerability of truth, allowing it to reveal its strength. For anyone interested in numbers, it is fascinating to note that the fourth seal, connected to our fourth energy center, calls for the "punishment" of one fourth of the earth. For the literalists, it is their tool to provoke fear into the masses. Its metaphysical significance is the release of the one fourth within us that is dependent on and surrendering to the temptations found in the lower centers and the outer world. The pent up force of the energetic charge occasioned by the shift will chase the egoistic thoughts of fear, insecurity, greed, lust, anger, etc... represented by the "wild beasts". The Jezebel syndromes will dissipate in an instant. We will then joyfully embrace the freedom from the seven wraths of the heart offered by Mary Magdalene in the Gospel of Mary.



Unlike those who predict an apocalyptic destruction, we see “Death” more as a spiritual savior of humanity. It has the energy necessary to transform us into a golden state of being, wherein the Christ strength that is within us at this very moment will flow freely. We will merely awaken to the blessed value of consciousness. Let us now move on to the corresponding fourth angel. Revelation 8:12-13: “And the fourth angel sounded, and a third of the sun and a third of the moon and a third of the stars were smitten, so that a third of them might be darkened and the day might not shine for a third of it, and the night in the same way. (13) And I looked, and I heard an eagle flying in midheaven, saying with a loud voice, ‘Woe, woe, woe, to those who dwell on the earth, because of the remaining blasts of the trumpet of the three angels who are about to sound!’” This may be a good place to remind the reader that in order to climb Jacob’s ladder and return to the original intentions of the Creator, we must begin at the level of the lower energy centers in our physical bodies and work our way up. This naturally matches Revelation’s prophecies in reverse, and anything at the fourth level is at the crossroads of our journey. In this segment, we have detected a slight semantic variation. The King James version tells us of the eagle flying in the “midst of heaven”, while the New American Standard Bible shows “in midheaven”. The first can refer to the atmospheric heavens of the birds, and the second evokes thoughts of stellar spaces. In either case, it reminds us of the Master’s eternal words telling us that heaven is within us. In the American indigenous people’s beliefs, the eagle symbolizes spirit, healing and creation. Thus, the above analogy is very much in line with metaphysical concepts, and the eagle flies in our hearts, between soul and body. It alerts the lower centers of things to come.

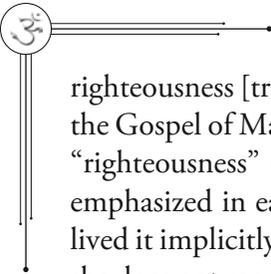
At first glance, the sounding of the fourth trumpet seems to unleash a quite drastic cataclysm. The question is: why would such a blow strike one third of the sun, moon and stars? Why should our world be further darkened by day or night? Would this not affect our planetary balance? Were they not created so as to provide life and experience for humankind? Perhaps we should turn to the ancient superstitious mindset demonstrating levels of its own arrogance by believing that we are the only life in the universe – and this may not be the case. As Socrates once said, we are like dust in the wind. On the scale of infinity and eternal life, we are insignificant. Yet, all this exists



because of us, because of the journey of life bestowed upon each of us, wherein we can experience the wonders of the universe and learn from them. Without being pretentious, are we not the one specie that can recognize that things are what they are, from which we can gather knowledge and wisdom? Do we not appreciate the physical reality of life, and that all was manifested by creative energy through Divine Principle? Going back to the chapter on Genesis, we equated the sun and the moon to thoughts and feelings. Revelation opens this idea for us, to help us understand that there will be a shift or an evolutionary leap. One third of these will be blocked because the lower thought forms would be diminished, since we simply will not need them – as we do presently. It is extending the idea that we will become more spiritual in our nature as our physical needs decline and the senses will not have the power over us as they do today. Deductively, our material reality will be reduced by one third as will our ability to operate within it, when compared to our current activities.

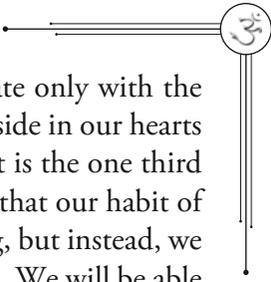
Let us go further in the subject of eagles, in Revelation 8:13. In the Eastern world, it represents strength and the ability to use such strength to rise above circumstances in which we find ourselves. In the Native American traditions, it is the power to see for great distances with very little effort. For this proud bird to see, it must rise high into the air, where it can see the land with an unobstructed view. That is the substance of the message. As the eagle, we must defy the pull of our emotions and climb to the higher realm in order to survey the situations into which we are tangled. The woes expressed in this segment are for those who realize what they have done to themselves and to our world. Once it reaches their awareness, it is only a matter of releasing these thoughts and replacing them with a higher purpose. The Master had them in mind when He said: “Blessed are those who mourn...” in the Sermon on the Mount. When it comes time for us to walk away from the lifestyle in which we have grown accustomed, we too will mourn. It will be especially difficult for those who are like the rich man who could not release his possessions for a higher purpose. Woe, indeed!

While we are on the subject of the Sermon on the Mount, let us study the fourth Beatitude that coincides with our heart energy center. Matthew 5:6: “Blessed are those who hunger and thirst for



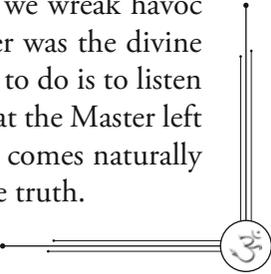
righteousness [truth], for they shall be satisfied.” As we have learned in the Gospel of Matthew, the word in the ancient language means either “righteousness” or “truth”. Truth is what the Master undoubtedly emphasized in each of his sermons, for He only spoke truth, and He lived it implicitly. Philosophically, how can anyone be righteous if he/she does not represent or apply the power of divine truth? If we do not seek it, we most assuredly will become lost on the path of life. When we set our goals in the direction of spirituality, can it ever be achieved without it? It is indeed a most important attribute available to all of us. It is there to be found, to be lived to its fullest. It becomes even more vital when it reaches our heart center, for, along with unconditional love of God’s creation – including ourselves – it becomes the pillars that support our temple of life. The truth incites in us the profound notion that we are in fact the most sacred ground in our world, and yet we defile it mercilessly. This is due to the overwhelming influence of our sense system in which the Jezebel syndrome has a free rein... Thus, in our modern era, we forsake the truth of our emotions for the carnal gratification offered by our senses. Again, we must remember that there is nothing incorrect about pleasure – or wealth – until it becomes the controlling factor in our lives. From then on, we live in error, and the ax wields the human. To avoid this unhealthy lifestyle, whether physically or spiritually, we must avoid the Jezebel effect and the seven wraths of the heart. In doing so, the eagle will soar above carnal temptations and enjoy the pure air of truth.

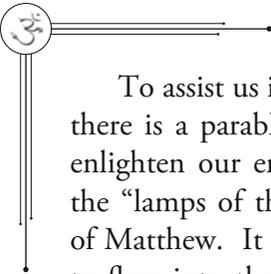
It is this path that will lead us inwardly toward our hearts, where we can rightfully claim the kingdom mentioned so often by the Master. In Eastern philosophy, the wise teachers, then and now, use a term called a “state of bliss”, and that is what we will find when we accept the keys to our own kingdom. We will live in exhilarating true joy. Life will be simple and easy, filled with love, humility and gratitude, and that is the idea of a state of bliss. As we begin the process of expanding within the truth of our hearts, the higher intuitive sense will awaken. This will allow us to chase away the ghosts of the judgments that we perpetually place upon each other and life in general. Our spirit will join the eagle to greater heights and our intuitive capability will expand its horizon. As the truth in all matters permeates our very being, we will no longer live in the darkness of the lower centers, a choice we have maintained for millennia. We will



begin to feel the higher vibrations of life that resonate only with the blessings of unconditional love, and the latter may reside in our hearts only when the judging mind has been silenced. That is the one third we will lose when the trumpet sounds. Considering that our habit of judging needs to be eliminated, we really lose nothing, but instead, we will gain the bliss of the divine living human at peace. We will be able to identify the struggles we have placed upon ourselves in the lower centers and remove them to complete the purification process. Like the eagle, we will soar to the higher truth of our hearts and inherit the clear, sharp vision of spirituality. What is quite puzzling is the fact that all this has been in place since the creation of humankind, yet we have never lived it to any great extent in our world. It has been limited to only the true masters, yet we could also if we so chose.

Even the most truculent person on this earth has the seed of unconditional love within him/her. However, it will not grow if it is not watered and nurtured diligently and constantly. It was the Master's message in this particular Beatitude, when He spoke about the seeking of truth. Love is an integral part of the truth in our hearts, along with the energy and power that it can bring to our lives. It is the only true electrical charge in our lives that gives power to all our dreams – for them or against them – but it still carries a huge creative charge. That alone can shift the face of our world forever, because a peaceful heart can only bring clarity and tranquility to our existence, as our inner kingdom would no longer struggle with the outer. The Nag Hammadi tells us to make the two into one, and we would be able to tell the mountain to move from here to there, and it would be given. Admirable feats can be achieved if only we used the full power that the human heart truly possesses. Sadly, however, we have allowed it to grow dimmer and weaker through the lack of use, and it causes our emotional body to atrophy. It is also stated biblically and in the Nag Hammadi that if we bring forth what is within us, it will save us. If we do not, it will destroy us. When we develop and apply the truth of our love, it has indeed the power to cure all diseases that lurk within each of us – and we ignore it. Instead, we wreak havoc within ourselves and pass it on to others. This never was the divine intention. The solution is quite simple. All we need to do is to listen to, understand and apply the only commandment that the Master left us: "...Love one another as I have loved you..." It comes naturally when we remove our fears and earnestly yearn for the truth.





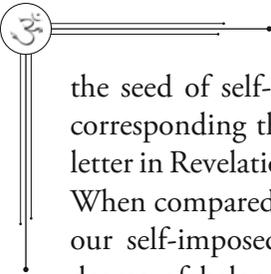
To assist us in understanding the letter to the church of Thyatira, there is a parable, as there have been in the preceding letters. To enlighten our emotional bodies, we are referring to the parable of the “lamps of the ten virgins” covered in the chapter on the Book of Matthew. It points to the staying power necessary once we begin to flow into the higher energy streams that have been released. If you recall, there were ten virgins invited to await the arrival of the bridegroom and the subsequent wedding feast, characterizing the principle of the two into one. In ancient Aramaic, the word “virgin” was used to describe a young woman or a person. It does likewise in our modern lexicon, and usually brings a vision of the immaculate feminine body with a pure heart. This affair took place in the evening and into the night, hence, each of the young ladies carried her own lamp and a supply of oil to last through the festivities. Half of them had an ample reserve of oil, but the other half, when their supply ran out, had to go back to town to purchase more. Upon their return, the bridegroom had already arrived, and the door had been locked. How can this apply to this segment of Revelation that is dedicated to the heart?

The heart center is feminine by its very nature, and it is clearly revealed in the biblical texts and Revelation, whether it covers the letter to the church, the angel, the trumpet or the parable. They all fit together as the release of our accumulated emotions and the subsequent return to being young and pure at heart as the word virgin implies. The parable is to make us aware that each of us waits for the bridegroom in our own ways, and yet, most do not realize this. We must be willing to go the distance and, in view of the many obstacles on the path to Christ consciousness, it may take a considerable time. The Master taught us about the value of patience and the fact that it negates anger and frustrations. These latter ideas are unnecessary negative traits that we store within us until they reach the boiling point. We then unleash them upon others, and usually on the person that we love most. It would not occur if we practiced patience in all things. It would become as natural as the rising of the morning sun. When we lose our temper, we do not seem to realize that we have lost control of our emotional energy stream to the outer world and have relinquished our inner peace to others. In turn, it brings on a sense of frustration created by such futile loss, and the cycle begins once more,

perhaps even harsher. We are no longer in a condition to properly accept and enjoy the arrival of the bridegroom. How could we be while in this state of being? The next question is: if we live our life in such a manner, why would the bridegroom come to us?

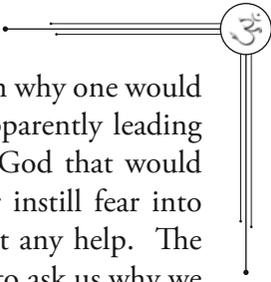
What is the meaning of the bridegroom that is so often mentioned? Without Him, there would not be a union of the higher realm and the lower forms. The wedding represents the merging of body and soul, and thus far, we have managed to avoid it, circumvent it or ignore it. We do not seek it, and when we do find its truth, we do not persevere until the union is complete. Most people sadly do not believe in it. In the Eastern world, its attainment is called consciousness. When the Master told us that whatever we did to others, we did to ourselves, He was teaching us about knowing the true depth and oneness of self in relation to all things. He was advising us that we are fully connected through the God part of us – the soul. To reach the completion of this union is not an easy task, but the result is a life of peace and contentment during which we can reverently say that “I and my Father are one”. The separation is no longer there and neither are all the illusions of our material world. The parable of the virgins advises us to be prepared for this wondrous event, and it can only be achieved by returning to the initial purity of our heart. It requires living in the energy of unconditional love and abandoning the judging mind. The Master had the wisdom of His heart guide Him through all circumstances, and He told us that what He did, so could we. That is a generous invitation to emulate the example and legacy He provided, rather than deny or block it under the guise of fear. Our contemporary hearts have a slow mending process when it comes to healing. It prompted Gary Zukav to say that the longest journey is the one from the mind to the heart. It explains the importance of being steadfast, perseverant, and intuitive as well in order to overcome. It is expressed in the metaphor of the oil for the lamps. The energy from the higher realm is indeed the fuel needed to keep the light of our heart burning, for it illumines the path to follow in all the moments of our lives. It repels the darkness of the lower forms. The heart is the prime factor for our intuitive nature, one that is ever present but in this era, it is buried deeply within us all.

Allow us now to prepare the field that will be planted with



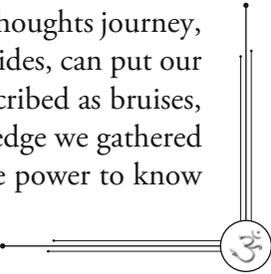
the seed of self-expression. It is found in the fifth chakra and the corresponding third church called the church of Pergamos, with the letter in Revelation 2:12-17. This church carries a heavy responsibility. When compared to the churches we have studied, it is burdened with our self-imposed ideas of expression. Through it, we expose our degree of balance between the higher and the lower, and whether they are in union – and they generally are not. In that same context, the Master told us in Matthew that the things proceeding out of the mouth defile the human. This church stands for the fact that each of us has the freedom “to speak and to be heard”. However, it is not limited to being a verbal exercise. Metaphysically, even our acts and actions are forms of physical expression. Thus, everything we say or do, according to Isaiah and Revelation, reflects our individual personality. We will first take a look into the wisdom of Isaiah and his rather graphic comments on the subject. Isaiah 1:5-6: “Where will you be stricken again, as you continue in your rebellion? The whole head is sick, and the whole heart is faint. (6) From the sole of the foot even to the head there is nothing sound in it, only bruises, welts, and raw wounds, not pressed out or bandaged, nor softened with oil.” (New American Standard Bible). The older King James version presents some significant variances in translation, and we offer it to arrive at the truth, staying in the purviews of physical expression: “Why should ye be stricken any more? Ye will revolt more and more: the whole head is sick, and the whole heart faint. (6) From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment.”

Over many generations, why were the words of the Bible changed? We know that there is a distinct difference between the English of medieval times and the contemporary American language. Is it also because of the constant shift in cultures? Is it to fit the changing material lifestyles? No matter what the reason may be, it is a fact of life. For example, we cannot deny the mental image disparity between: “Where will you be stricken again, as you continue in your rebellion” and “Why should ye be stricken any more? Ye will revolt more and more...” They appear to express two schools of thought. To start, there is quite a lexicon gap between “where” and “why”. The first denotes a place on the body whereupon one will be hurt, be it



head, torso or legs. The second simply asks the reason why one would want to be punished bodily. Both are questions apparently leading to more chastisement, but it is hard to envision a God that would revert to inflicting pain merely to make a point or instill fear into humankind. We do quite well in that field without any help. The “why” shows us compassion, along with an attempt to ask us why we do what we do. In either case, we are dealing with a metaphor that observes our mental and spiritual aspects, both indeed wounded and in need of attention. The subsequent sentences describe our constant state of revolt against higher principles and our resentment toward shifts occasioned by the uncovering of the truth. In addition, we seem to be unaware of the consequences of our expressions. Regardless of the semantics, the Creative Principle is a compassionate teacher that always attempts to communicate with us in the lower energy fields. The divine suggestion in this case is to entice us to vanquish our rebellious attitude, to avoid hurting our physical and spiritual aspects, regain control and live a more loving and peaceful life.

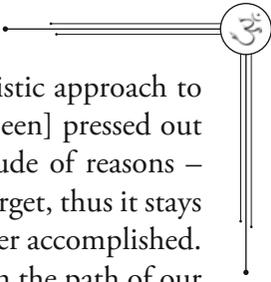
Another fact of life is that the rebellion mentioned by Isaiah is initiated and perpetuated by the ego. Allegorically, we could call it the commanding general of our inner war, armed with the material outer control that we experience by its improper use. In view of our self-made personalities, and to fit our self-made lifestyle, we express ourselves – verbally or otherwise – from the ego perspective. Were we to think of our spiritual welfare, we could just as easily express ourselves from the divine perspective. That not being the case, we can understand the statement proclaiming that the whole head is sick and the whole heart is faint. Once more, the message implies that the head and heart can be healthy and strong if only we strengthen our staying power and choose the Creator’s original intention. When it comes to material matters, most of us will give them all that we have, but when it involves the higher, intangible issues, we give them only half our attention, if at all. The overpowering mind exerts its dominion over the feminine energy that activates the heart. The Master advised us that “as above, so below”, thus, where the mind and thoughts journey, so will the heart follow. The mind, where the ego resides, can put our emotions into the shadows and can create a past described as bruises, welts and raw wounds. This is in spite of the knowledge we gathered in the Garden of Eden, a knowledge that gave us the power to know



the difference between “good and evil” (truth and error). We also inherited the ability to choose between the soul and the body. It puts us above the genetic legacy of animal and plant life. It appears that we have ignored that fact. We have further limited our capabilities by the varied beliefs we invented. More times than not, the choices to which we have succumbed have led us to diseases and even our aging process, and we call this “normal”. The gift of the I AM concept has turned into an I AM NOT mode, a quite unnecessary shift...

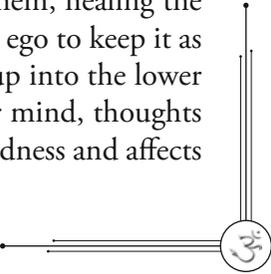
Isaiah 1:6: “From the sole of the foot even to the head there is nothing sound in it, only bruises, welts, and raw wounds, not pressed out or bandaged, nor softened with oil.” From a metaphysical viewpoint, this verse indicates that, not unlike the energy centers, we live from the body up, under the influence of material reality. The latter shifts and changes what and how we think, and it creates our inner perceptions. In turn, it is a perfect area of operation for the ego. Because of the uncertainty of the ego’s motivations and actions, mostly founded on illusions, it is no wonder that Isaiah finds no “soundness” in the human. How can there be anything substantial in us when we have created a society of potential automatons that follows along in the temptations of the outer world and accepts the conditions that it gives us? Are we that afraid to be different, to live the divine principles of a peaceful and loving nature? That answer would seem to be yes, for, as we suggested earlier, it is more important to be like everyone else and follow the same well-worn road than to stand on our very own feet. We were made to be individual trailblazers and clear a path leading to the light of spirituality, rather than grope in the dark tunnel established by others. Following the blind in such darkness will undoubtedly make us stumble into a ditch, as the Master so eloquently stated.

Because of our conditioned fear of being viewed as different, most of us have trained our minds to have no higher endeavors than anyone else. What if the Christ had decided to do just that? When we read the subsequent words in the above verse, they appear to be rather graphic, and they are. Regardless of their bluntness, it is the dross that plagues us. We do not recognize it as such because our blind minds are not yet awake. The yesterdays of our lives have left us with “bruises, welts and raw wounds”. We have allowed them to



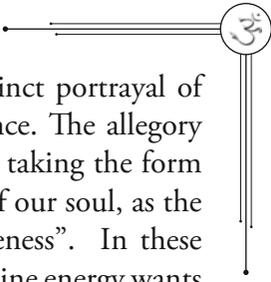
fester within us because we have nurtured a masochistic approach to such unhappy occurrences, and so they have “not [been] pressed out or bandaged, nor softened with oil”. For a multitude of reasons – mostly in error – we have refused to forgive and/or forget, thus it stays within us, without closure. Settling old events is never accomplished. These embedded memories of the past are obstacles in the path of our growth and become part of our outer form of expression. They affect the expansion of our soul energy and can even affect our physical functions, as we live from the outer to the inner. In Matthew 6:24, the Master suggested for us to “...first be reconciled to your brother...” before coming to the Creator. This implies the healing of the wounds we have discussed above. We are told to clean the inner past – the inside of the cup – so that we can freely make this eternal leap of consciousness without a backward glance. It brings to mind the story of Lot’s wife, as recorded in Genesis.

Our memory is a wonderful tool, but it should not darken the brightness of the moment or bind us in place. We spoke of this from the Eastern perspective in our chapter on the Book of Mark. When we are bound to thoughts or events of the past, we place ourselves in the position of Lot’s wife who could not reconcile to her immediate experience and turned into a pillar of salt. Considering the way we use our memories, we are quite open to that same fate, without mentioning the unnecessary pain they can inflict upon us and others. If we were to use them from an objective point of view, they would become a tool, but how can we be objective when we so often pass the blame on someone or something else? By doing so, we become blinded by the ego and deny any responsibility for anything in which we had a hand. Whenever an event involves two people, each must recognize that he/she is responsible for fifty percent of it. If they do not accept this fair principle, it would be best if the event did not take place. By admitting to one’s share, there can be no blame – only personal responsibility. We do have an impact on each other, whether we realize it or not. By using the memories of such dealings, which are now tools, we may learn and grow from them, healing the wound before it festers and negating the desire of the ego to keep it as is. This verse reminds us that we live from the foot up into the lower centers. To operate strictly in that region blinds our mind, thoughts and memories. It does not infuse the head with soundness and affects the rest of the body.



We find the second relevant wisdom in Isaiah 4:1-2, in which we further the reason for the hindrance within our expressions to life and to each other: "For seven women will take hold of one man in that day, saying, 'We will eat our own bread and wear our own clothes, only let us be called by your name; take away our reproach!' (2) In that day the Branch of the Lord will be beautiful and glorious, and the fruit of the earth will be the pride and the adornment of the survivors of Israel." There is one minor difference between the old and new translations. The former uses the word "escaped", and the latter "survivors" in conjunction with Israel. In its metaphysical meaning, Israel embodies the fully enlightened human or, more simply, it is a state of being. It is oneness with all of life, both inwardly and outwardly. Whether we use the word survivor or escape makes complete sense, especially in light of the first sentence. Either translation merely signifies that we have survived the inner war of light and darkness and, as Revelation so often suggests, we have overcome the lower pulls of life and our focus thereon. If we earnestly want to attain spirituality, we must win the war declared by our lower animal instincts in order to reach the higher divine nature that is ever present within us. The above metaphor seems to support a position of closure on such inner war. Through our perseverance in this struggle, we will eventually reach Israel, a place of no conflict.

When this allegory states that "seven women will take hold of one man in that day", it is purely metaphorical and it is not to be taken literally. It refers to the Creative Principle consisting of both energies - feminine and masculine streams - or the true creative power of the cosmos, by whatever name we give it. It implies that the feminine aspects of the chakras will render their nature on each of us, to balance the dominant masculine character that resides within us today. We have discussed the idea of the awakening of the feminine energy in our world. We have also studied and explained the concept of the seven energy centers, with which we are presently working in the metaphors of Revelation. The "man" with whom the women are dealing is the physical form. The soul, or feminine energy, is asking to take its rightful place in the functions of the chakra system and the body, while bringing the energy centers back into the original spiritual alignment. When this is fulfilled, the body - or material self - will be aligned once more as the original creation. It reminds



us of the symbol of the Yin and Yang with its distinct portrayal of the feminine and masculine aspects in perfect balance. The allegory of the bread relates to the higher spiritual awareness taking the form of manna. The clothes represent the new donning of our soul, as the inner transforms the outer into “its image and likeness”. In these particular verses, the side of purity found in the feminine energy wants to be recognized as a player in the game of life. By the same token, it desires to shed the unfair epithet of a Jezebel and be looked upon as the untainted emotion that it is. It is not looking for dominance, but for a balanced influence over the physical form. This will insure the presence of spirit and the dissolution of our material illusions, thus making us the survivors of Israel. We will have overcome the lower ego nature, for we are part of the Creator that is within us, and we will reap “beautiful and glorious” rewards.

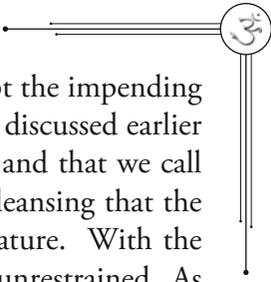
The transformation, influenced by the acceptance of the feminine energy, also has its conditions. We must complete the healing of the old inner wounds that we perceive have been inflicted on us by others – a position of little or no personal responsibility. The shift begins only as we take ownership by reducing the weight of the material ego, or how we view the body and our reality. As a result, our interactions with the outer world are altered and create positive energy streams through which we learn valuable lessons. Those are the oils or the ointments on the wounds. The seriousness of the wounds can only be measured by how we see the past and the effects it generates in our mental energy. In turn, it can infringe upon the functions of the emotional body and ultimately, the physical body. The soothing influence of the feminine aspect, as portrayed by the “women”, is a major factor in the matter of spiritual healing. It allows us to transform ourselves through the sense and the power of love. When the latter permeates our very lives, we can then share it with the outer world and reestablish the balance within the kingdom. There is a perceptual shift of thought regarding our environment, and especially in ourselves. It brings forth a much more gentle human and confirms the Master’s message that the “meek shall inherit the earth”.

Let us now study the next pertinent segment of the ancient prophet’s wisdom, Isaiah 4:4-5: “When the Lord has washed away the filth of the daughters of Zion, and purged the bloodshed [blood] ^[11] of

[11] The words in brackets are found in the older King James translation.

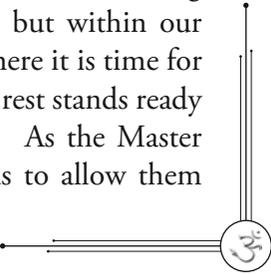
Jerusalem from her midst, by the spirit of judgment and the spirit of burning, (5) then the Lord will create over the whole area of Mount Zion and over her assemblies a cloud by day, even smoke, and the brightness of a flaming fire by night; for over all the glory will be a canopy [defense]”. Let us first clear up the variations in brackets. Even though the words appear synonymous, there are subtle differences that can bring a new meaning to the sentence. When we speak of “bloodshed”, it is usually connected to wars or outer conflicts. The word “blood”, however, is used to describe what runs through our physical bodies and provides life. It is an element that can be purified whenever it becomes tainted. Philosophically, we can say that blood is the flowing elixir of life, while bloodshed implies the loss of such precious liquid. In the metaphysical context, it refers to our inner selves rather than the external environment. In the last sentence above, we see the word “canopy”, and its definition, on its own, is quite different from the word “defense”. Again, it invokes images of an external Creator rather than the inner Spirit in all of us. A canopy is like an awning, a tent or an umbrella, a shelter, if you will, that will defend us against the outside elements. Consequently, the word “defense” is self-explanatory and does fit the sentence. Both words are there to give us the impression of protection. However, one entails conflict, and the other simply does not.

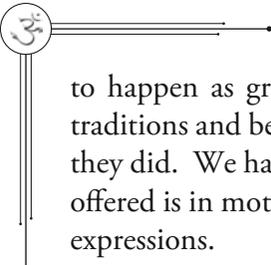
In Isaiah 4:4, the word “blood” is indeed appropriate, for it involves the purging and cleansing of a life sustaining substance. Allegorically, it is the removal of the impurities that have been allowed to enter its stream through our thoughts, actions and general lifestyle. Physiologically, it flows with the help of a vital organ that we call the heart. Metaphysically, the latter is the seat of the emotional body, the dwelling of our feminine aspect. Isaiah refers to the daughters of Zion, a place that, when used in conjunction with Jerusalem, is the symbol of spiritual consciousness. It is where love dwells, a place of peace where we find only the purest of thoughts that can influence our expression. With this in mind, it now makes more sense that our soul – “the spirit of judgment” – will come into play. It will bring healing by clearing the old wounds scarring our emotional body. According to Isaiah, the Creator’s intention is to “wash away” the pollutants impairing the flow of spirituality through our system by bringing truth and purity in our lives. It will give us the opportunity to exercise



just and fair judgment over our past deeds and accept the impending shift. The spirit of burning represents what we have discussed earlier on the subject of the rising of our own energy base and that we call the kundalini. It will be brought on by the inner cleansing that the universe will bring forth, as we rise to the higher nature. With the clearing of the energy within us, it will be able to rise unrestrained. As it climbs toward the crown, it will begin to burn off the dross that we have accumulated over the years. This dross is the build-up of negative energy that we have not allowed to exit because of our constrained external expressions. Our nature being conditioned within the grip of fear and retaliation further binds us and, in a sense, prevents us from living naturally, in an inner, tranquil setting.

We have elected to use the older translation of Isaiah 4:5 because it reflects a more appropriate explanation. We have attempted above to clarify the metaphorical cleansing of our energy centers, and in that context, the word “defense” is more suitable, for truth and purity are indeed our best defense, in order to attain the divine mind. We understand that this truth will flow after the “spirit of burning” has effectively completed its task. It is another reminder that we should acquire that “gold refined by fire”. It also validates the concept of inner purification, for the soul – the Ark of Covenant going before us as spirit – is our greatest level of defense. It would be in any event, but in this instance, it has an added advantage: it makes us realize that spirit does go before us. Were we to place emphasis on this fact, we would be aware of its protection, and it would certainly occasion a shift in our thoughts and actions. Anger, conflicts and wars would not even come to mind, for we would live in a world unified by equality and peace. This thought alone should encourage us to let life be what it is in its natural state. Once we do, the outer illusion of power would dissipate and we would gain inner, direct influence on the external. According to the Book of Revelation, it will come to pass whether we want it or not, for it is part of the process for the next evolutionary phase affecting humankind. We have been evolving physically, mentally and emotionally for millennia, but within our own set of material rules. Now we are in a period where it is time for our energetic shift to higher being to take place. The rest stands ready for the higher unification and its associated energy. As the Master stated, these things must be, and it will behoove us to allow them

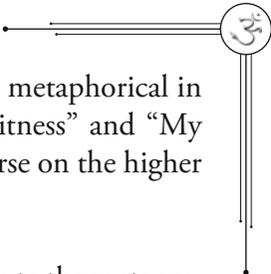




to happen as graciously as possible, by releasing the old well-worn traditions and beliefs that are no longer working as well as we thought they did. We have outgrown them, and the cleansing so benevolently offered is in motion, as we purge ourselves by letting go of our violent expressions.

LETTER TO THE CHURCH OF PERGAMOS FIFTH ENERGY CENTER

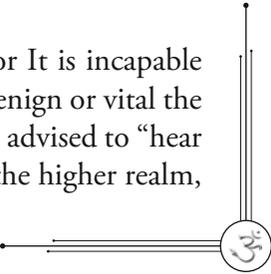
The letter to the church of Pergamum (Pergamos) is composed, as the others, by the higher source of life, and it represents, as stated, the ability to express and to be heard and seen. The Metaphysical Bible Dictionary refers to Pergamum as “the intellectual consciousness of man”. It is also connected to our fifth energy center, and its original intention was for us to express ourselves in words and actions in a divine sense, rather than in a purely human physical approach. Over the centuries, we have gathered ample proof that our general behavior has been separated from the Creator, even though It is ever present in us. Revelation 2:12-17: “And to the angel of the church in Pergamum write: The one who has the sharp two-edged sword says this: (13) ‘I know where you dwell, where Satan’s throne is; and you hold fast My name, and did not deny My faith, even in the days of Antipas, My witness, My faithful one [martyr], who was killed among you, where Satan dwells. (14) ‘But I have a few things against you, because you have there some who hold the teaching of Balaam, who kept teaching Balak to put a stumbling block before the sons of Israel, to eat things sacrificed to idols, and to commit acts of immorality. (15) ‘Thus you also have some who in the same way hold the teaching of the Nicolaitans. (16) ‘Repent therefore; or else I am coming to you quickly, and I will make war against them with the sword of My mouth. (17) ‘He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give some of the hidden manna, and I will give him a white stone, and a new name written on the stone which no one knows but he who receives it.’” (New American Standard Bible). There is one noticeable variation between the old and new versions of the Bible. The older translation reads “My faithful martyr”, in brackets above. When the name of Antipas is mentioned, it denotes a period that was quite possibly a time of test, as the Bible often suggests. Herod Antipas apparently



tested the people of Israel, but we feel that it is more metaphorical in nature. However, he is viewed biblically as “My witness” and “My faithful”, painting an image of a man staying the course on the higher path.

The word “martyr” adds a new, personal dimension to the sentence. The term has been used extensively in the past few years, referring to those who will sacrifice their worldly goods and even their lives, while thinking that it will create change. In the literal sense, we do not feel that it is quite correct, because, in this case, we are discussing inner growth or inner awakening. There is a wide difference between a self-inflicted wound to the body, either fatal or inconvenient, and beliefs or lifestyles that, in a sense, will do the same and will keep one from the truth of the higher realm. The latter is stimulated by the lower centers in their efforts to avoid the higher senses, and that alone is punishing the inner self. This allegory is similar in style to the one we studied in the letter to the church of Sardis and the fifth angel. If you recall, it involved the intuitive sense and the seal on the forehead, a seal that is really internal. Metaphysics is a philosophy that goes beyond words, and that is what we strive to offer the reader, as we are doing with Antipas, “martyr” and “white stone”. The latter represents wisdom derived from faith as we evaluate our own self and our life. For many, it is with the thought of being a “martyr” in one area or more. As we claim the reward for our selfless spiritual achievements, our name will not be engraved on that stone. Instead, it will be stored within it, as is the seal of God within us. Whenever a metaphor depicts something external, we can be assured that after due reflection, it can be matched to one of our internal attributes, the ones we do not generally see. It may appear trivial on the surface, but we must keep in mind that the literalists want us to seek an external God in an external heaven, confronting an external Satan, when we know that it is all within us. Many innocuous words have been overlooked in the Bible, and some can lead into confusion if not properly understood. It can even make our lives backward...

No one can accuse Spirit of being untruthful, for It is incapable of bearing false witness at any time, no matter how benign or vital the issue may be. In all the letters to the churches, we are advised to “hear what the Spirit says”. That is communication from the higher realm,

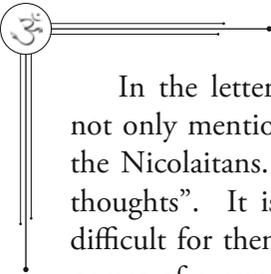


thus it is a method of expression, and that is exactly the function of the fifth chakra. The letter to the church of Pergamos contains two levels of expression. The first pertains to the message conveyed by Spirit to the lower energy stream: “the one who has the sharp two-edged sword says...” and the writer can only give us absolute universal truth. The sword has two very sharp edges and can cut in either direction. One side results in the truth and the other in illusions of truth. As each of us has undoubtedly experienced, the truth can be very sharp, to the point of being painful, yet nothing can change it. On the other hand, the human is not bound to truth, thus the second level of expression. We are given the freedom of choice between veracity and deception, but we also have the power to wage “...this war against them with the sword of My mouth...” However, more often than not, we do whatever we choose on the subject of truth, regardless who the interlocutor may be. We may swing the two-edged sword for the protection of divine law through the expression of truth. We may swing it the other way as well, toward falsehood, but we best think that there will be a karmic return.

In any case, ever since the creation of the original garden, we have been offered the gift of choice through which we determine our preferred type of expression. Truth cannot be divided into components. It is simply just that, even if we are succinctly describing a terrible occurrence or someone else’s lie. We must also recognize that, through the conditioning applied upon us by others, we experience or witness that which we define as good or evil. Actually, the original metaphor of good and evil was translated into “truth and error”. The rest is a bifurcation on the original idea. Human intellectuality has further turned it into “right and wrong”, and even “good or bad”. This influences our perception of thoughts or events and can have an adverse effect on truth itself. Under these circumstances, we set up our own rules of expression and we arbitrarily exercise judgment under two distinct categories. It gives the sword of truth another unnecessary human perspective. The Creator only views what is and does not judge it as we do. It operates from the Divine principles of creation, and we do not, even though we could if we were to choose this path. Based on our previous experiences, the ego – or Satan – may appear within our expressions. When used in a material sense, or if we limit it to this, the ego has the propensity to shape the truth

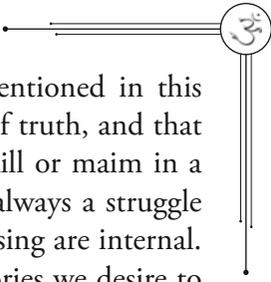
to fit our individual purpose or motivation. In that case, it is easy to bear false witness, and Isaiah wanted us to be aware of falsehood that suits any personal need!

Revelation 2:14 introduces us to new characters: "...you have there some who hold the teaching of Balaam, who kept teaching Balak to put a stumbling block before the sons of Israel..." Mr. Charles Fillmore once more gives us definitive explanations in his *Metaphysical Bible Dictionary*. Balaam: "Balaam belongs to the mental sense plane in man [humankind]. He is a foreigner, in so far as the true [Israelitish] consciousness is concerned. ----- This discernment that Balaam represents, however, being of the sense man and reaching no higher in its expression than the phase of the psychical that is governed by the sense mind, is deceptive. It seeks in subtle ways to undermine, adulterate, and destroy the [Israelitish] thoughts..." Balak: "An empty, void, destructive, wasting thought that rules the carnal mind." Neither of the above definitions is a desirable characteristic to own, yet we could state that it is the erroneous belief system with which we work. It is flawed in that we only allow for the convenience of the lower or carnal self without the thought of rising above it. When we give control to the lower nature, the ego mindset fashions itself around it and can lead us only in the darkness of a lower lifestyle. The above verse tells us that there are among us those who hold to this limited and misguided belief system and ignore the higher principles of truth, when they could just as easily seek and adopt them for the understanding of complete reality. Because of the environment we have created for ourselves, we have lost sight of such reality and live with illusions, and our focus or priority upon it continues to lead us astray. We are the Balaks of the Bible. In the meanwhile, our perception of truth and our expressions continue to be distorted and/or warped. We blindly follow the material world that we have built, not realizing that it enslaves us and keeps many away from the true state of consciousness – something that we will achieve sooner or later. Thus, in a sense, those who assiduously follow our material lifestyle are the teachers of the Balaks of our world, leading them away from higher consciousness. It is another situation that reminds us of the rich man and the Master who gave him a chance if he gave up his wealth to reach spiritual awareness. If you recall, the rich man turned it down and remained locked in his carnal nature.



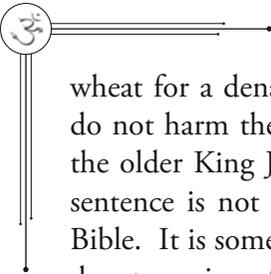
In the letter to the church of Pergamos, you will note that it not only mentions the teaching of Balaam, but also the teaching of the Nicolaitans. Metaphysically, the latter is recognized as “mixed thoughts”. It is no wonder that Spirit suggests making life quite difficult for them. As in most metaphors, we find proper names or names of groups – as above. In reality, they embody the realm of mind, thoughts and ideology. They reflect positive or negative energy that flows in all of us. In our modern era, our thoughts are planted in the soil of materialism with little room for spirituality, resulting in “mixed thoughts”, and we become “some who hold the teaching”. Considering the mindset of humankind at the time the letter was written and today, we can better understand Alphonse Karr who said in 1849: “The more things change, the more they remain the same”... The people, then and now, develop thoughts that derive mostly from their material environment, and those block any pursuit of the higher divine mind – something that we choose to ignore. Thus, the teachings of Balaam and the Nicolaitans lead us – the Balaks – away from Christ awareness. We do have a physical mind and thoughts, and they do have their place in the scheme of life, but they were never intended to be the sum total of our thinking process. We have to deal with the external world, but only from an internal perspective. If we expressed more of our divine nature, we would instantly heal, and there would be very little in the way of illness. Yet, we allow the carnal mind to keep us as slaves, without ever attempting to unite it with the divine energy available in all of us. This verse does not pertain to people as much as it does the erroneous use of our thoughts that generates misguided expressions and keeps us bound to the lower centers. As often mentioned, there is another path, but only if we choose it. The decision to live in the divine mind that resides within us is ours alone, but we must overcome the pulls of the material. The Master did suggest that we knock, and the door will be opened. He also asked us to seek, to find, to accept and to apply the new wisdom. He did not say that higher nature would just be handed to us. We must be willing to make the journey, no matter how difficult it may seem to be. He urged us to come, but never said it would be easy!

In Revelation 2:16, we find a “declaration of war”. The question is: would our compassionate Creator do this? No, it would not. In our contemporary minds, driven by the ego, we see “war” as death,



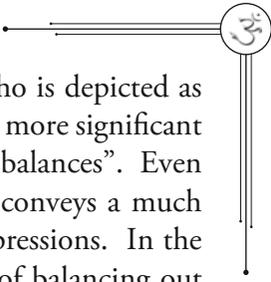
bloodshed, destruction and suffering. The war mentioned in this verse is one that will be conducted with the sword of truth, and that can be a very effective weapon, even if it will not kill or maim in a physical way. When great changes occur, there is always a struggle associated with them, and the changes we are discussing are internal. It is a war between the beliefs, traditions and memories we desire to retain and what we should release. This internal turmoil is real as the higher energy streams flow and exert greater force. In our lexicon, we could certainly define it as a war, but one that is strictly internal. On the other hand, anything that occurs on the inner plane has the ability to manifest itself on the outside. With the instant news release system we have today, we can measure the condition of our world situation quite quickly, on a personal or global level. Deductively, we could say that the inner struggles most people are having are being fully manifested externally, adversely affecting our way of life, and even our natural weather and geophysical patterns. Is life as we know it out of control? Can all the things we are talking about be related? If each inhabitant of this planet were in a state of oneness, would it be different? Were we not taught by many ancient masters that, as the inner goes, so does the outer? These individual and collective struggles are coming to the surface as the expressions of Spirit come forth but are not yet understood or applied. We can compare this to the travails of birth. It is a painful experience in many cases, but it is to bring new life into our world. Consequently, we can safely say that the Creative Principle's intention is not one of war, but one of birth. It will bring divine expression into our physical bodies, wrapped in the purity of truth.

Each of the letters to the seven churches has sent a flow of energy in the lower vibrations. This high input is meant to create the potential realization of their existence and shift the individual onto the road of spirituality. These vibrations will pass us by unless we learn to listen within ourselves. There are many biblical checkpoints on the road to the city on the hill, and in this particular case, we find it in the opening of the third seal, opened by the Lamb. Revelation 6:5-6: "And when He broke the third seal, I heard the third living creature saying 'Come'. And I looked, and behold, a black horse; and he who sat on it had a pair of scales in his hand. (6) And I heard as it were a voice in the center of the four living creatures saying, 'A quart of



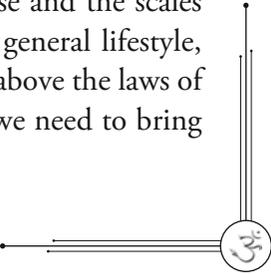
wheat for a denarius, and three quarts of barley for a denarius; and do not harm the oil and the wine.” When comparing the above to the older King James translation, we find that the “He” in the first sentence is not capitalized, as it is in the New American Standard Bible. It is somewhat surprising, because capitalization of a pronoun denotes a sign of respect and reverence toward the Christ – as clearly shown throughout the Bible. We must not forget, however, that the Master distinctly told us we could do as He did, including the achievement of Christ consciousness, with the purity of the Lamb. As a result, anyone with these divine credentials could indeed open the seals and their level of vibration. Of course, the rest of the verse indicates otherwise, and the small “h” remains a mystery. We also find the word “denarius”, as opposed to “penny” in the older version. The first is an ancient Roman gold coin, and the other is a monetary denomination used principally in Britain and the United States. The use of “denarius” is certainly more appropriate and indicates the low cost of the raw products.

What exactly does the opening of this seal mean? As did the others, we know that it will have an impact on the carnal expression and orientation that we tend to carry with us. In this text, we have another horseman released into our inner world. This one rides a black steed that could be tied to our potential deceptive level of expression with each other, one that skirts or avoids the purity of truth but gives it the shading that fits our need or motivation. The color seems to indicate that we speak more from the darker energy than from the lighter or divine energy, even if we are quite capable of verbally revealing and sharing the latter. The analogy simply tells us that we live in the lower plane and do not use the higher vibrations. If we live in darkness, it would make perfect sense that it is also how we would express ourselves. It also relates to the statements of the Master and Isaiah when they metaphorically tell us that we are asleep, or are not awake enough to grasp reality. We should also mention that the influence of the ego is quite strong on the darker side of life, and that leads us toward the lower energy that is active in our material surroundings. Because of all the burdens we strap on our backs, it is no wonder that we would have a difficult time climbing Jacob’s ladder. In a simple statement, did the Master not tell us in Matthew 7:11: “If you then, being evil...”? Does this not evoke visions of darkness?



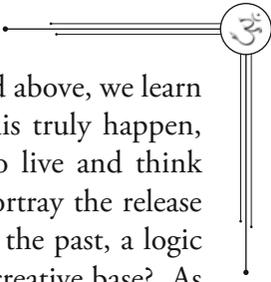
We now come to the rider of the black horse who is depicted as carrying a set of scales. The older version uses a much more significant description when they define the object as a “pair of balances”. Even though they are synonymous, the older translation conveys a much more visual idea when it comes to balancing our expressions. In the Eastern world, it is known as karma, or the energy of balancing out our debts. Out of the seven seals, it is the one that, as it is opened, carries the task of reestablishing stability in our lives. To accomplish this monumental task, there will be, along with the disclosure of the other seals, a period of adjustment involved, as the energy streams extend to the lower vibrations. The third seal also mentions wheat and barley, the raw products used to make bread – in this case, the bread of life. As we can see, it is an inexpensive commodity, but it must be picked and weighed carefully to insure the rich quality of the bread, the type of bread that feeds our consciousness and brings balance into our lives. It reminds us of the parable of the sower.

In that same vein, the karmic principles are based on what we have done with our lives, keeping in mind that expression extends into all that we do in and with our outer environment. Biblically, the Master did tell us in Matthew 5:18: “...not the smallest letter or stroke shall pass away from the Law, until all is accomplished.” The same applies to the Laws of Karma, for it is a very natural process of life. Few in the Western world know of these laws, nor would they necessarily accept or implement them, because if they did, their thoughts and actions would be quite different from what they do generate now. Whether Eastern or biblical, the principles are the same and are set in motion by what we create or express in our lives, and karma’s truth is a dual-edged sword as well by its very nature. As a practical demonstration, let us say that we have taken something that does not belong to us. Indisputably, something will be taken from us, with a greater loss. The same applies if we commit adultery. It will eventually happen to us and will never be able to trust another partner. Karma has far reaching effects in all that we do. The dark horse and the scales are indeed quite appropriate when we consider our general lifestyle, especially when the Master taught us that nothing is above the laws of the higher realm. The third seal is a reminder that we need to bring all things into balance.



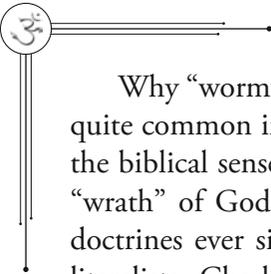
As we pointed out earlier, upper vibrations descend toward the lower forms of life as each seal is opened. They normally succeed in influencing how we operate in our day-to-day lives – how we think, feel, and even express ourselves. They bring forth what is hidden, and the Bible tells us that it will most assuredly occur. It has a tendency to make us realize that the old path is not as efficient as we thought it to be. It has changed or shifted, and we have not noticed, as the new direction arises from the old well worn roads of life. How will the third angel and his trumpet affect our verbal and physical expressions? Revelation 8:10-11: “And the third angel sounded, and a great star fell from heaven, burning like a torch [lamp], and it fell on a third of the rivers and on the springs [fountains] of waters; (11) and the name of the star is called Wormwood; and a third of the waters became wormwood; and many men died from the waters, because they were made bitter.” Please note the words in brackets. They are found in the older translation of the King James Bible and are only minor variations, yet they are important and relevant. In order to comprehend the metaphysical substance found in all biblical texts, let us journey back to some of the Master’s comments concerning the subject.

In Matthew 13:35, the Master said: “...I will open my mouth in parables; I will utter things hidden since the foundation of the world.” When we carefully study these parables with an open mind, they may relate events that could take place in anyone’s daily routine, such as sowing, getting water from the well, baking bread or growing a vineyard. Yet, each of the stories has a deeper internal meaning, and individuals such as we will interpret their profundity according to our particular mindset. Thus, we discover that the Master’s words were truly directed toward our spiritual welfare, as opposed to material life. In John 4:7, when He spoke to the woman at the well, He did not really talk about the depth of the well or the abundance of water. Metaphysically, He informed her that the purity of the water of consciousness was ever present, and to drink of it would lead to eternal life. In Matthew 5:14-16, He told us about the city on the hill that serves as a beacon. As a practical measure, He advised us to place our lamp high on the table rather than under it, if we wanted to illumine our inner temple. As useful as it may sound, the Master was telling us to walk from the darkness into the divine light, to become



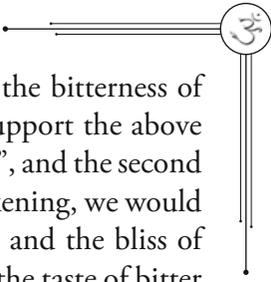
a beacon of truth and reverence. In the verses quoted above, we learn that many will die from the bitter waters. Will this truly happen, or are we allegorically advised that the old ways to live and think will no longer work and in essence, die? Does it portray the release of the oppressive logic that we use into the abyss of the past, a logic that has the tendency to reduce our emotional and creative base? As with our fourth energy center, it is the return of the feminine aspect in our world. The dying men represent the passing of the exclusively masculine thought styles that took us on a tumultuous road for centuries. This road is now strewn with the rubble of life and needs to be replaced by a clean, balanced divine way of life in material form followed by 144,000 saved souls. Revelation later informs us that there will be more making that transition, but the number was too great to count. Further, they will be of all races and nationalities.

And so, the Master told us that heaven is within us, as is the well of living water. In the case of the above quote, what can the metaphor of the falling star tell us? It is the burning fires of the kundalini rising from within us, the very same that were suggested to us earlier in Revelation, in the symbol of the gold refined by fire. It represents the crown, always shown behind the Master's head. It is the golden glow of divine mind. Its purpose is to burn off the dross that we built up as a result of the lower expression emanating from within us. It is the juncture where the higher expression can be embraced, based on how much attention we have paid to the higher communication and the balancing we have derived from it. Have we earned the right for its attainment? This will remain to be seen, but if we observe our modern world, this achievement will not be for most, because of what we do and say to each other. It appears to come down to the degree of priority we give to the outer, idol-filled world in which we live. This star is the awakening to higher consciousness. Could it be represented as one of the seven stars held in the right hand? By now, one could easily surmise that the answer would be yes! It is having one's illumined mind operate in the higher divine vibrations. However, in our modern era, it is not certain that everyone would be able to operate in this new cerebral dimension, where things may not be as well defined as they are to the logical mindset. For those who made the effort, things would not be as hard as they are at present.



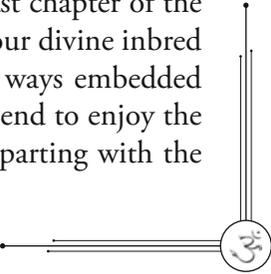
Why “wormwood”? The dictionary tells us that it is a bitter plant, quite common in Palestine. It is a symbol of calamity and sorrow in the biblical sense. The star was called by that name to represent the “wrath” of God, something that has been taught through religious doctrines ever since the compilation of the Bible. Contrary to the literalists, Charles Fillmore defines the “wrath of God” as follows: “Some Bible authorities claim that the “wrath of God”, or the Lord (Rom. 1:18) might with equal priority be translated the “blessings” of the Lord.” According to the above verses, the wording does not conjure the image of “blessings”. Metaphorically speaking, however, if the old material ways are incinerated by the star “Wormwood”, and the new divine human arises from the ashes, would it not be a blessing extended by the Creator? To remove ourselves from the inferior limitations of mind and replace them by a much more flexible mindset aimed at higher thinking can only be evaluated as being a blessing. In life, change is constantly in process, whether pleasant or not, self-motivated or applied by others, and we do not see the blessings that it brings us until they have settled within us, and our lives have accepted their presence. When a relationship comes to a close, even if we did not want it to happen, there will be an inner struggle. When we subsequently discover a new love, we recognize that the change was indeed a blessing, a gift of sorts. If you are dismissed from your work because of the wrath of your superior, and it makes you find a better position, is that not a blessing?

From the time of our birth to the time of our transition, the lifestyle we have established for every aspect of our lives has had a propensity to make us swallow many “bitter” pills. By the same token, we have learned to pass these pills onto others. At times, this practice is not conducive to gentle, loving and peaceful thoughts and actions, and it may create an uncomfortable ambiance. When we persevere in our attempt to reach the golden crown, it has a significant effect in our physical behavior and especially in our inner connection to spirit. We probably will feel like Simon Peter in the Gospel of Luke when he exclaimed that he was not worthy. Why would we suggest this? The answer is simple. Our newly found awareness would let us see the futility of our backward lives and our malicious demeanor toward others – and even ourselves. In all probability, we would feel deep regrets for our past expressions affecting the sacred temple of life.



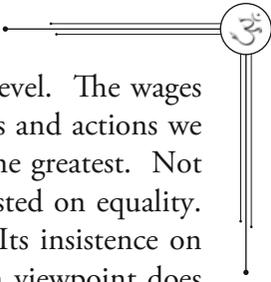
Can our global, collective behavior be compared to the bitterness of the wormwood? The first two Beatitudes seem to support the above notions. The first blesses those who are “poor in spirit”, and the second consoles those who “mourn”. With the coming awakening, we would know the difference between our past state of mind and the bliss of being rich in spirit. As for the mourning, could it be the taste of bitter waters for not laying spiritual riches here on earth to enhance our transition into heaven? Of course, this would be released in exchange for the higher principles. It can be said that many of us, through our lifelong peregrinations, have had the unpleasant experience of a bitter taste in our mouths, until we savor the sweet nectar of spirituality.

This leads us into the fifth Beatitude, found in Matthew 5:7: “Blessed are the merciful, for they shall receive mercy.” By simple deduction, it is relatively easy to see that this Beatitude does apply to our expressions, functions that clearly dwell in the fifth chakra. How could we show mercy, if it were not for the proper use of expressions? Not only can they be verbal, but they encompass our actions, projects and goals, all of which can be used to support humankind. In general, to be merciful is directed at our behavior toward others. However, we can extend it toward ourselves as a return action of karma. Even though it may be ignored by some of us, mercy is very much part of our nature, and it can be accentuated by how we think and feel about ourselves. As we have stated throughout this work, whatever we do – whether it helps or hurts humankind – will return to us in like kind, and that includes being merciful. That is the depth of this Beatitude, and it runs in line with the “alpha” and the “omega” concept. What starts with us ends with us, no matter what the circumstances may bring. From beginning to end, the Bible offers a multitude of ways by which the human specie can find the path leading to the intent of the original creation. Revelation is part of the process wherein we can shed the old merciless ways we treat each other. In that manner, as the Master stated, we would not have to attempt sewing a new patch on an old garment. For millennia, we have expressed ourselves through our carnal lower nature. The shift depicted in the last chapter of the Bible will bring a new expression from the depth of our divine inbred soul nature. As we have learned, shedding the old ways embedded in our lower centers will be a difficult task, for they tend to enjoy the status of victim or martyr. They do not appreciate parting with the illusions we have mistakenly accumulated within.



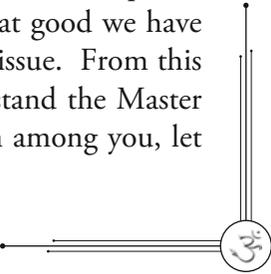
How can we be merciful? We can start by being benevolently compassionate. Mercy, compassion and benevolence are words often used in our conversations, if not in our thoughts and acts. We may know their meaning, but do we apply them? We all have projected these feelings toward an animal – or even a human – in need. These words are usually accompanied by sentiments of love, tolerance and serenity. Why can we not call upon them when we are caught in rush-hour traffic? Why do we not take time to hold a door open for an elderly person? Why do we not return the excessive change mistakenly given by a hurried cashier? Why do we not want to “get involved” when we witness an accident or a person struck by sudden illness? Have we become so ensnared in our self-made expressions that we overlook the joy that such virtues can bring? If we made the effort to change, perhaps we would not talk about the neighbors as much as we do. To accept a life guided by the divine principles encompasses all the probity outlined above, but few of those traits are ordinary practice in our present lifestyle. Love, however, is the primary mover. The Master told us that if we love those who love us, we already have our reward. He wanted us to recognize that it would occur if we stayed focused on our own reverent appreciation of self. We can do this by living completely within our divine ability, and not when it is merely convenient. Success in this cannot be achieved if we limit our capability to Sunday morning obligations, or at the time of a disaster, or if someone is suddenly in need. Help in those instances is important and appreciated, but to be ready to lend a hand at any time, to anyone, is the essence of mercy. Were we to be merciful to all of life, would it not be to all of us in return? The apex of mercy was spoken by the Master Himself during the agony of the crucifixion, when He uttered: “...Father, forgive them; for they do not know what they are doing.” (Luke 23:34). Why can we not be as forgiving? Ask yourself this question: If we were to follow His perfect example, where would “road rage” be?

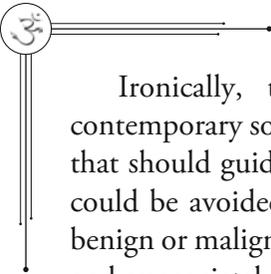
If you recall, the opening of the third seal mentioned a horseman carrying a set of scales or balances. Metaphysically, the latter are used to weigh our expressions against the soul’s records maintained since our birth. Closely related to this principle is the parable pertaining to the wage of the workman, and found in Matthew 20:1-16. It supports the idea of equality in all the things we do. These are a result of our



expressions, whether on a personal or professional level. The wages are those we have earned through the thoughts, acts and actions we initiated during our lifetime, from the smallest to the greatest. Not only did the Creator fashion perfection, It also insisted on equality. This would simply have to be the case, in light of Its insistence on perfection. On the other hand, the average human viewpoint does not see it that way. Over the centuries, we have questioned its validity, its fairness and equality. We have modified it for convenience and denied its eventual consequences. This negative attitude can be traced back to the ego-based judgments we have espoused, those that influence – if not control – many of our expressions. In essence, we are downplaying what the Creator offered us as a great gift. It does not exactly define the ego in a favorable light, for it only encourages division and disdain. It gives us this delusional idea that there are people in this world who are beneath us. Judging by Its irrefutable belief in equality, why would Spirit create one thing or one being better than another?

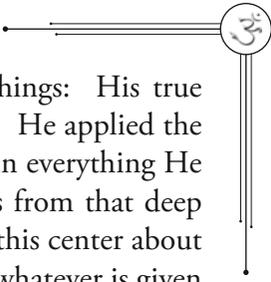
As a reminder for the reader, the story is about a certain landowner who went out at different periods of the day to hire workers. Some were hired at dawn, and others at dusk. When time came to pay them for their labor, they all received equal sums, no matter how much time they had spend in the landowner’s endeavors, or whether they were hired in the morning, afternoon or evening. It is doubtful that we could find a current era business that would practice such pure equality. In the spiritual realm, this metaphor is quite relevant when it applies to the just rewards we are to receive for our achievements. The latter are not measured in terms of manual labor, but rather by what we must shed at the time of our personal awakening. How much we must shed is proportional to the type of life we have chosen for ourselves, and how we carried it out. In one side of the scale carried by the horseman, there will be the impressions formulated by our carnal or lower selves. On the other will be those brought on by our higher divine selves. This operation is inescapable. At that point, to ask ourselves how we behaved with others or what good we have generated toward life and others will be a debatable issue. From this particular perspective, perhaps we can better understand the Master when He said in John 8:7: “He who is without sin among you, let him be the first to throw a stone at her”.





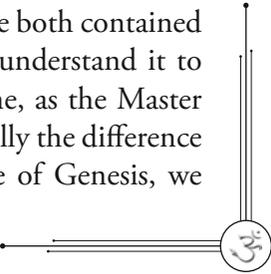
Ironically, the above quote is quite popular among our contemporary societies. Philosophically, it is a very valuable principle that should guide our everyday lives. Many calumnies and struggles could be avoided. However, most of us live with the impression – benign or malignant – that we are better than others, based on the ego and our societal standing. By thinking in that fashion, we become the person who will pick up the first stone, and we will throw it without another thought about it. We exercise our own judgment or join the collective judgment of others, based on what the victim may or may not be doing at the moment. We seldom consider the reason for the deed, never thinking that we could be in error, more so than the person we intend to persecute. The error that we commit is in how we view what we see, most of the time without a shred of evidence. In our own mind and heart, how many stones have we thrown for which we must be accountable? We need not worry about the count, for it is in the little book maintained by our soul, and we will be unable to deny it. And so, the scales are indeed a divine reminder that we are in need to balance our thoughts and deeds with the higher energies. It does not mean our destruction, but it certainly gives us the distinct impression that we will have to experience a degree of difficulty at that moment in time. It comes down to an erroneous self-evaluation: it is not who we are, but it is who we appear to be in the eyes and judgment of others – and that mindset has led us to where we are in our lives. It is this state of mind that we have created for ourselves and for which we will be responsible, were we to accept the influence of the higher realm. Under these circumstances, we cannot deny that our mental, verbal and physical expression is one of our most significant attributes. The letters to the other churches verify this in their own unique ways, as they describe the predicaments and remedies that we have inflicted upon ourselves. It is the heart that will generate the seal of God placed “in” our foreheads. If we have lived in a truly divine sense, all this exchange of energy will be done with greater ease. If we have not, we have to look forward to the cleansing – and balancing – that will take place. It is this cleansing that will bring forth the divine in all of us. It is not death, but it is the dying of the old way.

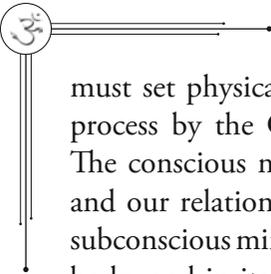
Let us now prepare to study the most profound and esoteric churches of Revelation: the church of Smyrna. Its metaphorical symbolism is one of the strongest attributes of the Master Himself,



as His intuitive sense is what guided Him in all things: His true higher self, His connection to what we term as God. He applied the blessings of this chakra with great deftness and skill in everything He did during His journey in our physical world. It is from that deep spirit that He spoke to the people of His time. It is this center about which He spoke in Mark 13, when He said: "...say whatever is given you in that hour; for it is not you who speak, but it is the Holy Spirit." This gift will be provided through this center of higher divine being, but only if we do not cover it with our analytical ability, clouding what comes to us in a cognitive sense. It is from here that He was able to heal and accomplish His most profound words and deeds. Most of all, it was His alignment with this inner source that made Him and His Father one! This passionate belief prompted Him to say in John 8:23: "...you are of this world, I am not of this world." Because of the admirable strength of His inner convictions, He was able to rise above all earthly aspects, including the fear of death. He was confident in His ability to operate with the infinite source, which we all deny or ignore in our modern physical world. How many of us truly use the most favorable benefits of the sixth chakra and the great depth of the sixth sense that was disclosed in Revelation as the third eye – the Seal of God in our forehead? We find an esoteric rapport in the Book of Genesis, where we find ourselves in the fourth day of creation. Genesis 1:14: "...Let there be lights in the expanse of the heavens [within us] to separate the day from the night, and let them be for signs, and for seasons, and for days and years." This verse is also connected to Genesis 1:6-8: "...Let there be an expanse in the midst of the waters, and let it separate the waters from the waters. (7) And God made the expanse, and separated the waters which were below the expanse from the waters which were above the expanse; and it was so. (8) And God called the expanse heaven..."

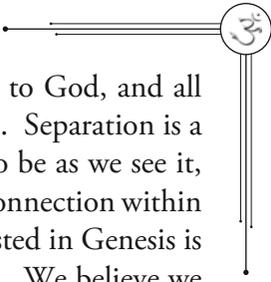
The lights in the first verse characterize the separation between conscious exoteric mind and the thoughts and subconscious esoteric mind. As a brief explanation, the exoteric mind is the masculine form of thought, while esoteric is the feminine form. They are both contained within us and fashion the complete thought as we understand it to be. It is another symbol of making the two into one, as the Master suggested in the Nag Hammadi Library. It is essentially the difference between the higher and lower mind. In this phase of Genesis, we





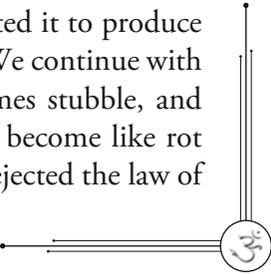
must set physicality aside and envision the forming of the thinking process by the Creator, through the realm of energetic vibrations. The conscious mind is that part of us that recognizes our existence and our relationship with the environment. Upon completion, the subconscious mind, or memory, will be incorporated within the human body, and in its perfection, it will have definitive functions that can work with our emotions. As we covered in a previous chapter, the left side of the brain – masculine – will process logic and analysis in the thinking process. The right side – feminine – will contain our creative gift and the intuitive sense, or third eye. Both sides are intended to work with each other and interact with our material and spiritual environment. On a physical level, our eyes are to peer into the light of day and our earthly realities. Our “third eye”, symbol of our intuitive abilities, gives us the power to see in the shadows of infinity or into the realm of spirit. We have learned over time that not everything may fit in the parameters of logic, no matter how we attempt to do it, especially since logic is not the only field in the mind. We were even given guideposts and checkpoints on our journey, when we were told: “...let them be for signs...” There are times when science does not have the ability to clearly explain its discoveries, because it overrides the intuitive capability with mere material thought and logic. The religious minds follow the same pattern as they approach the divine realm through the prisms of their earthly lifestyles. There have been improvements since the expansion of quantum mechanics, a science that can probe into the deeper secrets of our divine environment. It would be nice to see this same concept applied to the study of religion and the Bible. The truth of life and the existence of higher energies are the continuity of form and soul. They came long before the body did and are shown in biblical texts, yet, logic blocks that reality. The second church is most significant, and we must understand its message, for it is the church of the higher energies that we completely ignore for the most part. Revelation even suggests this to us.

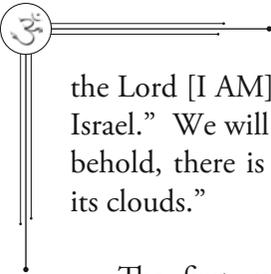
The second quote from Genesis tells us about the separation of the waters above and below. From a metaphysical perspective, it makes sense to detach the intuitive ability from logic, as well as to separate thought and emotion, and form and soul. It is not the separation we observe between the outward appearance of people, or the various species of plants and animals. In truth, such separation is somewhat



of an illusion, for we are all connected to spirit and to God, and all esoteric aspects are unified as one operating principle. Separation is a product of the logical mind and was not intended to be as we see it, even internally. The motive is for us to find the true connection within ourselves. Hence, the separation of the waters suggested in Genesis is that we may learn about both the body and the soul. We believe we know much about the former, and as for the latter, we are still in the dark for obvious reasons. One is tangible through the physical senses and the other simply is not, but it can be easily detected through the use of the higher intuitive sense. In essence, it is how life was ultimately created, through God's own intuitive capability. It is how It was able to create form or body in an otherwise unfathomable space that we define as infinity. It is not to suggest that there is separation, because there is not. In Eastern philosophy, the belief is that all is one in a contiguous state – all is one and the same thing. All of life is, in a sense, a symbiotic relationship, as we are in direct rapport with all things of this world and with the spiritual realm.

As we open the ancient wisdom of Isaiah, we find the same startling frankness he has shown in all his prophecies on this same subject. His seeming anger permeates through all his words, and in a way, it is understandable, as he describes the lower forms lived by the people of his era. Today, we appear to fall in that very category. We cannot deny the progress we made in business, commerce, industry and the worship of the body, but we must also recognize that we lag far behind in the area of consciousness and spirituality. Here are several quotes from the Book of Isaiah that are affiliated with the letter to the church of Smyrna. Isaiah 1:8: "And the daughter of Zion is left like a shelter in a vineyard, like a watchman's hut in a cucumber field, like a besieged city." We will then elucidate the mystic words of Isaiah 5:1-2: "Let me sing now for my well-beloved a song of my beloved concerning His vineyard. My well-beloved had a vineyard on a fertile hill. (2) And He dug it all around, removed its stones, and planted it with the choicest vine. And He built a tower in the middle of it, and hewed out a wine vat in it; then He expected it to produce good grapes, but it produced only worthless ones." We continue with Isaiah 5:24: "Therefore, as a tongue of fire consumes stubble, and dry grass collapses into the flame, so their root will become like rot and their blossom blow away as dust; for they have rejected the law of

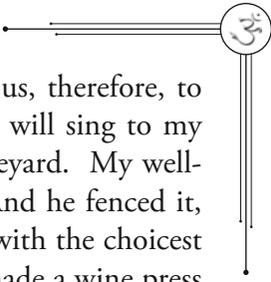




the Lord [I AM] of hosts, and despised the word of the Holy One of Israel.” We will finish with Isaiah 5:30: “...If one looks to the land, behold, there is darkness and distress; even the light is darkened by its clouds.”

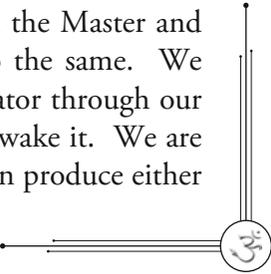
The first metaphor is offered by Isaiah to demonstrate that the inner attributes we have - that were exposed by the Master’s accomplishments on earth - are boldly hidden in plain sight, like the innocuous shelter or the hut. As inoffensive as they may appear, they are indeed besieged by the material environment we created. It reminds us of the “third eye” in the center of our forehead that gives us the ability to see in the shadows of the great universe. We are not talking about the dark of night, but rather about the power to peer into the subconscious, into the spiritual nature of the human. The Seal of God is there for us to use, if we so choose. Sadly enough, it has been all but ignored, and Isaiah tells us of the consequences. Today, more than ever, more people seem to be awakening to its potentials. Before we continue our dissertation, here is an interesting question for the reader, concerning the hidden key that opens the door to spirituality. If you were the God in whom we all believe, and if you wanted to hide this most powerful key in such a way that anyone of us could discover it, how would you go about it, and where would you conceal the object? Part of the answer lies in the words of the Master when He told us that, to enter the kingdom of heaven, we must have the mind and innocence of a child. Based on this lesson, the key need not be buried in the confused depth of our thoughts, but rather in plain sight. It would be that simple that a child, free of complex human logic, could indeed discover its location. To find the key to all higher spiritual life is not complicated, but only if our search is not hampered by a logic that will not let us see or accept it. In essence, the path of the peaceful state of Zion can be found. It is in front of our eyes, but we do not see it. Between that and the conditioning that mistakenly prevents us from entering the kingdom, it is no wonder that life took the improper turn for many of us.

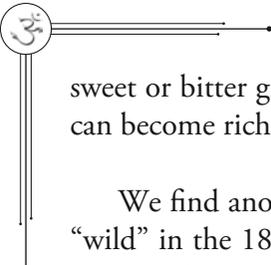
The second quote from Isaiah presents quite a few differences between the old King James version and the New American Standard Bible. Why these changes in translation have taken place is unknown. We feel, however, that it is important to expose them and let the



readers determine the truth for themselves. Allow us, therefore, to present the older printing of Isaiah 5:1-2: “Now I will sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill; (2) And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine press therein; and he looked that it should bring forth grapes, and it brought forth wild grapes.” You will note that once again, in this rendition, “he” and “his” are not capitalized. It would be safe to say that, in view of the biblical deference shown God and the Master, the song would be dedicated from God to us. The modern version seems to reverse the process because the vineyard would be “His”, and the tone would be one of compassionate love for and about us. Either way, it is not meant to harm us. Philosophically, it would rather encourage us to reach for Its level of understanding and consideration. It also reveals the true compassionate nature that an energy this divine can have for Its children.

The next variation is between “concerning” and “touching”. Even though the dictionary would define them as synonymous in definition, they do have metaphysical implications. They both mean “pertaining to” or “about”. The first is a simple preposition, but the second has a much deeper physical, mental and spiritual significance. Touching is a demonstration of caring or a tendency to nurture others. We can even expand its meaning to the concept that God is touching us at all times, in some fashion, and we are connected to It directly through this nurturing touch. We can also say that we are touching each other and life when using our intuitive sense. When we think of the biblical quote: “Be still and know that I am God”, our stillness is our way to touch back. Further, no one has ever said that it was a one-way street. A busy analytical mind would not be able to do this, for it is never still, thus it cannot get in touch with its higher senses, nor can it appreciate its intuitive potentials. It is with those attributes that we are spiritually and inseparably connected to each other and to the higher realm. They are the tools with which the Master and His Father were one. Nothing precludes us to do the same. We can simply reach out and touch the love of the Creator through our intuitive ability. It is there if we make the effort to wake it. We are the vines in God’s fields, and we are the ones that can produce either

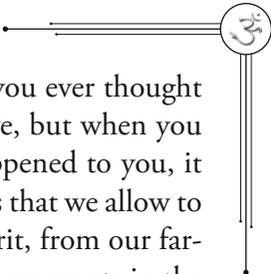




sweet or bitter grapes. We bear the fruits of creation, and the results can become rich wines or vinegar.

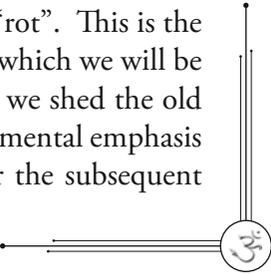
We find another variance at the end of Isaiah 5:2, where we read “wild” in the 1837 printing of the King James Bible, and “worthless ones” in the New American Standard Bible. In either case, it seems to be an adjective that qualifies those in our global societies who have not lived up to their spiritual ability and have not allowed themselves to shift in that direction. This situation is caused by the material world influencing the sense system to become enamored with its temptations and the worship of the physical body. This deportment has concealed our higher attributes, even though the latter have been placed in plain sight for us to use. We seem to ignore them because we think they serve no purpose or are mere flights of fancy. How can we reach higher principles if we are not willing, or unaware of our own inbred potentials? If we are producing the grapes, the vines must be our soul, our true inner self, where God resides. Did 1 Corinthians not advise us that our body is a temple of the Holy Spirit? Have we not been told that we are the kingdom of God? We are the fruits of a labor of love that we have not yet learned to extend to and share with each other. Can our personal or collective current situations be defined as the “fruits of our labor”? Have we come to live as wild or worthless hollow shells? As we have mentioned on many occasions in this work, we seem to forget the most important ingredient in our recipe for true spirituality, and that is unconditional love. When we apply this divine attribute in the truest sense, we awaken to the higher potential, one that is within each of us and has been there forever. And to think that this one principle could end the need for all wars and lead us to the everlasting peace promised in the biblical writings!

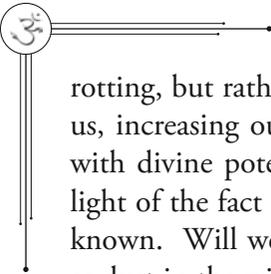
Most of us in this world do not accept the concept of our intuitive nature because of the considerable counter influence of the logical mindset. Ironically, we all have experienced this natural attribute on some level and at some point in our lives. If you can respond to any of these questions in the affirmative, you have known the effects of this divine gift. Have you ever experienced déjà vu? Have you ever felt that something was about to occur, and it did? Have you ever known what another was going to say or do in advance? Have you ever had a sense about the weather? Have you ever thought that you heard your name



called and yet, no one else was in the house? Have you ever thought that you saw something out of the corner of your eye, but when you looked, there was nothing there? If this has not happened to you, it eventually will. It is part of the higher intuitive senses that we allow to lay dormant within us, and it generates from our spirit, from our far-reaching soul. If it can come in fleeting, unexpected moments in the shape of ethereal sights and sounds, why not use it all the time, since it is available to us. We merely need to develop this wonderful attribute. Even science freely admits that there are parts of the mind that we do not use and that they do not yet understand. This is the Ark of the Covenant traveling before us, as we previously suggested. It is the inner agreement between the higher and lower natures of life. We are to remember the soul, our individual first cause and first love. We simply must learn to listen to our inner self, by learning to curb the speed of our mind to a standstill. The more the mind is at rest and at peace, the more this inner ability comes forth to guide our footsteps. Isaiah's words warn us with the use of "worthless" or "wild", implying that we live in the grip of the material world, while discounting the rest of what our reality could be. We unfortunately stagnate in the shadows of the lower centers, leaving out any divine inner recognition about life. We do not honor it in any fashion.

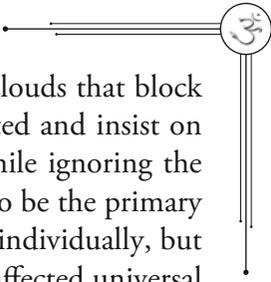
We will move now to the third quote from the Book of Isaiah (Isaiah 5:24) shown above. It is metaphysically related to the concept of the intuitive sense, a gift to which we will ultimately awaken. The verse itself is closely connected to the effects of the kundalini discussed in several segments of this book. We have followed its path as it travels through our energy centers, until it reaches the Seal of God. On its journey, it releases the pent up lower energies and assists in a shift wherein the outer environment is no longer as important as the inner aspect of the human. When we reach that moment, we shed the illusions that have accumulated for years. Thus, it is the primary phase in the awakening to the higher mind and the arousing of the intuitive sense – the stirring of the soul. We see the results of the kundalini fire in the words used, such as "root" and "rot". This is the same fire that refines the gold of our spirit, and with which we will be tested, as suggested by the Master. It all happens as we shed the old value system for the new higher energy streams. Our mental emphasis should not be placed on the intensity of the fire or the subsequent





rotting, but rather on the fact that the outer will be of little worth to us, increasing our focus on inner values. Why would anyone born with divine potentials wish to live in the lower forms, especially in light of the fact that the wide difference between these realms is well known. Will we allow the blossoms of our spiritual garden to blow as dust in the wind, or will we earnestly accept the higher principles? The next sentence seems to confirm the prophecy, recognizing that we have rejected our own “I AM”. Instead, by blindly following purely material influences and the fears brought on by human indoctrination, we have moved into the shadows of “I AM Not”. It is a somewhat decaying position, a place where we do not belong and never have. In John 1:1, we are told that “the Word was God”. By the “word of the Holy One”, we are the end result of Its creation and Its expression. We have made little effort – if any – to comprehend the depth of this principle, to the point of rejection. Essentially, we have rejected our very own souls, and we continue to do so, day in and day out.

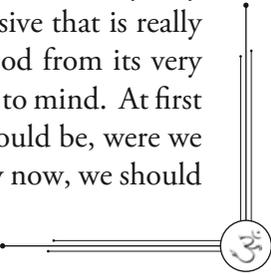
Our final reference to Isaiah comes in Isaiah 5:30 and reads as follows: “...If one looks to the land, behold, there is darkness and distress; Even the light is darkened by its clouds.” The older King James version is slightly different. The last sentence is: “...and the light is darkened in the heavens thereof.” This metaphor can be associated to the awakening of the intuitive sense within us, yet, at this particular moment, it is hidden or darkened by the clouds of the mind and not yet fully opened. This coming arousal is a by-product of the clearing of the lower carnal nature created by the higher vibrations that each trumpet sends inwardly, making room for higher levels of divine clarity, thus removing the clouds. The intuitive sense now comes to life, as our inner connection to the soul becomes stronger than ever. Isaiah advises us that, however bright the light of knowledge may be within us, it will turn into darkness prior to being fully awakened. It is the night before the glowing skies of dawn. It is the light of the moon before the glorious rays of the sun engulf it in their warmth. Thus, we inwardly follow the path of nature’s daily routine. Our logic becomes darkened before we awaken to the most powerful sense slumbering within all of us. Metaphorically, it is the darkness before the true birth of the human being. Since the intuitive sense is not used by the masses, we could conclude that it resides in the shadows of our ignored soul. When Isaiah says “if one looks into the land”,

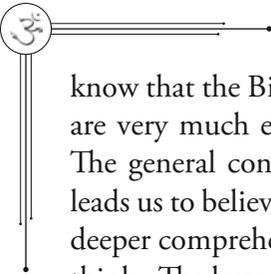


it is an analogy to our physical panorama, and the clouds that block the light are generated by the lifestyle we have created and insist on following. We have sought the outer influences while ignoring the inner nature of our true self, and we have managed to be the primary contributors to this “darkness and distress”, not just individually, but on a global scale. Our self-produced struggles have affected universal consciousness. They also block the higher senses in our lives, and even though we were gifted in Genesis with the ability to peer into the abyss of the mind, heart and soul, we have exchanged it for blindness and shadows. It renders us incapable to comprehend the truth of life and the higher principles.

LETTER TO THE CHURCH OF SMYRNA SIXTH ENERGY CENTER

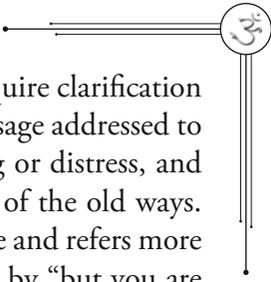
Revelation 2:8-11: “And to the angel of the church in Smyrna write: The first and the last, who was dead, and has come to life, says this: (9) ‘I know your tribulation and your poverty (but you are rich), and the blasphemy by those who say they are Jews and are not, but are a synagogue of Satan. (10) ‘Do not fear what you are about to suffer. Behold, the devil is about to cast some of you into prison, that you may be tested, and you will have tribulation ten days. Be faithful until death, and I will give you the crown of life. (11) ‘He who has an ear, let him hear what the Spirit says to the churches. He who overcomes shall not be hurt by the second death.” As we have mentioned, this letter is associated with the sixth chakra, ours to see and to be seen. It supports what we quoted from Genesis. Considering our societal mores, it appears that it has become more important to be seen externally, thus reducing our ability to see inwardly. Because it has been so limited, we are not even able to view life as it truly is – divine in all respects. The Master brought it succinctly to our attention in the Book of Matthew when He said: “Beware of practicing your righteousness before men to be noticed by them...” (Matthew 6:1). His wisdom and His experience made Him realize that anonymity was indeed better than egoistic popularity. This missive that is really addressed to each of us, has often been misunderstood from its very first sentence, wherein the idea of sleepwalking comes to mind. At first glance, it is not what we seem to think it to be. It would be, were we to take it literally and from an external viewpoint. By now, we should





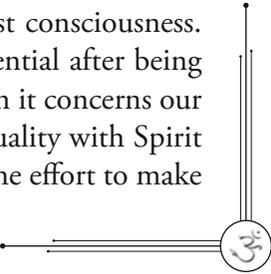
know that the Bible may be written in exoteric form, but its meanings are very much esoteric. Of course, it evokes different implications. The general conditioning we received in catechism or Bible studies leads us to believe that the first sentence refers to Jesus, but if we seek a deeper comprehension of the metaphor, it is more significant than we think. The lessons, the parables, the sermons may have been delivered by wise, divine messengers, but they are all about us, about our inner self, and that puts it in a different light. When placed in its proper context, the first verse tells us that we have been dead to the higher values of life, and that we will awaken to the higher, divine energies, and by so doing, the clouds that have heretofore made us blind will dissipate. These divine energies have always been within our mortal shell, but our egos have kept them in a suspended state.

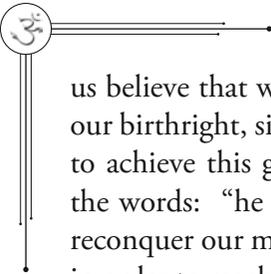
When viewed from an Eastern viewpoint, Revelation 2:8 gives us a wonderful portrayal of the principles of karma. Our descent to the lower centers is a result of our expressions, our activities on a material plane, in contradiction to the original intention, but all things return to us once we have created them. This return is brought about through the electro-magnetic field that we generate, and that can be compared to a magnet. In other words, what comes from us, whether positive or negative, invariably reverts back to us. The entire theme of Revelation is directed at this principle, for in this realm, we are the “creators”, and duality is part of our creation. It is what we are in the process of clearing from our personal energy fields. It is what the higher vibrations of the trumpets are attempting to push away from the path to the crown. Once the old issues have been cleared, the deeper intuitive sense will begin to awaken. Creation began with the spirit of the human and continued with the necessities of the physical body. We have reached the point where returning to our first love, the soul, is the only answer to our individual and collective struggles. When reading the whole verse, we see the external reason that makes the people believe it is Jesus, when in reality, it applies to each of us. At the moment, we could say that we live as though we were dead, impervious to the higher ideals, something that Christ would not do. We live externally, with an inner scent of death. This is not to say that we cannot overcome the tribulations generated by energetic releasing. Our willing cooperation in this cleansing process will bring us back to a life more closely affiliated with the blessings of the higher realm. We will be closer to oneness.



In Revelation 2:9, there are several terms that require clarification before we can fully understand the metaphysical message addressed to us. “Tribulation” is defined as misfortune, suffering or distress, and this will be experienced during and after the release of the old ways. “Poverty”, in this verse, is related to the first Beatitude and refers more to being poor in spirit, especially since it is followed by “but you are rich” in parentheses. It also indirectly refers to our material wealth, even though we are poor where it counts the most, as we continue to ignore the riches of Christ consciousness. We also have the word “blasphemy”, an often-misapplied noun in our vocabulary. Here is Charles Fillmore’s observation on the subject: “One significance of blasphemy is the tendency in our own mind to fear that we can go too far in spiritualizing our thought and its environment.” In this context, we have a fear of recognizing the biblical confirmation that “Ye are Gods”, as we have demonstrated throughout this work. To think in those terms seems to fill us with blasphemy. Many of us assume that it also results from anything being irreverently expressed against the religious interpretation of God, even if it is a belief only at the organized church level and not from the higher source. Next, we have the ancient term “Jews”, and in this case, it has no relation to the people that follow the Judaic traditions. Metaphysically, it symbolizes our “religious thoughts and systems of worship”. Deductively, it would make sense that those who have strayed from the spiritual path and have accepted the ways of the ego would be the “synagogue of Satan”. As we know, this happens when we do not live up to our true nature and we bifurcate to the exoteric side of life. This verse implies once more that we are conducting our lives backward, away from the original intention.

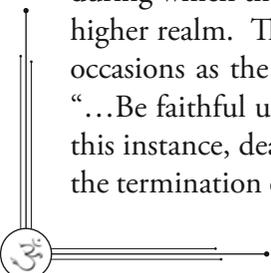
Revelation 2:10 begins with “Do not fear...” In Mark 13:7, the Master told His disciples: “And when you hear of wars and rumors of wars, do not be frightened...” To not be afraid is possibly the most noteworthy key in the whole transformational process. Ironically, fear is something that we all have when it comes to the decision to live to our full potential, within the parameters of Christ consciousness. It is only natural to develop fear of such divine potential after being thoroughly conditioned for centuries, especially when it concerns our self-worth. To express the possibility of spiritual equality with Spirit is indeed blasphemy in the eyes of the church, thus the effort to make

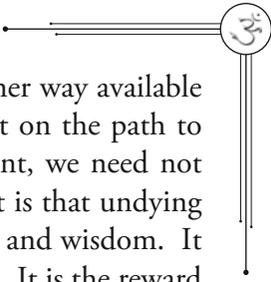




us believe that we are not worthy. To be as diligent as the Master is our birthright, simply because of our own divine nature. We are born to achieve this goal, and the letters to the churches confirm it with the words: “he who overcomes...” The most demanding task is to reconquer our minds from the grasp of the ego – Satan, the tempter – in order to reach into our infinite self and step into our divine nature. The word “suffer” in this verse does not describe physical pain. It merely describes the distress we may feel from having to release our external, illusionary assets to attain the real riches of life – to mourn, as the Beatitude suggests. This suffering comes only at the time we realize that we are “poor in spirit” and we admit it to ourselves, taking steps to remedy the problem. Simon Peter undoubtedly felt that way when he stated that he was not worthy. It is an inner realization, with its basis in how we view our past. It is at that moment that we roll up the anchor binding us in place.

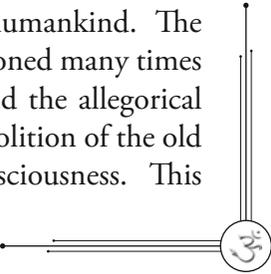
In the same verse, we find mention of the “devil”. Once more, let us borrow some of Charles Fillmore’s wisdom on the subject: “The ‘devil’ signifies the mass thoughts that have been built up in consciousness through many generations of earthly experiences and crystallized into what may be termed human personality, or carnal mind. Another name of the ‘devil’ is sense consciousness; all the thoughts in one that fight against and are adverse to Truth belong to the state of mind known to metaphysicians as the Devil.” Considering the state of the world today, it seems that too many of us have met this insalubrious symbol either in the field of Truth or the wide aspect of sense consciousness. It has been a major stumbling block on the path to achieve higher awareness and appears to qualify as “human personality” in the eyes of the enlightened. It would make sense, when we bear in mind that we have been led by the ego for millennia. As our master, it has certainly incarcerated us in our own self-made metaphorical prison. Rather than a prison, we could regard this subservient situation more like isolation for a given period during which time we can clear our mind and heart and focus on the higher realm. The Master experienced these inner struggles on many occasions as the Bible itself relates. The same verse ends by saying: “...Be faithful until death, and I will give you the crown of life.” In this instance, death is not the demise of our physical body. It reflects the termination of the old beliefs and traditions. Even in our material





state of mind, it asks us to believe that there is another way available to all. It reminds us to be faithful and ever diligent on the path to our own soul. During the shift to the new covenant, we need not have fear and apply the faith of the mustard seed. It is that undying faith that provided the Master with the crown of life and wisdom. It is ours to have and to wear, in all humility and grace. It is the reward for what we strive to achieve. We must first remove the blinders, and there will be no pain as we awaken.

Along with the letter to the church of Smyrna, we have sighted the sixth angel, and the sound of his trumpet resonates through our being. Its vibrations are meant to open the third eye and awaken our intuitive sense, thus the story later suggest in Revelation about three days of darkness – mental darkness – until we adjust to the new vibrations. As this occurs, we are granted a clear look at our new reality. We can see the old belief system retreat from us, making room for the new covenant. The two short verses in Revelation 8:8-9 are to dispel the illusions we have about life: “And the second angel sounded, and something like a great mountain burning with fire was thrown into the sea; and a third of the sea became blood; (9) and a third of the creatures, which were in the sea and had life, died; and a third of the ships were destroyed.” Again, if we were to take this literally, we could expect our planet to be ravaged by great cataclysms. We should know by now that the majority of the Bible is written in metaphors, and we have attempted to offer the reader a clear metaphysical definition of these allegories. If we are used to things being described within a certain context, and one morning, we awaken to a completely new lexicon – or even a new language – would it not have the effect of a mountain being cast into the sea of life? The reaction would indeed be a strong one because we have always viewed our reality in the material sense. Once the third eye opens, and it is the last step prior to reaching the crown, it redefines how we see life, for it includes our spiritual landscape and the energy streams associated with the creation of life. We would see life as it is intended to be, as opposed to the illusionary reality built by humankind. The use of fire and its cleansing propriety has been mentioned many times in this chapter. We see it again in these verses, and the allegorical decimation described above portrays the shift and abolition of the old system, thus clearing the way for new levels of consciousness. This

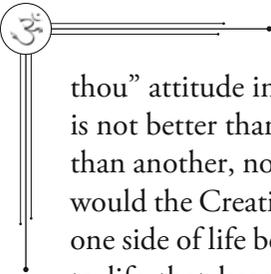


shift appears to be very large in scope, and its stimulating images are a direct feed to mind and thought. The church of Smyrna stands for “to see or to be seen”, as we initially offered. The message is that our sight will shift to include higher dimensions and vibrations, and they, in turn, will feed back to the mind and impact our thoughts. In essence, it would shift how we define all that which we have come to term as material reality, thus accepting the new covenant often mentioned or suggested in biblical texts.

To continue our study of the sixth chakra, we find the sixth Beatitude in Matthew 5:8: “Blessed are the pure in heart, for they shall see God.” In truth, when we read this ancient message, it supports the idea of the third eye completely, as well as its association with the importance of the intuitive sense, because it obviously addresses the feminine nature in each of us. Again, it is a feeling that is within each of us, but it cannot be experienced as long as we languish in the darkness of the lower forms and logic. It tells us that those who have no burdens within their emotional body will indeed be blessed. If our heart is pure, we will see God. For this to take place, the intuitive sense must come into play, for it is not our physical eyes that will see the Creator. We must understand that if heaven is within us, and God is in heaven, it stands to reason that the physical eyes cannot see It. This is the immeasurable value of the third eye. We know that God is in all things and is all things, but this is not what is being suggested to us. When we achieve the use of the third eye, we are able to perceive all of creation and the creative energy that produces life. Deductively, we would perceive the purity of God, because we would now match it in principle. We would be living in union with our own higher vibration, operating through our soul and the initial concept of creation. This Beatitude is a reminder that we must rest our issue with our brother before we seek the higher realm. It must be done before we enter our inner room – the chamber of our intuitive ability – to speak with and gaze upon our Creator. It could not happen if we do not insure that our heart is cleansed and free of all its impure and unfinished burdens. Truthfully, it is not an impossible task, if we learn to treat life with the true reverence that it deserves. The latter includes humankind, the diamond studded firmament and all of nature’s fauna and flora, for they too reflect the wisdom and benevolence of God, and they are entitled to our praise and respect. How can we achieve this state of

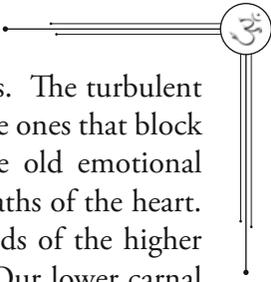
mind if we are not pure of heart? It is good to know that we will all walk this path at some point in either our present sojourn on earth – or in another. Mastership is our destiny in life.

To complete our journey into the sixth chakra, we will discuss the sequential parable mentioned by the Master in the Nag Hammadi Library, in the Apocryphon of James, His brother. It is called the parable of the “didrachmae” and can be found in Matthew 18:23-35. We have reproduced its contents in the Book of Matthew chapter; therefore, we will simply bring out the points that support the idea of the higher senses. The general trend of the lesson to learn is that no one is better than another, and all issues should be settled with equality in mind. The most significant message we find in the story is the capability to earnestly forgive from the heart, with no hidden future motivation. Forgiveness is one of humankind’s redeeming values. When observing a person that is unforgiving, we find that the higher intuitive nature cannot operate freely and efficiently, merely because there is too much judgment involved. Without the quality of forgiveness, the events that we witness or experience may be reshaped into something that they are not, through instinctive judgment. The intuitive sense is a tool of pure objectivity. Once we insert the weight of human evaluation into it, it is no longer objective because of the ego’s involvement. We cannot judge unless the ego enters the picture, and as we have learned, it has a tendency to adversely affect impartiality or even neutrality. If we recall, the Master wrestled with His ego while in the wilderness. It was a matter of control, whereby His own intuitive ability would become enhanced, and He could clearly see the blessings of higher nature. We could attain the same results if we could remove judgment from our lives. How have we come to be so judgmental? We live in a world wherein we have been conditioned to believe in right and wrong or good and evil. In addition, we were given the power of choice that allows us to select whatever path we desire in order to experience life. It was a very personal gift that should not be applied to everyone and everything in this world. It was a map that would assist us in finding our true nature and become responsible for our own actions. It was never intended to be an individual or collective divisive process exacerbated by our judgments. Now, the influence of the ego blocks us from openly accepting each other as we are, and it has created a “holier than



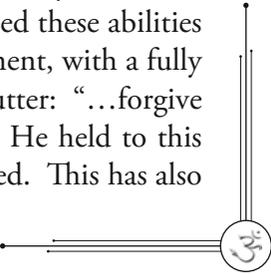
thou” attitude in many of us. Equality is the key word. One religion is not better than another! One religious doctrine is not more correct than another, nor is one human or one race superior to another! Why would the Creative Principle – who is impartial in all aspects – fashion one side of life better than the other? It is the contemporary approach to life that keeps us from seeing God! To solve this problem and reestablish the balance, we must use the intuitive sense and release our judgments to pure objectivity. Were we able to see God with the minds we currently have, we would probably judge It as well, and thus find the Devil instead.

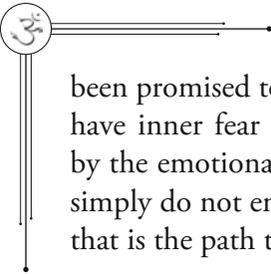
The initial objective of this parable is forgiveness, and it is part of the natural process that creates a pure heart. To a large degree, we are all indebted to one another in some fashion. It may be simply because someone showed us an act of kindness, or someone taught us something on the value of life. It could be a program on television that enriched our knowledge. In reality, we are somehow indebted to each of these events, because we gained something of extraordinary worth with each of the experiences. If we do not apply this redeeming characteristic in our everyday lives, we are no better than the slave whose king forgave his debt, but who failed to do likewise with a fellow slave. The allegory used in this segment is not about the forgiving of a financial loan, for the Master already stated His opinion on that subject, when He said in Matthew 22:21: “...Then render to Caesar the things that are Caesar’s; and to God the things that are God’s.” Instead, it revolves around our responsibility to cleanse the heart center of the negative vibrations it may accumulate on the matter of emotional debts. When we love someone and that person does not return that love, it tends to turn to frustration and even anger. In that situation, we feel that the person to whom we have extended the love somehow owes us something, whether the thought is valid or not. Again, the Master covered this circumstance in Matthew 5:46, when He wisely told us that if we love those that love us, we already have our reward. Our modern society is one that binds people through emotional debts, and in truth, no one truly owes anyone else anything in this area, other than gratitude. One of the greatest tools we have in relation with the intuitive side of life is our feelings. They are of little value when our emotional body is filled with anything but clarity and unconditional love. This brings us back to Isaiah’s words,



when he spoke of the land being darkened by clouds. The turbulent hearts with which most of us walk through life are the ones that block the light above, because of our inability to release old emotional debts. They are the clouds that release the seven wraths of the heart. This behavior keeps us away from the sacred grounds of the higher realm, and sadly enough, it applies to most of us. Our lower carnal demeanor and judgments generate the upheavals we experience. They keep us in a deep slumber or a catatonic state, unable to partake of the true richness life can bring. Why do we hold on to all of this? We continue to punish others and ourselves over things that happened long ago, and even by people we barely remember. Why can we not release the old “debts”? Why can we not simply forgive them?

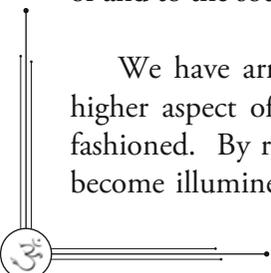
Our intuitive side can be activated only when the emotional clouds have been lifted from us, as Isaiah attempted to show us. This is a very personal responsibility, and it is done through the art of forgiveness, for it is truly an art. Most of us have heard the old adage that says: “to forgive is to forget”, and it is indeed a wise dictum. A word, a gesture, or an event cannot be forgotten unless it has been forgiven. To willfully remember an unpleasant occurrence is what adds to the dross we carry, a burden that blurs the clarity of our thoughts and the purity of our heart. For that reason, it is in everyone’s interest to benevolently exonerate it, because, as we have heard it said, forgiveness is divine, and this has more truth to it than we can imagine. We are all quite capable of it, and if we were to actually apply it, we would find ourselves lighter in spirit and more inclined to assist others. Our memories would only be pleasant ones. Clarity would be brought to the intuitive sense, which is not something that may be used egoistically. It is to be shared with others, but in many cases, our unforgiving or untrusting nature would rather keep it for itself. Another side effect in the lack of forgiveness is the fact that we become unable to trust others. If this is the case, the higher abilities will not be fully functional. This is another of the reasons for the Master’s sojourn in the wilderness. He learned that they could not be used for self-serving ventures, and He properly used these abilities in service to all humankind. He did so free of judgment, with a fully opened heart. If this were not true, why would He utter: “...forgive them, for they do not know what they are doing”? He held to this until the very end, when He was so rightfully crowned. This has also



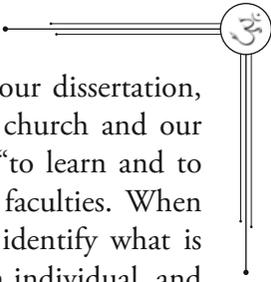


been promised to all of us, and yet we live in fear of achieving it. We have inner fear of it because of the sense of self-worth brought on by the emotional debts we have accrued in our lives. As a result, we simply do not employ our divine right to love free of conditions, and that is the path to heaven!

We have now journeyed to the Promised Land or the crown of higher life and vision. We have shifted from being only a finite physical human, and we are now on the threshold of the infinite being. The climbing of Jacob's ladder has been long and demanding. Through the process delineated in Revelation, we have seen the coming release of the old burdens that we accumulated over time. We did so without realization or ramifications of what we did to our very selves on an almost daily basis. These old issues known as dross have clogged our individual energy streams. To accept and understand the level of wisdom that is about to be given, all old value systems must be replaced. The Master did tell us that one does not put new wine into old skins. It is our hope that the reader is now aware of the reasons for our travels in the fields of metaphysical knowledge and what we have set to fulfill. We have attempted to explain that the Bible is not about an external God or an external life. If we have been successful in achieving this degree of awareness, the road will be much smoother as we continue forward and upward to meet the higher principles. Remember, knock and the door will be opened. It is up to us to reach that door before the universe reaches back to us. We have the personal choice to begin and end the trek, because it will not be made for us, for any reason. All the Masters have had to do it, as do we, for we must enhance our knowledge as they did. As we learn, we shed all old issues that bound us in place. Are we not responsible for the level of dross we stored, one event at a time? Revelation advises us to release these events. The task is not a complicated one, and only we can elect to do it. Let us now complete the journey of the soul, our attainment of the union from the lower to the higher – the awakening of and to the soul!

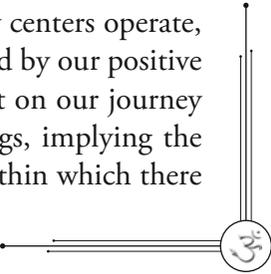


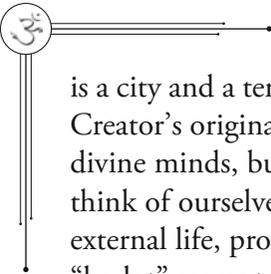
We have arrived at the church of Ephesus. It is the first and higher aspect of creation, long before our physical attributes were fashioned. By returning to this state of consciousness, we can truly become illumined divine humans, as Revelation shows us. On our



ascent to the crown chakra, following the path of our dissertation, we find much in common between this particular church and our seventh energy center. Both these areas are there “to learn and to know”. To know requires the full use of our intuitive faculties. When they are awakened, they give us the possibility to identify what is within a book, or the psychophysical make-up of an individual, and even impending events. It is taking advantage of the Ark traveling before us and sending us feedback. Because of His inner state of consciousness, the Master was able to use this attribute properly, and it is where He attained His higher abilities. As we did with the other churches, we will travel to the distant past and see what Isaiah offers us on this subject.

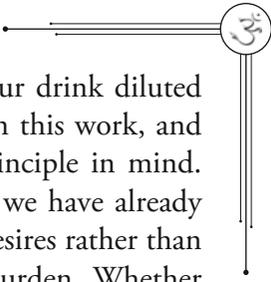
To refresh our memory, we will begin with Isaiah 1:21-23: “How the faithful city has become a harlot, she who was full of justice! Righteousness [truth or truthfulness] once lodged in her, but now murderers. (22) Your silver has become dross, your drink diluted with water, (23) your rulers are rebels, and companions of thieves; everyone loves a bribe, and chases after rewards. They do not defend the orphan, nor does the widow’s plea come before them.” We discussed this particular segment in the chapter pertaining to the great prophet. His uninhibited, trenchant style exposes the earthly follies of humankind, and when we think objectively, we find that there is not much difference between today and Isaiah’s times. We do not seem to offer much in the way of honor, respect or reverence toward others, life or nature. We take what we want, and we seldom ask if what we do is permissible under the laws of men or the laws of the universe. Material rewards appear to be the primary goal. We had a choice then and we have one now, as to how we establish the foundations of our lives. Somehow, we have allowed the carnal or lower selves to overwhelm the divine beings that we can be, as in the times of Adam and Eve, when Cain slew Abel. To add to our thesis on the above verses, let us revisit the word “city”. We mentioned in the chapter on Isaiah that it represented the heart center of our emotional body. When considering how our energy centers operate, we cannot reach the crown until all chakras are united by our positive energy streams, thus the “city” becomes a vital point on our journey upward. Furthermore, Revelation 1:6 made us kings, implying the existence of a kingdom, and we are that kingdom within which there





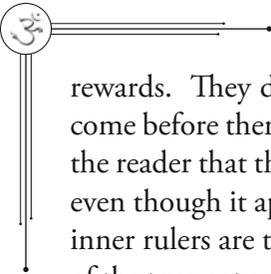
is a city and a temple. This inner city had once pledged fidelity to the Creator's original intention. Faithfulness can be found in the higher, divine minds, but unfortunately, most were corrupted by the way we think of ourselves, and the way we surrendered to the temptations of external life, proving again that we live our lives backward. The term "harlot" seems to fit the situation, when we allowed our minds to fool us into pursuing our type of lifestyle and misusing the power granted us by the Creator.

Isaiah mentions righteousness, a word that is a derivative of "truthfulness". If we live in a world of illusions, how can we discern the truth? This became our own peculiar reality when we let the outer temptations control our lives, thus shutting the door to our inner realm. Only long ago did we hold absolute truth in very high esteem. Today, bearing false witness is as natural as getting up in the morning. Metaphorically, we have become murderers and have slain the truth and the blessings associated with it. The truth exists in each and every concept of creation, even in the darkest corners of our spirit, heart and mind. As we accumulate more knowledge, we learn more about truth, and we are more inclined to disseminate it. Part of that truth is in Genesis and metaphysically presents the reality of our masculine and feminine energy, as in YHWH. For centuries, we have individually and collectively operated with only half of this principle, as though we had exterminated the other half – so bluntly expressed by Isaiah. Our society predominantly functions through the masculine aspect, symbolized by the two "H's" above. In so doing, we have ignored the feminine aspect, or the "YW", thus creating an imbalance that can be compared to a car battery that has only one pole in use. This patriarchal dominance is reflected in our external way of life and our reliance on logic only, thus obscuring the full meaning of "image and likeness". Most of us have noticed, with degrees of credibility and understanding, that the feminine influence – in the past few decades – has once more exerted itself in order to encourage and initiate further growth, removing the notion of the harlot and curtailing the slaying of the truth. Isaiah is correct in pointing out the scope of our earthly failures, wanting us to reestablish a balance within ourselves and the universe. His seeming harsh words are a challenge to those who seek the truth and wish to enhance the right brain creative side and the feelings emanating from the heart. Spiritual truth stands along in its purity. Human illusionary, relative truth only leads to falsehood.



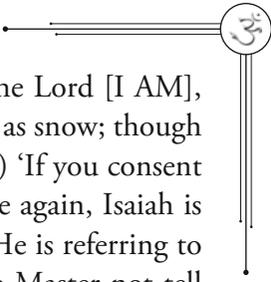
Isaiah 1:22: “Your silver has become dross, your drink diluted with water.” We have often used the word dross in this work, and Isaiah uses the exact same word, with the same principle in mind. Like the Master, he is attempting to confirm what we have already suggested. We have directed our focus on human desires rather than spiritual enhancement. Our wealth has become our burden. Whether we strive to hoard riches or we have already succeeded in doing so, it has created ill health because of the related stress that tends to come along with such endeavor. It also brings a false sense of power as we wield our wealth as a weapon to control others. When we reach the time of our transition, what value is our silver – except to others? The Master suggested that it is worthless. We all know and realize that we are not able to take these earthly assets with us, yet most of us refuse to recognize what a burden or heaviness it is to our soul, one that must be shed sooner or later. The soul is quite independent from our efforts to acquire and store our material and financial riches, but it is involved in shedding the dross. It is the earthly, carnal human who chooses to override the soul in order to gratify the whims of his/her lower centers. It is as though we live in the grip of the deceiver, becoming a harlot in the process. In the older King James translation, we find that the word “drink” is replaced by “wine”, and here is the metaphysical definition provided once more by the wisdom of Charles Fillmore: “The ‘wine’ symbolizes the vitality that forms the connecting link between soul and body. It is an all-pervading free essence that is generated from the nerve substance, or water of life. This wine of life or free vitality of the organism must be present in large quantities before a blending of thoughts, or of soul and body (wedding), can be made successfully.” With this clarification in mind, we may want to revisit the word “dross”. In this context, it could be termed as a block of the free flowing inner energy that, according to Isaiah, is diluted, or reduced in potency. In essence, our thoughts and actions have acted as a weakening factor in the proper maintenance of the “faithful city”. It is up to us to revitalize and enhance this energy base and to focus on the union with the higher principles, as the Master did in Cana. We were given the same advice in the parable of the lamps of the virgins.

In Isaiah 1:23, Isaiah continues to expose the reasons for the problems found in his era – as well as ours: “Your rulers are rebels, and companions of thieves; everyone loves a bribe, and chases after

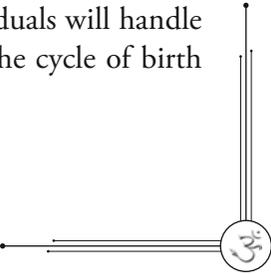


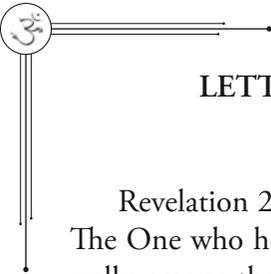
rewards. They do not defend the orphan, nor does the widow's plea come before them." Considering its metaphorical value, we can assure the reader that the prophet is not commenting on our material reality, even though it appears to describe the ways of his and our times. Our inner rulers are the strongest of thoughts and emotions, reminding us of the true nature of the Holy Trinity that we emanate and that guides our lives internally or externally. We do not focus on it with any degree of purpose, even if the Master advised us to be single in purpose. The rebels are the thoughts that turn against the human perfection that was confirmed in Matthew 5:48. They are filled with fear, self-doubt and the sense of unworthiness, radiating negative emotions and a lack of compassion. In essence, we have led our bodies in rebellion against our very own higher purpose. In his own way, Isaiah warns us of the dangers in traveling in this direction, for we miss the path that reaches the crown of consciousness. We must lead our minds rather than our minds leading us. We are "companions of thieves", as our emotions rob us of our free flowing essence and keep it at low levels. In turn, it prevents us from our own wedding feast. This type of situation is conducive to seeking redemptory bribes, so to speak, and we do have the tendency to set our goals toward material rewards, since we earnestly believe that they will bring us gratification. Realistically, they do, but they are merely temporal by their nature. Nevertheless, they effectively block us from finding the true spring of life. This spring is the free flowing essence mentioned above that connects our soul, and ultimately becomes the rising of our kundalini. As it rises, we must be prepared to receive the gift of life while we grow nearer the crown of divine consciousness and complete the union into oneness. When we achieve the merging of the higher and lower aspects, it is indeed the greatest wedding of all. It is how we claim our divinity, as the Master demonstrated for us, no matter how many "rebels" attempted to keep Him away from it.

Allow us now to regress to an earlier segment of Isaiah's prophecies. Prior to exposing the negative traits we discussed in the last few pages, Isaiah, somewhat ironically, did provide the people with a solution to such erroneously conceived situations. Isaiah 1:16-19: "Wash yourselves, make yourselves clean; Remove the evil of your deeds from My sight. Cease to do evil, (17) learn to do good; seek justice, reprove the ruthless; defend the orphan, plead for the widow.



(18) ‘Come now, and let us reason together,’ says the Lord [I AM], ‘Though your sins are as scarlet, they will be as white as snow; though they are red like crimson, they will be like wool. (19) ‘If you consent and obey, you will eat the best of the land...’ Once again, Isaiah is not talking about taking a bath to wash our body. He is referring to the cleansing of the mind, heart and soul. Did the Master not tell us in Matthew 15:11: “[It is] not what enters into the mouth [that] defiles the man, but what proceeds out of the mouth, this defiles the man.” On the same subject, in the Book of Luke, He allegorically referred to cleaning the “inside of the cup”. The message is quite clear, and by the actions suggested above, we are indeed cleansing the corrupting effects of material life. It is a work in process. We must remember that it is our overall expression that will be shifted to higher energy. The better we are prepared, the easier it will be, thus it would behoove us to treat each other in a more respectful and honorable fashion, calling upon the love and compassion that exists in all of us. Revelation tells us that the shift will take place, whether we are prepared or not, and the cleansing will surely come upon us at that time. When we compare the two segments, we see that Isaiah was simply showing us that we can choose the path we feel compelled to follow. It comes down to only two: the lower or the higher. The first leaves us within the limited parameters of the carnal human. The second leads us to the crown and the divine human. If we decide to follow the higher, we receive the benefits of the cleansing, in a sense. Our focus and perseverance brings us to spirit’s inner sanctum, as implied in Revelation. Of course, we may settle for the lower path, one that does present interesting challenges, but is equally accepted by the Creator. Why? Each human is composed of two integral parts: the body and the soul. As independent thinkers, we have the opportunity to choose which we want to pursue. We have already discussed what the carnal path will bring us, and what type of tribulations we will face to reestablish a reasonable balance. This is paramount for us to be able to take the next evolutionary leap toward the state of the divine human. If not, it will remain to be seen as to how the individuals will handle the ensuing journey that will be repeated through the cycle of birth and death until it is achieved.

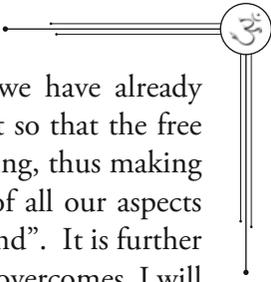




LETTER TO THE CHURCH OF EPHESUS SEVENTH ENERGY CENTER

Revelation 2:1-7: “To the angel of the church in Ephesus write: The One who holds the seven stars in His right hand, the One who walks among the seven golden lampstands, says this: (2) ‘I know your deeds and your toil and perseverance, and that you cannot endure evil men, and you put to the test those who call themselves apostles, and they are not, and you found them to be false; (3) and you have perseverance and have endured for My name’s sake, and have not grown weary. (4) ‘But I have this against you, that you have left your first love. (5) ‘Remember therefore from where you have fallen, and repent and do the deeds you did at first; or else I am coming to you, and will remove your lampstand out of its place – unless you repent. (6) ‘Yet this you do have, that you hate the deeds of the Nicolaitans, which I also hate. (7) ‘He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will grant to eat of the tree of life, which is in the Paradise of God.” The only variation we find between the New American Standard Bible and the older King James translation is capitalization. As you can see above, “One” and “His” are capitalized, while they are not in the older version. In the newer version, this is meant to represent God, in all reverence. The word “Spirit” is also capitalized, in both renditions. This now poses a question: if “one” and “his” are not capitalized in the older Bible and “Spirit” is, which is the most important? Is this not an indication that, for our specie, spirit is the most essential attribute of being human? It symbolizes its significance, for it is indeed within all of us, as we are reminded that we have left our “first love”.

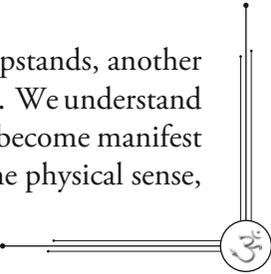
On our journey toward the crown, we will examine the depth of each verse, one at a time. The first confirms the fact that the seven churches are in direct relation with the chakra system: “...The One who holds the seven stars in His right hand, the One who walks among the seven golden lampstands...” Metaphysically, these stars imply that the divine knowledge has not yet arrived to our logical thought streams. We know this because the right side of the body is controlled by the left brain, thus the above description allegorically tells us that we will receive such knowledge after we have “overcome”, as mentioned in each of the letters. This overcoming takes place as

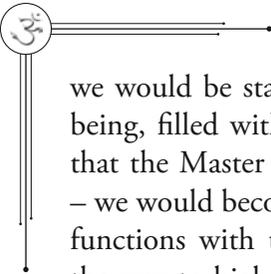


we rise through the different energy centers that we have already discussed in this chapter. They must be cleared first so that the free flowing essence of spirit may permeate our entire being, thus making the two attributes into one. It assures the merger of all our aspects and creates what we have termed as the “promised land”. It is further supported by the last verse that reads: “To him who overcomes, I will grant to eat of the tree of life...” or, in other words, knowledge not yet received. Once we have achieved the climbing of Jacob’s ladder, we are ready for this higher wisdom, and the seven stars are extended to us. At this point, we must be able to operate from our divine self to handle divine wisdom, as the carnal-self alone does not have this ability. Again, the union must first be completed, and the Master suggested it to us throughout the four gospels.

The “seven golden lampstands” place all the chakras and the soul in the same context. It is the soul that operates through these lampstands. It is where our inner connection to spirit resides, in an energetic sense. They are described as “golden”, for it represents wisdom and can be seen on the crowns around the head of the Master and the angels. In Genesis, we saw the breath of life being provided to our physical bodies as “God breathed life into form”. For us to be connected to the original source, we must have an internal linkage to our spirit, and it is through these “lampstands” that this affiliation exists. It is the means by which the Creator gave us the ability to function in our realm. We do tend to favor a literal interpretation of these lampstands or candlesticks, and it simply is not the case. It is evidence of our higher nature. Coincidentally, in the Eastern world, the seven energy centers are as seven golden lampstands, all of which are energetically connected to one another. Our inner divinity receives feedback from life through these very centers. It is from them that our book of life records its energetic information, in order for us to reconcile or balance our being at some point on our journey in this world, and after our transition. The Master did advise us that what we do here, we lay up for ourselves in heaven.

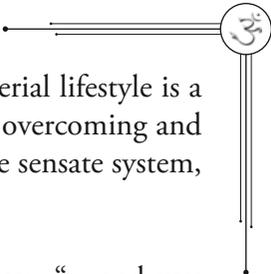
When discussing the esoteric meaning of the lampstands, another thought comes to mind. There is a physical reality to it. We understand that all things are first engendered internally, to later become manifest in our reality. Once we attain full illumination, in the physical sense,





we would be standing among these lamps of wisdom as a Christed being, filled with Divine ability. With this level of transformation that the Master demonstrated for us – and that Revelation suggests – we would become fully aware of these centers and their subsequent functions with the physical form. It is a very natural process on the way to higher growth. We gain complete understanding of the ramifications of life in both the physical and energetic sense. It gives us an opportunity to interact with them in a direct manner. We would now be fully awakened to the concept of functioning with the divine, but also be one with it. That is exactly what the Master had achieved, and He encouraged us to do likewise when He said that those who believed in Him could do these same works and even greater ones. He was convinced that we were created in all equality, but to worship Him as an idol was not the way. He simply wanted us to live as He did, seeking the kingdom within us and gleaning its blessings. We have the ability to journey with open consciousness, with the help of our own centers of divine living, but we must first knock on that door. It is indeed a journey of self-discovery that leads to self-mastery. In reality, we can also become the tree of knowledge, but we must first be open to it and be willing to function with it through the proper use of our intuitive sense. Revelation shows us precisely how to arrive at our true self, the state of divine being.

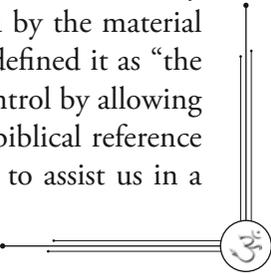
The subsequent verses confirm what we have suggested to the reader on many occasions. We have often spoken of perseverance. There is no doubt that the climb to the divine nature is quite demanding, because the steep road is littered with the many distractions offered by our world. Anything in the material domain has the influence to dissuade us from making the journey. It can be generated by friends or family, from our life partner or our careers. It may even come from the wealth most of us unfortunately seek. These circumstances create many pitfalls, and the Master, as well as Isaiah, advised us to be ever vigilant on our journey, and to be single in purpose. The greatest pitfall, however, is usually initiated by us. Most of us have the desire to be different from anyone else. We want to stand out, without realizing that we are already different, as our own fingerprints will prove. We are all unique, one of a kind, but our societal mores do not allow us the luxury. If we are different, we will be chastised, and the Bible tells us that “we will be persecuted”. To be condemned for who

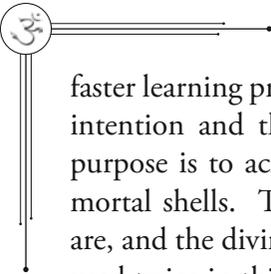


we are and have to live the lie of an illusionary, material lifestyle is a rather large stumbling block. It will not assist us in overcoming and making the divine journey. It can only lead us to the sensate system, as Jezebel takes us down the path of darkness.

We should earnestly consider the next two verses: "...and you have perseverance and have endured for My name's sake, and have not grown weary. (4) But I have this against you, that you have left your first love." As we can see, perseverance seems to be of particular significance. It is a quality that is required if we wish to overcome the pull of the carnal self and the overpowering sensate system of our days. The more striking words in this segment are: "...you have left your first love..." Have we forgotten God? It would appear to be so, because the God that has been described to us during our forming years and thereafter is not real. In a sense, it is a false God, and it is no different than worshipping the sun. This is what Jesus Himself was all about, not only while in the Middle East, but the Far East as well. The real God is internal, or else, why would the Master tell us to seek It on the inside? If we were to remember where God is, we would not need to look for Its presence in a building. We are the temple wherein It resides, as 1 Corinthians tells us. We are the priests of this temple, and God is within our own tabernacle, our inner room as Jesus told us. Without question, it is the single, clearest message in the Bible. To have forgotten our first love is indeed the truth, for very few of us acknowledge our spirit to any degree. Most of us prefer the carnal side of life. It is separation at its finest. We ignore the greatest part of life and self-identity for the sake of an external deity.

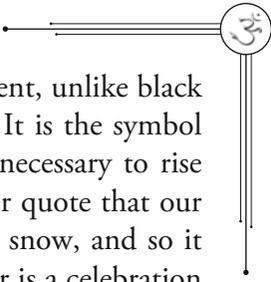
We now come to the last aspect of the letter to the church of Ephesus: "Remember therefore from where you have fallen, and repent and do the deeds you did at first; or else I am coming to you, and will remove your lampstand out of its place – unless you repent." Apparently, this verse is attempting to remind us to walk the original path we were to follow. As we have often suggested, we cannot stay on this path unless we learn not to be so captivated by the material reality we created. Now, it controls us, and Isaiah defined it as "the ax wielding the human". In a sense, we have lost control by allowing the body to wield the soul. If there is truth in the biblical reference to "fallen", it is here. We chose to take on a body to assist us in a





faster learning process, but by so doing, we have forgotten the original intention and the true meaning and purpose of life. That initial purpose is to achieve our own spiritual enlightenment while in our mortal shells. The above verse urges us to remember who we truly are, and the divine state in which we could live. The word “repent” is used twice in this quote. Most of us recognize it in a religious sense, but do we truly understand what it means? It simply means to revert back to our intended spiritual and physical expression, toward the original purpose of the body and life. Repentance does not compel us to give up anything. As for the removal of the lampstand, were we not told to seek the kingdom, and when we found it, all else would be given to us? In this context, what would we have to give up, other than the lower carnal mind and emotions? In truth, we would lose nothing. However, what we would be given would be far greater than anything we could imagine. As long as material wealth remains the most important aspect of our lives, it will own and control us, and we will achieve nothing higher than this. It stands to reason that if we worship an external God, only external life will matter to us. They are inextricably connected, proving that the blind has been leading the blind for centuries. As the Master once stated, it appears that most of us have fallen into the ditch.

This brings us to the opening of the first seal, a most subtle awakening to a revealing experience. Revelation 6:1-2: “And I saw when the Lamb broke one of the seven seals, and I heard one of the four living creatures saying as with a voice of thunder, ‘Come.’” (2) And I looked, and behold, a white horse, and he who sat on it had a bow; and a crown was given to him; and he went out conquering, and to conquer.” We explained the concept of the lamb earlier in this chapter. As a reminder, let us reiterate that this metaphor represents our gentle nature. The seals cannot be opened by force. This operation must be conducted with the utmost of patience and care. Most importantly, we must show the greatest of love, compassion and gentleness, for no one will do this for us. We have knocked, and the door has been opened. The substance of this quote is in the second verse, conducive to the subsequent visions that it will bring us. The white horse portrays the new power of the higher understanding. It is there to give us the ability to overcome, to carry us to the conquest and defeat of the old thinking style to which we have been conditioned.



The steed is white, a color devoid of any other pigment, unlike black which encompasses all the colors of the spectrum. It is the symbol of purity, for we have gone through the cleansing necessary to rise above the physical realm. Isaiah told us in an earlier quote that our impurities would become soft as wool and white as snow, and so it will be. In essence, to reach the top of Jacob's ladder is a celebration of our arrival into pure consciousness. It is represented by the rider who wears a crown, thus portraying the human who has acquired the ability to override an otherwise out of control ego-based mind. He is on a mission to fully open the door to our divine nature, one that has been hidden from view for too long.

We must remember that this is the first energy center to receive the higher communication sent by spirit. Most of the events take place later, and this is a reminder that we have already covered them, since we have undertaken the journey in reverse order. As the energy streams extend down to the lower churches or chakras, they will have a considerable impact in our lives. If we were to observe the world around us, we would witness that this is indeed in the process of taking place, in our present era. This is due to the fact that we have lived for most of our sojourn on earth in the external realm that has made us blind to our first love. When this new vibration enters our mental capabilities, we will begin to ask ourselves more questions than ever before, and that will engender struggles and internal disagreements. We are actually witnessing many of us in this particular phase. It begins to surface as levels of dissatisfaction about what we felt, or what gave us pleasure but no longer does, and presently, we are seeking something to blame. It is the first sign confirming that the crowned, conquering horseman has reached the confines of our very own psyche. During the downward expansion of the higher energies, there will be much with which to deal on the material plane. The degree of difficulty will depend entirely on how much importance we place on the outer environment. To shed old beliefs and traditions is not an easy task, and we have been known to stubbornly hang on to them. However, with faith and perseverance, and once the process has begun, there is no turning back. It is the sound of the first trumpet and how this new vibration will affect us.

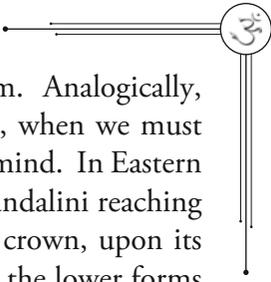
Revelation 8:7: "And the first sounded, and there came hail and



fire, mixed with blood, and they were thrown to the earth; and a third of the earth was burned up, and a third of the trees were burned up, and all the green grass was burned up.” Again, this appears to describe a cruel, global disaster. If we were to accept this literally, such earthly destruction could only sketch the image of a vengeful Creator, when we know that It is not. If we were to recall the sound of the other trumpets, along with the events that took place simultaneously, we could safely say that the emissions of these particular vibrations are simpler, but more subtle than the others. They are heard and felt with the release of the letter to the first church, a letter that reminds us we left our first love. The responsibility for such loss can be traced to the work of the human mind. It has manufactured the lower heaviness that resides in the energy streams existing throughout all aspects of the human. This is where we have control over choice. As we have indicated, the lower energy centers will have the greatest influence on our material selves, for it is where we store the most dross. The benevolence of the Creative Principle is quite apparent when we realize that, regardless of where the dross may be amassed, it has been brought up for cleansing and balance by the God Consciousness within us all. It is even more significant when we recognize that the mind is where we find the tempter – the ego. It can be compared to Cain, our carnal representation, who slew Abel – our soul – in his desire to continue enjoying the lower forms.

From a metaphysical perspective, how do we interpret the words “hail and fire”? How is it involved with our inner selves? It has been mentioned in nearly all the chapters of the Bible, but more so in Revelation, as in “gold refined by fire”, and it is an inner higher vibration. In turn, this vibration reaches the “father” portion of our personal Holy Trinity, a subject we discussed at length earlier in this book. It is to fully awaken the divine side of the mind and thoughts while reducing the control of the ego. Such esoteric fire will descend onto the lower centers as a cleansing energy and will then become refined energy. Metaphorically, it is the incineration of the old thought streams, the first to be removed. Subsequently, it is the release of the old energies that have held us in place for centuries, through the acceptance of our conditioning. This process will expose us to our new outer perceptions, bringing us to a higher vibrational state of thought. From this newly acquired status, we will ultimately

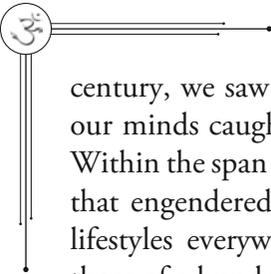




learn to bring these vibrations into our physical form. Analogically, it is a time of spring-cleaning for the temple of life, when we must remove the dust and cobwebs from all corners of the mind. In Eastern philosophy, fire also represents the concept of the kundalini reaching its final resting place in the divine sanctuary of the crown, upon its return journey. It traveled from the higher realm to the lower forms in the beginning and was cleansed on its way back to the light of God consciousness. From the carnal side of the human, it will have reduced to ashes the earth, the trees and the grass that are metaphors for the many burdens we placed upon ourselves. The hail is the new levels of definitions we will acquire from our thought shift, changing the way we presently see life and reality.

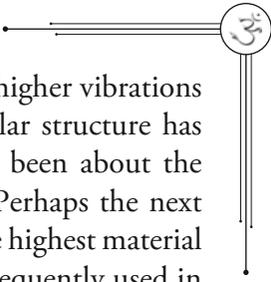
This purification even enters into our very blood and cardiovascular system. Once our individual energy streams are awakened and cleared, it would stand to reason that it would also affect the lower body. This wondrous transformation takes place so that we may adequately function with the new divine energy forming within us. In a biological sense, it is also to awaken our very cellular structure, so that it too can operate with that same energy and create a more physical cohesion of body and soul within similar principles. Allow us for a moment to take the reader back through time, to take a closer look at the evolution of our world and humankind. Let us travel to prehistory, to a period we have defined as Neanderthal. It is quite evident that the humans of that era were more involved in physical survival. Consequently, they operated on an instinctive level requiring more brawn, more corporeal efforts, during the soul's first attempt to reside in a mortal shell. For literally millions of years, there were many subtle metamorphic changes, evolving our specie into much finer physical forms designed to work fully in a state of higher vibration. If we were to look at the original physiognomy of our earliest ancestors and compare it to the modern homo sapiens, it is easy to picture the many enhancements generated by the process of learning and growth. Initially, our vibrations were very condensed while today, they are finer and more wide-ranging. This can be observed by merely viewing the obvious differences in physical appearance alone.

It has taken the Creative Principle millions of years to refine the body so that it can function with higher vibrations. During the 19th



century, we saw the launching of the industrial age. It is as though our minds caught up with the body in an unprecedented evolution. Within the span of a few decades, there was an explosion of knowledge that engendered a flurry of discoveries and inventions. It changed lifestyles everywhere. Our current mental capabilities far outclass those of a hundred years ago, or even twenty years ago. Our modern technology in all fields is a vibrant testimony to this. Even though research and development continue, the arrival of the 21st century brought the focus on our emotional and spiritual wherewithal to such an extent that it exceeds any other period in our history. It can be attributed to the feminine presence and vibration that is now coming into all of life. This chain of events has been in preparation for the next evolutionary leap of humanity into the realm of the spiritually divine human. It took millions of years to bring the physical body to perfection, but only a century or so to hone our mental ability. The next or final phase, or the enlightenment of our emotional and spiritual aspects, may take as little as ten years to fully manifest itself. It can be validated by the fact that our present life span has been clearly extended. The universe has followed an expected pattern by first establishing physical perfection, followed by the release of our mental faculties. Today, it is working with two of our esoteric attributes – both metaphysically considered part of our feminine aspect – to complete the final enhancements. The overall picture makes more sense than ever, when we consider that the feminine nature was the first thought of creation, but humankind chose to make it last. Later, the Master did tell us in Matthew 19:30: “But many who are first will be last; and the last, first.” Today, we are witnessing this very principle with the return of the feminine.

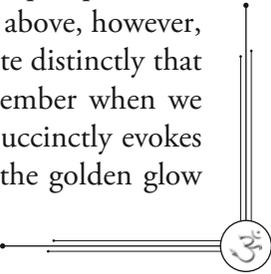
There is another factor that seems to support the above. Has anyone noticed that time gives the appearance of moving faster? Do we not often make statements like: where has time gone? If we have, it is a distinct signal that higher vibrations are taking place in our world. If time is moving faster, so are we. The clock hands are still moving at the same rate. The days still have twenty-four measured hours. It has not changed. Why does our sense of time appear to be accelerated? Are we functioning with a higher vibration? We must admit that we live in a fast-paced society and are attempting to move faster in all that we do. Has time gotten out of control? Not at all! However, we

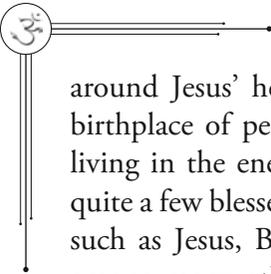


have, in our attempt to live ahead of ourselves. The higher vibrations have not yet reached the lower ones, and our cellular structure has not fully shifted. The substance of Revelation has been about the impending shift and subsequent evolutionary leap. Perhaps the next question might provide an answer. What is one of the highest material vibrations that we know in life? It is fire, and it is frequently used in Revelation. When controlled, fire may be used to create warmth on cold days, or to prepare our daily sustenance. When uncontrolled, it may destroy our house, the forests and the countryside, as we have witnessed everywhere in our present era. Once this higher vibration comes into play within our inner core, to control it becomes a most necessary, personal responsibility. If we do not, the results could be unpleasant. It is up to us individually to develop this higher ability, so that the flame will provide warmth only.

It has been our intention to show the reader the utmost importance of this shift. Revelation demonstrates a change of energy dynamics. If we go beyond the words, we can see that it is not the violent apocalypse proclaimed by so many who seem to thrive on the idea of fear. These energy shifts will, at some point, become a physical manifestation, and those who maintain a higher focus will be able to move with it without difficulty. With the help of historical documented knowledge, we have attempted to portray the situation as it was, as it is and as it will be. We have done so in order to convey to you that it will all come to pass. It begins within us and, in truth, the process has already begun, as we move faster to the higher vibrations of our present life and reality. It is creational evolution, as we journey to the next phase, a phase that the Bible has revealed in several verses kept silent by the conditioning literalists: “Ye are Gods”... Let us now move on to the next Beatitude expressed by the Master.

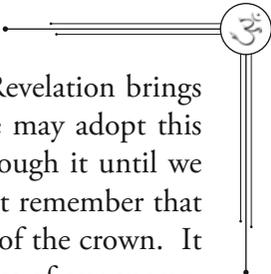
Matthew 5:9: “Blessed are the peacemakers, for they shall be called sons [the children] of God.” This Beatitude is quite significant and just as important as the others. They all carry equal points on how we can attain and apply our divine nature. The above, however, seems to carry a greater message. It lets us know quite distinctly that we must be as gentle as the lamb, a lesson to remember when we are about to break the seals of our book of life. It succinctly evokes the crown center, the path to infinite wisdom and the golden glow





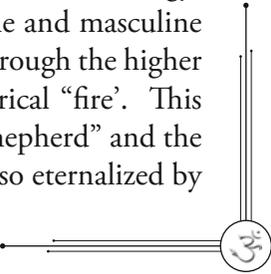
around Jesus' head. The journey we undertake must begin at the birthplace of peace. It is a most vibrant enterprise and the key to living in the energy of the Divine. We can see in our history that quite a few blessed individuals lived in the light of such consciousness, such as Jesus, Buddha, Quan Yin, Lao Tzu, and Mary Magdalene among many others. We find them in a more modern era, such as Gandhi and Mother Teresa. They all lived for the higher principle and demonstrated the quality portrayed in this Beatitude. People who stand for peace are indeed the children of the Divine. This is not to say that it is limited because, in a sense, we are all children of God, but too many of us do not live within such high awareness when we could just as easily do so. Who, in our modern world, truly stands for peace, while being free of an ulterior motive? Who could be considered a genuine peacemaker? Of course, we are not talking about the external environment, but rather the inner side of ourselves. The same question applies: Who is truly peaceful on the inner plane? That is what the Master meant in this Beatitude. It is the key to the seals. He also told us that what is hidden will be made known. One of the twelve laws of karma reads: "If you believe something to be true, then sometimes in life, you must demonstrate that truth". Those statements are similar and both lead us to the peacemaker. If a person is truly peaceful on the inner plane, that characteristic will come forth externally. On the other hand, if a person does not possess that quality – free of inner struggle – and appears to be peaceful on the outside, it will not be for long. The truth of their inner makeup will eventually show up in words or deeds. The principles of karma tell us the same thing. If we think we are traveling on a determined path, we must be able to follow it at all times. If we are not living what we say, that also must come forth. That is the way of the truth.

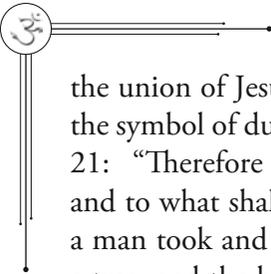
Wisdom tells us that our external expression should constantly reflect the conviction of our inner values, and that includes being a peacemaker. Such qualities cannot be turned on or off as a matter of convenience when others are present. In that case, it is not a true representation of who we are and tends to turn toward hypocrisy. Our core values must be lived and demonstrated at all times, in all things. If we are a peaceful person, it should permeate all our thoughts, words and actions. The same applies to all the qualities that reside within us, such as love, no matter what situation may confront us. This



is the picture of the divine human, and it is what Revelation brings to the surface, for the benefit of all humanity. We may adopt this concept willingly, or we may end up struggling through it until we are able to live it internally and externally. We must remember that it is the first seal that is opened initially, at the level of the crown. It will not become what it is intended to be until the rise of our energy, once it hits the lower fields of life and cleanses them for the return. It is this return that will show us our real and true nature. It is also why being an inner peacemaker will be paramount, and if one is able to maintain this focus, the amount of struggle will be lessened. The Master Jesus told us that we should not resist our enemies, but He did not necessarily mean those found in the outer world. He was suggesting that they also exist in our own mind and, of course, the heart. If we all had that true inner peace, we would have very little in the way of internal enemies, because we would know and understand ourselves in the purest sense of truth. Did He not tell us in an earlier Beatitude that we should be the seekers of Truth – the one that we can find within ourselves? Once we realize this, it becomes part of our nature and we need not even say a word, because we demonstrate the ideal of divine inner truth.

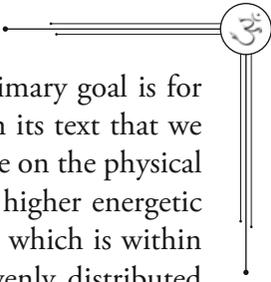
We now have arrived at the last parable, one that supports the Beatitude we discussed above and the message in Revelation regarding the opening of the crown. The seventh chakra is the seat of wisdom. It is the seat of self-knowledge, as we stated in our section on Matthew. It is the realization of non-duality and one's own real self as a genuinely compassionate, loving human, free of conditions imposed by others and life. It opens us to the true oneness of life, the universe and the Creative Principle Itself, as we recognize that it is within us. It is where we locate the true concept of God – and not elsewhere in the cosmos. As we suggested earlier to the reader, we realize fully the sacredness of the temple that we call the body, from the intuitive side. It is something that we cannot do from the logical side. In this pure, undifferentiated flowing cosmic energy, we find the true and ideal unification of the feminine and masculine aspects – YHWH. Their merging ignites the mind through the higher energies of the Divine, represented by the metaphorical "fire". This same merging is portrayed in the parables of "The Shepherd" and the one called "The Woman", reproduced below. It is also eternalized by





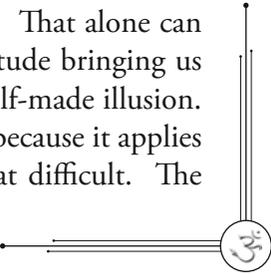
the union of Jesus and Mary Magdalene into a single nature, ending the symbol of duality forever. The “Woman” is found in Luke 13:18-21: “Therefore He was saying, ‘What is the kingdom of God like, and to what shall I compare it? (19) ‘It is like a mustard seed, which a man took and threw into his own garden; and it grew and became a tree; and the birds of the air nested in its branches. (20) And again He said, ‘To what shall I compare the kingdom of God? (21) ‘It is like leaven, which a woman took and hid in three pecks of meal, until it was all leavened.” Only a peaceful mind would grasp the subtle meaning of the answer the Master gave, pertaining to the faith of the tiny mustard seed. This is precisely what the seventh Beatitude is all about, bringing this into a mind where no doubt or fear can live, for both are opposites of peace and are our enemies. If anything, they contribute to inner turmoil that blocks us from the ideal that all the masters have demonstrated for us. Because of what is to follow, our mind and thoughts must receive the first communication. A peaceful mind will assist in maintaining a reasonable balance while we shed the old values that seem to be so important to us – and they are not. We cannot stress enough that we must learn to release any non-peaceful state of mind on our journey toward mastership. It will only interfere with our set goal.

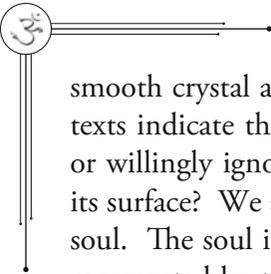
Luke 13:21 above contains the most significant aspect of this parable. In this metaphorical context, the woman is the representation of the soul/spirit that we all have. If we notice, she took and added leaven into three measures of meal, until the whole became leavened. Allegorically, the three pecks of meal give us another view of the Holy Trinity, while the leaven is the divine energy that is manna, present everywhere. Once this leaven infuses itself through our entire being, we and our Father will be one and the same. Our consciousness will be fully permeated by the higher energy that needed to be released within us. It is up to us to travel this path of self-discovery and locate the inner source. The major keys can be found in the letter to the church of Ephesus and the appearance of the crowned rider on the white horse. They also appear in the woman and the leaven, leading to the awakening to the soul. In the Gospel of Thomas, in the Nag Hammadi Library, we find these words: “...bring forth what is within you, for if you do not, what is within you will destroy you...” In this short sentence, we discover the same idea that Revelation attempts to



portray for us in all its metaphorical visions. Its primary goal is for us to awaken to the soul. Have we not been told in its text that we may be awake, but we are really asleep? We are awake on the physical plane, but we are slumbering when it comes to the higher energetic realm, where God resides. When we recognize that which is within us, we awaken to who we are, and the leaven is evenly distributed throughout the three parts of the meal, the three aspects of our Holy Trinity. At this point, we can envision ourselves dressed in our full regalia, as was promised. Our robes would be white as snow, our crown would glow, and we would enjoy the tree of knowledge, as intended by the Creative Principle.

Allow us now to exercise our memory about supporting information contained in Revelation that simply confirms what we have suggested. We mentioned earlier the significance of the seal “in” the forehead of the spiritually minded people – not “on” it – as we have been taught. Under the protection of the edict in Revelation 9:4, it appears that our intuitive sense will be awakened in order to learn and understand the higher principles, and that now becomes more important than ever. How do we come to this conclusion? Let us look at Revelation 4:5-6: “And from the throne proceed flashes of lightning and sounds and peals of thunder. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God; (6) and before the throne there was, as it were, a sea of glass like crystal; and in the center and around the throne, four living creatures full of eyes in front and behind.” Let us first concentrate on the second verse. Interestingly enough, we have the metaphorical depiction of a perfect, enlightened consciousness, and the ability to use the higher intuitive senses. You will note that it is portrayed as a sea of glass like crystal. It is defined in the same manner in the Eastern traditions, without a ripple on its surface. It is the type of consciousness that can be acquired by a true peacemaker. The ripples may appear when we have an issue with anything concerning life, and anytime a negative thought stream is present. At the risk of being repetitive, did not the Master tell us to rest all our issues before we go into our inner room? That alone can shift us into a peaceful state of mind. The best attitude bringing us to the same level is to see life as it truly is, not as a self-made illusion. Again, the Master advised us to be free of judgment because it applies to all levels of life, events and people. It is not that difficult. The

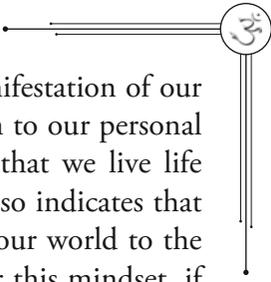




smooth crystal above is a vision of God's consciousness, and biblical texts indicate that it is within us, whether we are aware of it or not or willingly ignore it. If this is the case, how can we stir ripples on its surface? We are told that our Creator is perfect and resides in our soul. The soul is therefore our crown, within which all is perfect, as represented by the sea of glass. Were we able to produce ripples on its surface would only mean imperfection, and that is not possible. It is a perception-based mindset. The only ripples we create can only affect our limited perception of consciousness. Contrary to literalist beliefs, it is why we do not have a vengeful Creator, for It is eternally in a flawless state of peace.

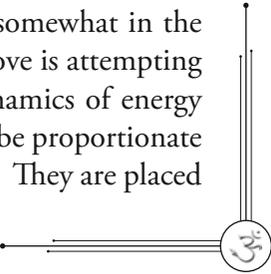
In the last sentence of the above quote, we find "...in the center and around the throne, four living creatures full of eyes in front and behind..." In the eyes of the ancients – and so stated in biblical texts – we are the kingdom upon which there is a temple, wherein there is a throne. All these allegories refer to the aspects of the human. The four "living creatures" are the four attributes that fashion the human form in its totality. They are the physical body, the mental body, the emotional body, and the energetic or spiritual body, within all of which we find our Holy Trinity. The wording gives the reader the impression that those are "living" entities, but again, how would we adequately describe those parts of life that we have not seen before, other than through the use of allegories? In any event, two represent the masculine energy base, and the other two the feminine, as in YHWH. The metaphor of the many eyes is a very subtle way to portray the fully awakened intuitive sense that can see in all directions, as it spans through all the energy bodies, creating cohesion between all of them and unfolding into oneness. This results in full consciousness where no ripples can appear. This one simple verse, in its metaphorical form, confirms all the suggestions we have brought forth throughout this work.

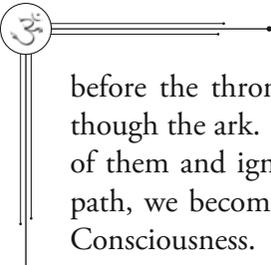
Returning to Revelation 4:5, the very first sentence gives us a wonderful image of the human mind, thoughts and emotions. Let us consider this for a moment. As a metaphysical allegory, the throne is the soul, and it stands in the middle of the seven flames – the chakras. The body is the physical manifestation of the soul, thus it makes us the throne itself and the soul sits upon it. Ironically, we can be the



manifestation of our soul, or our soul may be a manifestation of our body. It is a ‘two-way street’ and it all comes down to our personal priority. Do certain biblical segments not tell us that we live life backward? We do. From Isaiah to Revelation, it also indicates that we are asleep. It stems from the fact that we limit our world to the body only and are preoccupied with it. Even under this mindset, if we believe in the wisdom of the Bible, we are indeed told that “Ye are Gods”, proving that we certainly are more than a physical entity. The sounds and peals of thunder are generated by us through the energies that we release from our minds and our feelings about life. We come back to the all-important matter of choice that gives us the opportunity to either create storms and clouds or the perfect harmony of a blue sky. Do we not have the ability to control these energies? They are our individual property, and we are a walking, living physical energy stream of consciousness. Manifested or not, it is still present. We are the only living creations that consciously wield the three constants of the universe. We send electric and magnetic streams in all directions, thus the peals of thunder and the flashes of lightning.

The next sentence is the ideal definition of our chakra system: “And there were seven lamps of fire burning before the throne, which are the seven spirits of God.” It is another metaphorical description of the energetic concept. The “seven spirits of God” portray our energy body, or what gives the soul its ability to give life to our physical body. In a sense, it is the life that God breathed into us. It is this system that gives us sentient life, with the capabilities of the Master, when it is fully recognized and used. We are merely required to learn to function through and with it in all that we do in life. Jesus told us that we could do as He did if we would first seek the kingdom. When we operate through this higher system, as the spirit that we are, we find the higher realm and all of life unfolds in whatever fashion we choose. At this point, we function with our full power of being, as the spiritually aware divine creature we are intended to be. If we could visualize the energy centers outside our body, what would we see? We would gaze upon miniature energy vortices shaped somewhat in the shape of trumpets, and this is what the metaphor above is attempting to describe. Seven burning lamps illustrate the dynamics of energy appearing as though aflame. Their brightness would be proportionate to the efforts we put forth in the conduct of our lives. They are placed





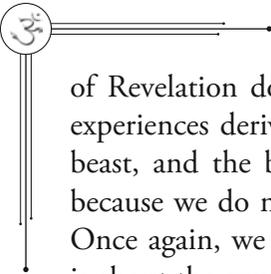
before the throne to symbolize their guiding journey before us, as though the ark. However, it is up to us to become consciously aware of them and ignite them into the proper action. By following that path, we become fully awakened, to bathe in the warmth of Christ Consciousness.

We find further confirmation of these concepts in Revelation 4:1-2: “After these things I looked, and behold, a door standing open in heaven [within us], and the first voice which I had heard, like the sound of a trumpet speaking with me, said, ‘Come up here, and I will show you what must take place after these things.’ (2) Immediately I was in the Spirit; and behold, a throne was standing in heaven [within us], and One sitting on the throne.” We do not mean to be reiterative, but we feel it is important to remember that heaven is within us. The Master pointed it out on several occasions, revealing that His Father resides there and sits upon the eternal throne. If God is in heaven and heaven is within us, it confirms the words: “Ye are Gods”. In the first sentence, we are obviously shown a door. To locate this particular door, we must look within, for it will not be found anywhere in our external world. Jesus has often reminded us that we cannot get the answers from without, but rather from our inner selves. The voice that is heard in this metaphor is that of higher consciousness – the Creative Principle in all of us. All the trumpets represent the idea of perfect balance being extended to us by God to create a new living harmonic. Consciousness is such that it speaks through perfect harmony only. It is our physical self that creates discordance with our lower thinking styles. The next verse is letting us know that we must rise from our lower nature to our crown – our seventh energy center – by inviting us to “come up here”. By so doing, we become involved in a journey that will offer the means to reach the ideal consciousness, the return of the Christ. It is a fortunate chance to become “he who overcomes” in order to prevail over the lower carnal nature and allow the soul to come through. After we rise above the shadows of the lower centers, we will receive further guidance for the things to come. The Master told us that He would speak in parables. He often reminded us to understand their deeper meaning by saying: “let those with ears hear”. It is further confirmed in Revelation 1:3: “Blessed is he who reads and those who hear the words of the prophecy...” To take them in a purely literal sense is not what the ancients intended for us to do, for

they are all designed for inner reflection, where true understanding can be found.

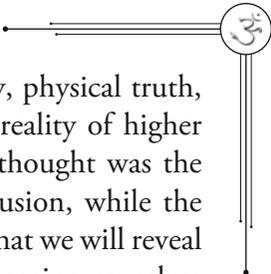
While we are into metaphor, let us examine Revelation 1:5: "... and from Jesus Christ, the faithful witness, the first-born of the dead, and the ruler of the kings of the earth." These words are to illustrate the idea of the perfect unfolding of our soul's consciousness that is the witness to our own actions in this world. The real key in this verse is the use of the words: "...the first born of the dead..." According to the Bible, the Master can truly be qualified as such. It simply means that He rose above the carnal self, an aspect that has been defined as "dead" by other great prophets. This epithet is due to the fact that most of us are dead to the higher divine attributes of self, something that the Master possessed and so lovingly demonstrated for us. All these are indeed available to us if we remove the notion of being unworthy and learn to focus on the more lofty aspects of life, for they will assist us in the awakening, as the Master did. He was the first to truly rise above and was fully accepted, but He was not the only one that accomplished this, as we pointed out for the reader to realize.

To help further understand the metaphorical language of the Bible, we find two distinct numbers in Revelation. The first number is "666" – the number of the beast (Revelation 13:18), and the second is "144,000" (Revelation 14:1). Numerology is the key to both these mathematical figures to fully understand their meaning. We use the word "mathematical" because the Bible itself considers it so: "...Let him who has understanding calculate the number of the beast [666]..." The ancients were very proficient in this science. As a brief explanation, the numbers used in numerology range from 0 through 9 and must always be reduced to a single digit. As an example, let us take the number 19. We simply add the 1 and the 9 for a total of 10. We then add the 1 and the 0 to arrive at 1, the single digit. The 0 represents birth or rebirth, and the 9 is the close of a cycle or the release from a cycle into a new one, and this release may be difficult. Let us apply this to 666: when we add these numbers together, we obtain a total of 18, but we must also add the 1 and the 8 to arrive at the necessary single digit. In this case, it is 9. Please note that we arrive at the same single digit when we add 144,000. Both would indicate the end of a cycle. The entire Book



of Revelation does represent the close of a cycle, and the personal experiences derived from such an event. This is the number of the beast, and the beast is releasing the old for a new direction, only because we do not operate well when it comes to a massive change. Once again, we must state that it is not about total destruction. It is about the awakening of humanity to the concept of consciousness. We should also point out that the number of individuals who will rise above the physical world is not limited to 144,000. Revelation 7:9 tells of "...a great multitude, which no one could count, from every nation and all tribes and peoples and tongues..." It indicates that to be among this multitude is an individual's choice, and it has nothing to do with beliefs, color or ethnicity. The only requirement is to seek the true inner God, through whatever method one prefers. It would seem good advice to step unto the higher path and remove ourselves from the pull of the lower – and all will be opened to us. Many of us have asked: who are the 144,000? What do they represent? The majority of the Christian faithful believe that it will be the number of people left on this world, and it applies only to them, but as we have already stated above, it appears that there will be many more. Perhaps we should look at this from a different direction. In a way, they are to be witnesses to the coming events. We could safely state that it is the number of people that are already aware of how such events will transpire, and it is their purpose to record them. In one sense, they are the anchors for that important occurrence. All electromagnetic shifts must have two poles to complete their task, and the 144,000 will be the grounding mechanism for this energetic shift described in Revelation. It is much like a lightning rod that attracts the electric bolts from above and plants them into the earth.

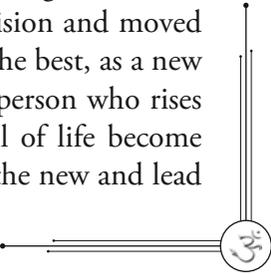
Let us begin to bring this segment to a close. We realize that we have given the reader much to consider while on this journey. To do so, we will look at Revelation 16:15: "(Behold, I am coming like a thief. Blessed is the one who stays awake and keeps his garments, lest he walk about naked and men see his shame)". On many an occasion, we have seen the use of the expression "coming like a thief". How are we to interpret it? If we go back to the Book of Mark, we will recall the Master saying that no one knows the day or the hour during which this transformation will manifest itself. The key is to be ever vigilant, ready for any eventuality at any time. We feel that we are prepared

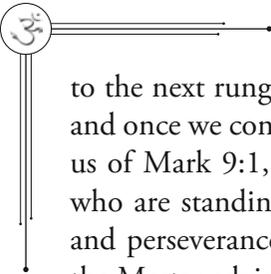


when we stand in the eyes of our earthly, illusionary, physical truth, when in actuality, we should be submerged in the reality of higher Truth. Being naked is being exposed to what we thought was the truth, and to realize that we have lived a life of illusion, while the people around us witness our shame. It also implies that we will reveal what we thought we were hiding from others, concerning ourselves and how we lived. This is verified in Revelation 2:16: "...[I] will make war against them with the sword of My mouth." The truth will indeed come and be exposed to us. In our present world, we are beginning to see and experience this discernible fact in the form of the many current struggles inside every walk of life, and it is now showing itself in our different nations as well.

Allow us to show revelations from another source that also make great sense, especially during a period of transformation. We have indicated that this will not be a simple journey, as all of life shifts in a new and higher evolution. As a matter of fact, things will undoubtedly get more difficult. The Gospel of St. Thomas in the Nag Hammadi Library says: "The closer we come to God, the greater the pull of evil." That in itself could be considered the ultimate difficulty. As we reach the last rungs of Jacob's ladder, getting closer to the higher realm, we will find that the temptations of life will tug at us more insistently. It will be the decisive test for our diligence and perseverance. If, during this final stage of our climb, we remember that we cannot look in two directions at once, the rest will be simpler. However, we will have to decide whether to continue the climb or move back toward darkness. If we remain single in purpose and do not waver from our focus, the "pull of evil" will dissipate. It will come and go as often as the tides caress the sandy beaches and retreat, making the rest of the climb a true test of our transformation. As always, it becomes a matter of personal choice.

Analogically, this situation is like a love relationship coming to a close. It is difficult because we do not wish to let it go, even if it is in our best interest. Once we have made the decision and moved forward, we usually conclude that it was indeed for the best, as a new relationship appears in our life. It is the story of a person who rises from one level to the next, and each time, the pull of life become stronger, until the old is released to make room for the new and lead





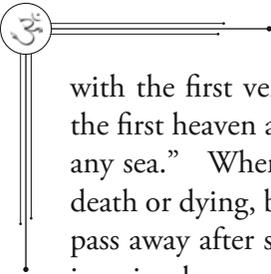
to the next rung. These trials are meant to expand the belief system, and once we conquer them, we will be with Spirit, always. It reminds us of Mark 9:1, when the Master said: "...there are some of those who are standing here who shall not taste of death..." Our efforts and perseverance will be well worth it because again, in Luke 9:62, the Master advised us that: "...No one, after putting his hand to the plow and looking back, is fit for the kingdom of God." Once we begin our journey toward the crown, and for the sake of our eternal soul, it is not advisable to turn back to the old well-worn road, for it will no longer be there. In John 3:8, Jesus said: "The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Spirit." We must reach the crown energy center before we can come this close to the concept of the Father. Christ has undergone these trials, and so will we, for no one is above the law of knowledge. If we maintain steadfastness, the crown will be passed on to us. It will happen in an instant – and we must be prepared.

We have often reminded the reader that destruction is not what this particular book of the Bible is about. When interpreted through metaphysical principles, it is more on the importance of releasing the material hold we placed upon ourselves and the focus we keep upon it. It is about seeking consciousness, and as Revelation later tells us, the reward is one of peaceful magnificence and the complete union of body, mind, heart and soul, all functioning in a wonderful integrated fashion. It is a union that has not been part of our reality before, at least in the way we know and understand reality to be. We have expressed how wonderful life would be if we truly had global peace and unconditional love for all of life. Imagine a world of true sharing, with no limitations as to where we wish to travel or what we wish to do, a world where profit and greed no longer exist. People think that this is too utopian to be real, yet, Revelation, when explained metaphysically, gives us a glimpse of what can be. The whole concept rests on the individuals that make up this world, in the hope they will bring about their own shift toward the Divine nature that is already within us. It is a matter of perceiving it and applying it in all aspects of life. To do this, we must learn to release the external Creative Principle we created, and replace it with the real one that can be found in all things and is all things. The Gospel of Thomas in the Nag

Hammadi Library says: “when you carry the water you will find Me there; when you split the wood you will find Me there; and when you lift the rock you will find Me there...” A final thought on this subject: when you look within, you will find Me there!

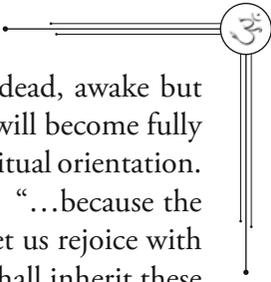
Toward the end of Revelation, we find words of great wisdom that support what we have attempted to convey to the reader. It is a soothing balm that reflects the benevolence of the Creator and brings joy to the heart. Revelation 21:1-7: “And I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea. (2) And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. (3) And I heard a loud voice from the throne, saying, ‘Behold, the tabernacle of God is among men, and He shall dwell among them, and they shall be His people, and God Himself shall be among them, (4) and He shall wipe away every tear from their eyes; and there shall no longer be any death; there shall no longer be any mourning, or crying, or pain; the first things have passed away’. (5) And He who sits on the throne said, ‘Behold, I am making all things new,’ and He said, ‘Write, for these words are faithful and true.’ (6) And He said to me, ‘It is done, I am the Alpha and the Omega, the beginning and the end. I will give to the one who thirsts from the spring of the water of life without cost. (7) He who overcomes shall inherit these things, and I will be his God and he will be My son.” Before we offer its metaphysical interpretation, allow us one more quote. It is quite significant because it is related to the other attribute of God. It speaks of the feminine aspect about which we have devoted much time in this work. Revelation 21:9-11: “...’Come here, I shall show you the bride, the wife of the Lamb.’ (10) And he carried me away in the Spirit to a great and high mountain, and showed me the holy city, Jerusalem, coming down out of heaven from God, (11) having the glory of God. Her brilliance was like a very costly stone, as a stone of crystal-clear jasper.”

Let us study the above together so that we can all come to the realization that it is all very genuine and it is indeed coming into our reality. It is something that each of us is able to achieve in a very real and tangible sense. With all religious beliefs aside, it is a long and interesting journey, and it will surely come upon us. Let us begin



with the first verse: “And I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea.” When we read the words “passed away”, we first think of death or dying, but it is not the intent of the metaphor. Does a snake pass away after shedding its skin? The answer is no, not at all, for it is a simple growth process for the reptile. The same applies for the above allegory. As we have indicated earlier, we will operate from a new and different perspective, one of a more divine nature that will automatically give us a new outlook on life and the Creator. The last part of the verse is not to be taken literally either. Consider this: if there were no sea, would there be life as we know it? That answer is also no, not to mention the potential great climatic changes that would take place. The truth is that throughout the Bible, water, in the majority of cases, has been more concerned with soul/spirit because of its very fluid nature. In a metaphysical sense, the disappearance of the sea symbolizes our unconditional unification with the soul. There will no longer be any separation, and oneness with energy and form will be our only realization.

The next verse reads: “And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband.” We have confirmed the metaphysical definition of Jerusalem (dwelling place of peace, or constitution of harmony) on several occasions. In this context, it appears that a new harmony – or harmonic – will take place. It is verified by the use of the words “bride” and “husband”, the final union of masculine and feminine energies in a new divine coexistence. We return to the original idea of God within, known for all times as YHWH. The body and the soul are now one and the same. The next sentence carries it a bit further: “And I heard a loud voice from the throne, saying, Behold the tabernacle of God is among men, and He shall dwell among them, and they shall be His people, and God Himself shall be among them.” The tabernacle and the throne both depict the human. The statement that God will be within and among men absolutely confirms the dawn of the new age of life. It is simply God consciousness awakened in the human and alive with divine energy. Let us assure the reader that this is indeed something that is already here and has been since creation. However, we have not been ready for it, due to the higher vibrations that are associated with divine mind. We are simply awakened to



it, and as it has often been stated, we are alive but dead, awake but asleep. This will simply no longer be the case, as we will become fully illumined. We will become one people with a full spiritual orientation. We know this, because in Revelation 22:5, we read: "...because the Lord (I AM) God shall illumine them..." Finally, let us rejoice with the words of Revelation 21:7: "He who overcomes shall inherit these things, and I will be his God and he will be My son." I and my Father are one! At last, it is extended to all of us, or at least to those that are willing to work within themselves and the higher vibrations that are now arriving in our world. The key is to overcome the lower pulls that seem to be in control of us at each turn of the road. Our achievement becomes the final unification of soul and form, creating the ideal living, breathing, thinking – the Divine I AM. It is joyfully expressed in the next verse: "...having the Glory of God. Her brilliance was like a very costly stone, as a stone of crystal-clear jasper." It is the blessed merger, as the wedding takes place in the lives of those that traveled the journey of life, seeking truth, love, peace, mercy and the Divine Creative Principle. God and Goddess together once more create life in each moment!

The Bible is not a book to be read with the left-brain function, but rather with the creative, spiritual thinking of the right brain and higher mind. Of course, it is abstract, esoteric thinking, and most of us do not want to plunge into that task because it is seemingly difficult, yet it is not if it is processed by a more relaxed mind. A relaxed mind is one that is not bound by traditional dogma set in place by humans. It is a mind free of fear. This style of thinking would be the true seat of spiritual growth for all of us to enjoy. We would learn more about life and what it has to offer, and we would certainly learn more about our real inner nature, developing the power to work with our spiritual aspect. If we were to allow for just a few moments of inner reflection, we would realize the true depth and nature of life, including our own. We have encountered many tribulations in the course of this book, and the struggles portrayed in Revelation are a very personal matter in our growth. To gain the knowledge, we must strike out on our own and not strive to be like everyone else. We are individuals, one of a kind. We must journey through our experiences, and we will do it alone, no matter who may be around. Ironically, we do this with each and every moment, in very tiny increments, consciously

or unconsciously. Eventually, these tiny increments catch up to us as the new human shines forth. Old beliefs are difficult to release to new understanding, but if we are diligent and work with the new concepts and beliefs, we would become God realized. What we have shown in Revelation is a process of time as we know it, and the shift is upon us in these increments. As the Bible tells us, if it were applied all at once, it would be overpowering. This is not to say that it will not be instantaneous, because it can occur in the blinking of an eye. Ultimately, spirit will descend upon us, and realization will take us by surprise. Regardless, the truth will be revealed.

As is true in all beliefs originated in the external world of religion, they have become too strong a conviction, with very little flexibility, and everyone stating that they are right. It becomes ingrained in all those involved, not allowing for the faith of the mustard seed and the enlightenment of our own divine spiritual nature. The message is that churches have usurped the concept of God, even if God is certainly more important than the church. With this seemingly flawed notion offered through scriptural literalism, we are considered wrong if we do not believe as they do. God did create individual identity along with life. It did this so we could choose our path to higher consciousness independently. The Creator wanted us to find our higher self by following our own path, without becoming ensnared in another's. Nevertheless, the human created the church to represent God, and so went the individual nature we all have. The dragon of the purely physical ego, led by the overpowering sense system, will surely devour the spiritual nature of the human form, and our inner war will continue. We will be tormented until it is extracted by releasing the grip of the lower carnal nature, as Revelation suggests. This is going to occur in one form or another, and it is up to us to choose our experience in it, for the universe will not be denied in its evolutionary process. We are unable to stop growth and forward movement in life. We may only create anew, and never may we uncreate what we have brought forth. The best that we may hope to do is to shift what we created in a new direction. May your journey be in peace and love, and may your release be simple and easy.

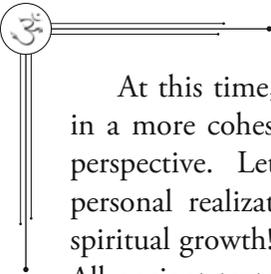


Summation

*“Whoever finds the interpretation of these words
will not experience death.”*

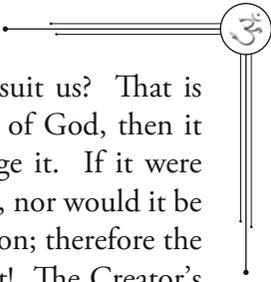
Jesus – The Gospel of Thomas

Let us now move to the final aspect of a journey that began with the first page of “A Metaphysical Interpretation of the Bible”. The words of the opening quote will be used throughout this chapter, as they are the most important words that these eyes have ever read. As a true seeker on the path of higher spiritual consciousness for the majority of my life, these words have been seen and heard on many an occasion, and they continually echo through my mind. They give an entirely different understanding to the Bible as an esoteric work, and not an exoteric one – as we have been taught. They are often expressed by the Master in the Bible itself. The whole of the Bible is about what goes on within us, and the impact of the outer world. The key to the above quote is in the use of the word “finds”. The Greatest Book Ever Written is a wonderful tool if it is applied in an internal sense. It offers us a wonderful path, once the religious structure and fear is removed from its concepts. Jesus did tell us to seek, and we must do so if we expect to find, but when He gave us this message, His intention was for us not to look outside of ourselves for their meaning, as we have. His message was to look within, to find the keys to self. These keys have never been outside the human. The Creator placed them within us, and that is a place where most people seldom look. If we did, we would all be remarkably surprised, because at that point, we would be venturing toward the true significance of the journey into self-discovery. Could this be why the Master stated that the kingdom is within us? Once this kingdom is fully realized, we become extremely peaceful, thus finding what the Master referred as heaven, and we now have heaven on earth. Why would the Creator situate it in any other place? It would not, for if It did, it would not be the true God of creation we find in all ancient texts.



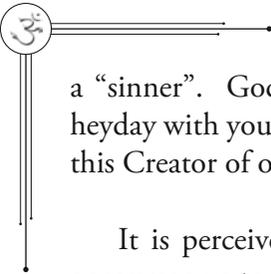
At this time, allow me the pleasure to place all this information in a more cohesive fashion, while bringing it into a more personal perspective. Let me offer the reader how these things came to my personal realization. After all, life is merely about personal and spiritual growth! Life is about the attainment of God consciousness. All ancient texts tell us this, and I have studied many. It does not matter where it is that one looks. They all point in this direction, even in the Vedas, the most ancient of all known texts. In this segment, it is my intention to attempt keeping the idea of religion and associated dogma out of it, and present it from a more philosophic viewpoint. Philosophy stimulates inner spiritual growth, and it is what was shown to me while studying in the East. Conversely, dogma stimulates confinement to a specific structure. I would also like to assure the reader that there is indeed a creative process to life, one that I prefer to define as creative evolution. How we got here is not all that important, because we are indeed here. Whether it is creation or evolution is nothing more than what came first, the chicken or the egg, thus it is creative evolution. In truth, neither truly matters as it is, to some degree, more significant to see where you are going than where you have been. Besides, in the Eastern tradition, if we focus too much on the yesterdays, they will seemingly repeat themselves – and so they have. The past is simply nothing more than the past.

There is a Creative Principle that we call God, but they are not necessarily the same thing, as we have been conditioned to accept. We know one of these as a very vengeful source, very angry with Its mistake, of which we are not. How could we be a mistake? How could we be born of sin from the source of perfection? Perfection does not make a mistake, nor did It create the notion that we are born of and from sin. That is simply a human perspective on the contents of the Bible and the way it is taught, including the idea that we are flawed. We do know one thing for certain: the concept of the Creator is a thing of pure perfection, for the Creator is the epitome of perfection. How could something so perfect create something less than perfect? If it did, it would mean that It has another agenda and it simply does not. It seems to be a purely human thought or condition. The Creator's desire is to see Its creation as perfect as It is, and that is what the Master told us in Matthew 5:48 about perfection. We are told that the Bible is the word of God and it may be, but



if it is, why do we edit and change it so much to suit us? That is an interesting question, because if it were the word of God, then it should be unchangeable, unless It decided to change it. If it were unchangeable, so to speak, that would not be growth, nor would it be forward movement. It would not be creative evolution; therefore the word of God would change as we evolved to meet it! The Creator's intention was higher evolution, which is easy to see simply by looking around. If we did, we would realize that life is forward movement, but not religion. We have not adopted a philosophic perspective, as the East suggests we could. After all, they and their systems are much older than Christianity itself, and they are still workable in the segment of the world where creation began. If something in life does not change, it most surely will become stagnant, and that is a fact of life. Has religion become stagnant? According to Bishop John Shelby Spong, in his book entitled "Why Christianity Must Change or Die: A Bishop Speaks to Believers in Exile", humans have progressed, but religion is still unchanged after 1600 years of fire and damnation. Yes, there are new factions that have moved forward, but most of them use the same technique when it comes to the public, and the same book that is fashioned to suit their desire.

I would also like to let the reader know that whatever path any individual follows is the correct one for him/her at that period, but we should always allow ourselves to evolve and to grow, no matter what another individual or organization has to say concerning our own personal growth. This now implies that a person's path will have the tendency to shift or change in their lives, and most of us do not allow this. While working with the teachers of the East, they taught me that this path is like water, always in a state of perpetual motion, and that as people grew, the path would match them and take them in the directions necessary for them to gain the most that they could. All churches have their teachings and their purpose, and even these are the correct ones for any individual at the time. All paths have their purpose, and all paths at times seem to change in the sense of the direction or shift in the direction, and if it does not, there is stagnation or no growth. As an example, one could move from the Catholic path to a "New Thought" church. Both are acceptable, yet, I can promise you that if you do and it becomes known by the old organization, you have increased your odds of being chastised, and you are now

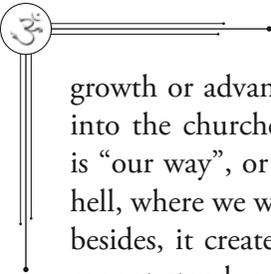


a “sinner”. God will destroy you, and if not, the devil will have a heyday with you! If we are genuine seekers of truth, it is believed that this Creator of ours would indeed accept that, but not the human.

It is perceived through the Bible itself that our Creator would encourage us to seek truth, and Jesus told us to seek it for ourselves. Truth is what gives us purpose in life, for it shows us what life truly is and what it is about. In India, their standard teaching is that there are many paths to the one God, and that all are acceptable. In the Tibetan traditions, they have a saying: “There is but one road, yet there are many paths”. In our part of the world, there is only one path and no other system is tolerated. The stories of Buddha and Jesus show us the former, as they both sought truth through whatever tradition was available at the time. Ironically, they both sought this in the same part of the world, in what is known as the Indus Valley in the Far East. They both ultimately went off on their own to find the truth, after they had a basis with which to work, and their knowledge came to them concerning the higher realms. We must be open to that, and structure will not tolerate or allow this type of view. We must fit. For years, this was attempted by me, and I seemed to never fit, until flexibility was acquired in my philosophic system of mind. Buddha and Christ both found the idea of having what they were taught shaped to fit them. In other words, they did not follow the dogma but shaped it to fit themselves, and they did not attempt to fit it. By so doing, they became who we know them to be. They discovered the truth of self and their relationship to the Creator. If this were not the case, why would the Christ be so against organized religion the way that He was in His days? If we were to read the Bible, we could easily see this within the text itself. It is that simple. We could all develop our own personal philosophy concerning God and life, based on the different paths that we travel. Life is about self-discovery and not about discovering someone else’s, nor is it about being what another says that you are. Life is about being you and being free to experience yourself and the relationship you have with your soul. Yes, we are all able to learn from others, but the greatest wisdom comes from within us, based on what we have learned with the experience of it. There is an old Chinese proverb that says: “Knowing other people is wise, but knowing one’s self is true illumination”. This is well stated, and the Masters of old have always known it. All of life is perfect, and life

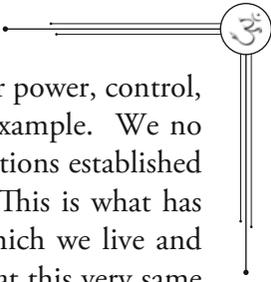
is the perfect teacher of the true inner kingdom or God's only house – the human.

This book has been lengthy, and we have endeavored to be as concise as possible where we could be. It is rather difficult, and the reason for this is simple in nature. Allow me to explain by using what was shown to me in the East. When Buddha was on earth, 500 years before the Christ, and when he began offering his teachings to the masses, he found himself being asked on quite a few occasions if he would define enlightenment. Each time, he fell silent. Why would he, with such great knowledge? He knew that however he defined it, his listeners would begin to follow this definition, which would lead them to a greater potential of failure. He knew his path, but not the path that another must travel. His definition stems from his personal journey, and we are not able to make his journey. We may travel on our own, but not his or anyone else's. If we do, we learn from them while ignoring ourselves and our own individuality. This would be like placing a square peg in a round hole... It does not work. You see, he understood that we are all unique in our lives and unto ourselves. We are unique in our perceptions, and ultimately, our experiences and understanding. It is that distinctiveness that gives us our inner system on the inner subject of our Creator. Buddha's approach was beautifully simple in its dynamics, flexibility. It is this uniqueness that brings us into union with the Creative Principle. Buddha knew that if he defined enlightenment for the people, what he would offer was merely his understanding, from his experiences. Enlightenment is something that we must all find for ourselves, and not through someone else's experience. This is why we have written this book in the fashion that we have, so that each person seeking a higher level of understanding would accomplish it, but only through their individual nature and the experiences they encounter on the path. In the Zen tradition, they teach that it is not the journey, but the path itself. It is the journey of your self, and ironically, the entire Bible suggests it to us. I feel that the journey of self-mastery is fully laid out for us in the scope of the biblical text, if we were to know how to read it. This is what we have attempted to accomplish, by assisting anyone in reading the book. This is the significance of the words in the opening quote from the Gospel of Thomas. Ironically, in its words and actions, religion itself does not teach anything on the subject of personal



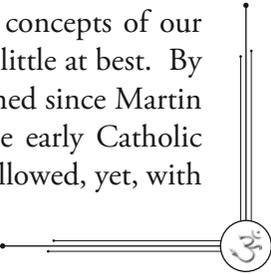
growth or advancement for its people. If you grow, you must grow into the churches, but not away from or independent of them. It is “our way”, or you are going to hell... There is no place known as hell, where we would be burning forever. That is church dogma, and besides, it creates division. Jesus Himself said that a house divided cannot stand, and that means on this subject as well. There is one direction. There cannot be two. In the Zen traditions, this is known as mindfulness, which is the ability to focus in one direction and not two. It is not possible, even according to the Master’s words. In truth, the churches – for the most part – teach that no human is worthy, yet the Bible itself tells us a different story, even the Christ. What church wishes to teach the people enough, so that they may journey on their own? What religious organization teaches its own obsolescence in its messages? There are very, very few – if any at all – unless one were to study with monks, for this is the essence of what they teach.

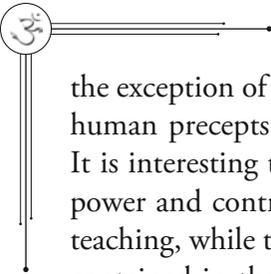
Our object has been to give the readers the ability to become flexible in their minds, to develop a personal philosophy of life, so that they are able to glean their own higher identity for themselves. It is about internal unification with our soul, and to live by and through this part of us that fully enhances life. This thought was brought forth as I studied the Eastern traditions. It is the only true path available to any individual that wants to “find” truth. The words of the ancients are to “make the two into one”. We were told to seek first the kingdom, and all else would be given to us. It simply means to find our soul and the truth with which it lives, and to allow it to come from within. By so doing, we actually become Christed in our mind and heart. The result of finding the kingdom itself, and making the “two into one” is the full unification of self. Following the path of another will not give us this result. It is a dead-end street in any system. I sincerely feel that we have shown you as much as we could in order to accomplish this unification. In addition, I feel that the readers should indeed read the Bible for themselves. This marvelous book is about our personal journey and the journey of the soul, one that will merge the spiritual and physical aspects of humankind into the blissful peace and love of God consciousness. It is covered from the first page of Genesis until we arrive at the awakening that occurs in Revelation. It should never have been turned into religious dogma created by the mindset of the Dark Ages. It brought externalization to an internal concept, and it



remains so to this day. It was steeped in the need for power, control, fear and punishment. The Inquisition is a prime example. We no longer live in the Dark Ages, yet we follow the traditions established in that period by human minds, without change. This is what has created the confined, stagnant states of mind in which we live and how we perceive life. It has become so ingrained that this very same centuries-old mindset is still teaching that higher consciousness is an external attribute, as though it did not want us to discover it in its proper place. We must also remember that some of these systems were actually adopted from pagan beliefs, such as Christmas, which is in fact the celebration of the winter solstice. The worshipping of the cross is another. This symbol originally represented the human, with feet firmly planted on the ground, the mind reaching for the sky, and the arms opened wide to seek or accept higher principles. This can be found in several historical documents. Look at what we have done with these simple and wonderful ideas! One is to celebrate the deceptive date of birth of the Christ, who was a Gemini, and the second was turned into an instrument of torture and death by the Romans, and later by the early Christian factions. It is these same people that were responsible, over time, for the modern path that we still follow. It is not my desire to offend anyone, yet it is my fervent wish to bring forth the light of truth. Is it not what the Master suggested we find and follow?

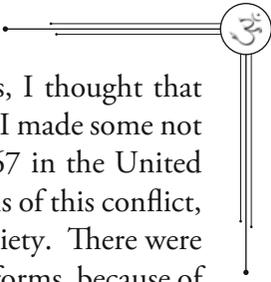
And so, the ancient doctrines have been virtually unchanged for almost two thousand years. Life may have gone through the evolutionary process, but we cannot say that about our ideas concerning the Creator. We seem to limit them to what they were, and not expand them to what they have become. In that light, the Bible is indeed very valuable knowledge for the seeker of truth. When we recall the earlier discussions we presented on the subject of change and stagnation, it also applied to the concept of our Creator. It is perpetual change or perpetual creation. It is how life began and expands; yet most do not wish it to be what it is. Prior to Christianity, there was much in the way of evolutionary growth pertaining to the concepts of our Creator, but since then, there has been none or very little at best. By the same token, different factions have been established since Martin Luther decided to no longer follow the path of the early Catholic Church. Today, there are many doctrines that are followed, yet, with





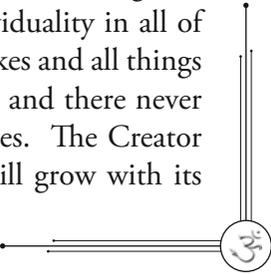
the exception of a few organizations, they still abide by the same basic human precepts: God will destroy you because you are a “sinner”. It is interesting to note that, even in our modern world, this type of power and control is still being maintained by the people doing the teaching, while they ironically quote the magnificent, spiritual lessons contained in the Bible. They claim to follow Jesus, who attempted all His life to bring this sort of thing to an end, as clearly shown in biblical texts. He endeavored to bring in new ideas, but no one else may do so because, according to the literalists, no one is “worthy”. If you deviate from this doctrine, you are of “Satan”. The Bible is not about an external God. It is more about finding God within, as Jesus told us, and as the Buddha showed us – and both demonstrated this principle through their physical form.

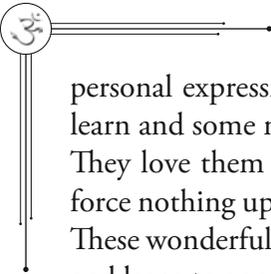
How did this author come to these realizations? How have I learned what I am attempting to explain in this book? It is an interesting story and a very lengthy one that I will keep to a minimum. Some could say that my path was similar to Buddha’s, and even similar to the one known as the Christ. I was privileged to travel in some of the countries in which they lived and learned. I was being led by my higher consciousness, and what I experienced while being there brought on the knowledge that I have the pleasure to share with you. I was looking for God! Did the Master not tell us that we should seek in order to find? That is what I was attempting to accomplish, and I believe that it has been done. Allow me to share a little of my background with you before continuing to place the path of higher understanding in plain sight. I was born in the South – Virginia – in the late 1940’s, to a very abusive father. Physically, mentally, and emotionally, he was abusive to all of us, including my mother. At the time, I seemed to be his favorite target. To him, I was different because I was too sensitive. We lived in the Bible belt, and we were led to believe that we were doomed to be punished throughout our lives. We were told this by him, and when we went to church, we heard the same message from the pulpit. However, something kept telling me that this was not correct. In those days, I wondered if there truly was a God that would beat on people, as my early experience was showing me. There came a time in my teens when I did not even want to believe in God. If I did, it would destroy me, especially if I did not stay on the path I was told to follow to the letter. It is no



wonder that during that period, and for many years, I thought that my life was a total mess. As a result of my childhood, I made some not so positive choices that ended up placing me in 1967 in the United States military. That led me to Vietnam. The veterans of this conflict, like my own life, were completely rejected by our society. There were literally very few places where we could go in our uniforms, because of the abuse that was cast upon us. Thus, from my early years until I left the military, there was nothing but rejection, even from total strangers because of my uniform and haircut. I honestly wondered why our Creator had singled me out. Why had I gone from the frying pan into the fire, as the saying goes? Why was I continually and seemingly being punished for simply being part of life? Why was God picking on me? I even attempted to find love, and that also became doomed without my realizing why. I did not grasp the fact that I did not love myself, hence, how could anyone else in this world? I thought of myself as broken, damaged and born that way, thus I would stay in that state. I did not yet realize that, like most people, I am a product of conditioning, a conditioning that leads to complete confinement. My mind, eyes and heart would be opened in the years to come, as I studied the Bible in search of truth. What was actually realized is the ability to allow your mind to stretch past the conditioned belief system that each of us develops. By so doing, we move from a finite mind to an infinite realm of thinking. This stretching of belief is an opening of oneself to other systems of perception and ability.

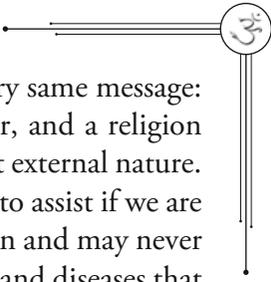
Through the process of life and what we refer to as time, the above questions that I kept on asking myself led me to a wonderful understanding of life and our true relationship to the divine. After I arrived in Southeast Asia, I was more convinced than ever that God did not exist, because it was so abusive. It was in Vietnam that I had my first encounters with Zen Monks, and I began to study and learn their traditions. Ironically, the latter are similar in some respects to what we call the Bible. Granted, there are many differences, but only in how they are considered, taught, and how the teachings are followed. They understood the importance of individuality in all of us. They knew that we were as unique as the snowflakes and all things in our world. There are simply no two things alike, and there never has been, nor will there ever be, even our experiences. The Creator fashions one of a kind life so that the individual will grow with its





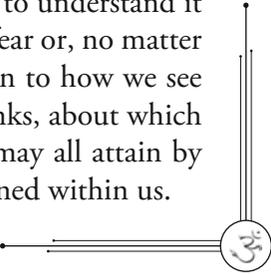
personal expression of the divine. The Zens know that some would learn and some may not, yet they do not condemn those who do not. They love them anyway and celebrate them for who they are. They force nothing upon them, unlike my early experiences in Christianity. These wonderfully kind people actually helped me understand my life, and learn to appreciate my experiences. It is in that environment that I first realized I had purpose. It was through them that I learned to build a foundation that led me to the value of life and the experiences with which I had been gifted. They had taught me to realize that it was my father who had truly put my feet on the path that I was to walk later. They taught me to honor him for that and not hate him as I did in those days. I later thanked him for what, in reality, he had given me. Here I was, a young man in my late teens who had been brought up in the verbally punishing fundamental traditions and feeling worthless about myself. Now I was beginning to learn and understand the Eastern schools of philosophic thought, and it was a breath of fresh air. The Zens taught me that life was a gift, if we were a gift to life. This is not intended to sound arrogant. It is simply the truth, because through these eyes, life becomes a very humbling expression of self. It becomes an awe-inspiring world in all aspects.

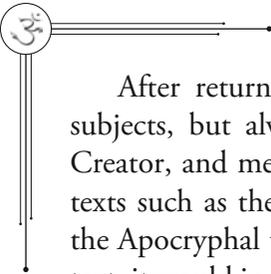
The word “philosophy” is used in many instances. There is a difference between a hard, fast belief and a philosophy, and monastic studies teach this concept to their aspirants. As a prime example, Buddhism is a philosophy and Christianity is a belief. Philosophy is flexible and belief is not. It is more of a “prove me wrong” approach, and it has the tendency to turn into a controversy because people will take it on. If not from others, we can create the same struggle within us because we will not allow belief to expand. One is not only how to live but to live fully while appreciating experience for what it is and what it was, and the other binds us to a system that may not fit us. Heaven help us if we are different! If we do not fit the belief, we begin to force ourselves until we are able to do so, we think, and as a result, we give up part of our divine individuality. We not only give this up, but we also lose the idea of self-mastery, our true divine nature! If we master ourselves, there is no regret, no sadness. There is only peace. We come to realize that we have always had our hands on our personal steering wheel of life. Self-mastery is ultimately about knowing who we are through our experience, and not by what someone tells us about



ourselves. Jesus Himself and Buddha gave us this very same message: “Know thyself”. To do that is to know our Creator, and a religion does not generally accomplish this, due to its inherent external nature. It may assist us, but that is all. How is anything able to assist if we are a sinner before we begin? It tells us that we are broken and may never be repaired; it is no wonder that we have the illnesses and diseases that exist today. How can we be comfortable being ourselves if we feel we are broken? I have often wondered what the soul must think of this, because it knows it is not broken. Thus, how can we be, unless that is what we believe!

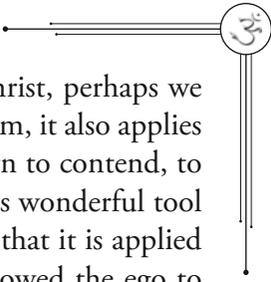
Allow me to give you a brief example of belief verses philosophy that I learned while working with these wonderful Monks who, incidentally, knew who Jesus was and whom they honor as a Master. The Eastern traditions follow twelve simple principles they call karma. These principles assist us to realize the laws of return actions, the same taught by Jesus in Matthew: there are always consequences to whatever we do, because “nothing is above the law”. In Christianity, we have what are known as sins, and we are taught that God will punish us for committing a “sin”. As we can see, one has its basis focused on growth, while the other has its basis in fear and punishment. That is one of the many things I came to recognize. This realization is simply that God does not punish, for we do well enough on our own. Why would perfection punish? How may we demean God? The Creator assures us that It will balance all things, but It will not punish by condemning us to this place known as hell. Conversely, the principles of karma are the natural law that equalizes all things. They are principles of creation. I also came to realize that I was precisely where I was supposed to be in life at all times. There were times when I did not like the experience, but that is still where I was. Besides, like and dislike are simply judgments, and it was about learning. What I was being shown in those days helped absorb the lessons. My Dad made sure I got there, and so did karma. I soon realized that my childhood had to be the way it was, and if for no other reason, I could not change the past. Like all of us, I may only hope to understand it and appreciate it for what it provides. It can give us fear or, no matter the circumstance, it can give us love. It comes down to how we see our experiences. This was another gift from the Monks, about which Jesus also spoke. Mastership is something that we may all attain by operating with and through the divine nature contained within us.





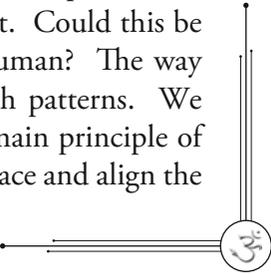
After returning to the United States, I began to study many subjects, but always reading what I could on the subjects of our Creator, and metaphysics as well. This included any and all ancient texts such as the Nag Hammadi Library, the Dead Sea Scrolls, and the Apocryphal texts banned by the churches. As I would study one text, it would in turn lead me to others, most of which I did not know even existed, like the Book of Jasher. He was a staff bearer for Moses, and was mentioned twice in the Bible. Why would such an important figure not have his book comprised in the Bible? By my reasoning, it should have been placed between Exodus and the Book of Joshua, yet it was not there. I began to ask religious minds the reason for such omission. Once more, their answer was that I was “sinning” by simply seeking this information. I continued my search anyway, because I wished to know the truth. I also felt that there were things that the churches did not desire me to know. They disregarded my quest at every turn, and it seems that they still will in whatever way possible. Nevertheless, my life started to become simpler and easier, in spite of what they told me. It was becoming more manageable and more peaceful, because of the direction in which it led me, and that I was beginning to understand. It was always as though I was guided toward the information I was seeking, and as the journey continued, the pieces began to fit.

The simple things will always guide us to realization. After years of study, one of those was that God was still here, in our world. It dawned on me that the idea of the devil was non-existent, that it was a human concept, one engendered by the fear of reprisal or punishment. If you recall, we were told in the Book of Revelation that we live our life backward. Ironically, one day I discovered that the word “devil” is simply “lived”, spelled backward. I found this to be humorously fascinating! Of course, later, while in India, I truly found out what it meant – like the word “Satan” simply meant “ego” – as we suggested earlier in this book, and the tempter is a part of us. Thus, if God is, it would make sense that the tempter would also be. Was the concept of the devil a fabrication by the early minds? The answer to that question would be yes, but on the other hand, we all do have egos, and it is like a dual-edge sword. Did the Master not tell us that He was a dual-edge sword? That brought on another interesting question. Was He truly talking about Himself, or was He talking about this thing called the



ego? If we are to attain the consciousness of the Christ, perhaps we should revisit His message, because if it applied to Him, it also applies to each of us. It is the ego with which we could learn to contend, to grow above it, to master it, but not get rid of it. This wonderful tool is indeed necessary for us to live, but not in the way that it is applied on others and in the way that we live. We have allowed the ego to become physically, rather than consciously, oriented. It is a simple matter to shift this from the lower to the higher view. It has to follow, because it belongs to the individual, and all things may be internally focused. It would seemingly include the ego to be used as a tool.

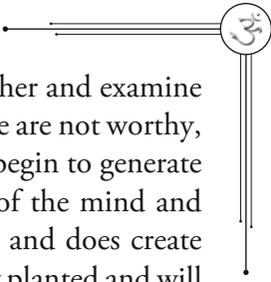
Perhaps this is the opportune moment to open the concept of the ego, to show the reader what we mean, as it has its due! The ego within the human is extremely powerful! It is mightier than we may realize, and without focusing on it, it becomes like anything else in our world. It has the ability to turn wild and, of course, dominant over us. Once this occurs, it has a tendency to control our lives. Consider these facts for a moment. Could Michelangelo have painted something as beautiful as the interior of the Sistine Chapel? Could DaVinci have created all his masterpieces without an ego? Could Jesus have done what He did without the same tool? No, they could not have. They merely focused it toward the creative divine side of self. The Master suggested to “keep thine eye single”. He certainly was not talking about our physical eyes! He was indeed referring to the true power of the human, divine or otherwise. Ego is one of the main engines of the mind. It is the power of creative ability. After studying all the texts that included the Rig Veda and the Sutras found in the Far East, I discovered that they, being older than the Bible, were saying the same thing. Of course, there are different words and different euphemisms, but the contents are remarkably similar, and most importantly, their expressional intent pointed to the very same ideas. They all suggest that we learn to understand this potentially wonderful attribute, and then focus it. This ego is the dual-edge sword that the Master often mentioned. Not only does it have creative power, but it can be destructive as well. It is up to us to wield it. Could this be similar to Isaiah’s analogy of the ax wielding the human? The way that we presently live today certainly would fit both patterns. We also find in these analogies the key to the first and main principle of karma: “As you sow, so shall you reap”. When we place and align the



power of our emotional body with the ego, it is fully and creatively energized with force. When we power it up, it becomes the planter of the seed that we will have to harvest at some point in time. Once planted through the power of the ego, it has a return consequence to it. Activity is generated because of this principle. A gravitational field seeks its corresponding energy. As a magnet would, it attracts the like energy to the source of the energy field. We are that source. With this in mind, events begin to take place around us. We generate them, but we usually do not own them, since we blame others for our perceived circumstances. If we are struggling with ourselves, our life reflects this inner conflict. If we are in awe of life, life becomes filled with awe. If we are filled with emptiness and worry, our life will reflect it also and shows itself as confusion. There is no other way around this simple principle. It is only a matter of changing our mind and powering the ego in the direction that we wish to travel, and all things become open to us.

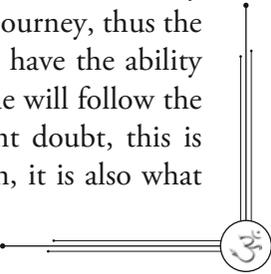
Why were we given an ego in the first place? Originally, it was for the survival of the human species, for that with which we had to contend in the early years of our history. In today's world, it is no longer as important, and it may be used in other ways. In our present era, it can be used as the wonderful creative tool it was initially intended to be. The objective is for it to assist us in learning and growing internally toward divine mastership. It is no longer to be used solely for survival purposes, but to become the "image and likeness" of the Creator. That can be fashioned from this fascinating, dynamic tool. Is it not what Jesus did when He wrestled with His own ego (Satan) in the wilderness? This attribute is not the negative thing we have all been led to believe. It can be, but it may also be our true power if we use it in a conscious manner. Once it is developed within these parameters, it becomes a feature of the divine itself. When the student is ready, the teacher will come... We could easily learn to understand all of its facets and not reject it – and that is what we do. When we go deeper into the subject, we should not focus only on the physical part of it. There is more to it than that, because it is a living divine principle – as are all things in our world.

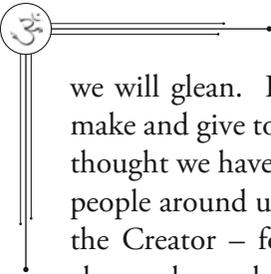
Let us look at it from another direction. Once the ego is taught an idea through the thinking process, it is now powered by what we feel



about the subject concerned. Let us go one step further and examine the notion passed on to us by religion that says that we are not worthy, and that we are filled with sin. This may now easily begin to generate self-doubt! Once it infiltrates the thought streams of the mind and becomes fueled by the emotions, the ego takes over and does create self-doubt. The powerful mental seed of doubt is now planted and will produce a myriad of events that are seemingly there and ever present. Because it is outside of us, we think that it is the world's fault, when in reality the world is innocent. It simply responded to what it felt we wanted to experience, and nothing more. These events further nurture this seed, merely due to our external view. In the grip of this philosophy, we then plant more of them for a return action, because our very lives are proving to us that what we think about ourselves is correct. As a seeker of truth, this was a startling revelation to me, and it had to be accepted. We are now living this doubt in the expressions regarding ourselves. Now more than ever, we will not look within for the love we seek, as we reject our very own nature. Why? We are broken, and love cannot reside there – we think! In essence, we are telling the Creator that It made a mistake, when we view our self in this particular light. We are telling our own soul that it created the idea of the self being broken. Why would either the Creator or the soul do this? They would not. In truth, we are the ones creating these events with the help of our self-perception filtered through the eyes of doubt. They have returned to us through seemingly innocuous circumstances that we experience. We are reaping what we sowed, and it seems to erode what we are attempting to accomplish in our lives. Doubt now grows and erodes the sense of self-worth because we are wielding a negative sword that is slicing into our positive and perfect nature. It is engineered by ego, through our request, and we swing it in that direction. No one else can do that for us.

The situations we have offered for the consideration of the reader are actually created through ego (Satan). They are the product of that one simple seed of doubt that carries on its functions. This idea may travel in any direction where we allow our minds to journey, thus the analogy of the dual-edge sword. In our garden, we have the ability to plant any seeds we choose. However, the outcome will follow the same principle: we reap what we sow. If we plant doubt, this is what we will reap. If we plant love and compassion, it is also what

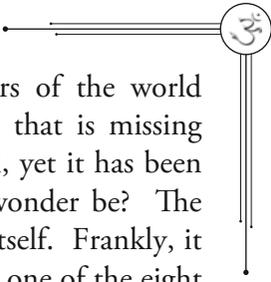




we will glean. It is up to us, through the different choices that we make and give to the ego to handle. We are the ones that provide any thought we have the power over ourselves and our lives, as well as the people around us. We truly do not need to blame others – including the Creator – for our very own creation, be it doubt or whatever else we have chosen. Doubt can be aligned with the Master’s use of the words “weeds” and “tares”. They are the weeds of the mind, thought, emotion, and ultimately our very lives and the circumstances and events that seem to go on around us. It is these tares that seem to choke our very lives and our emotional grace. It is these weeds that keep us from living as the divine creatures that we are born to be. Again, ironically, it is what Isaiah so clearly compared to the ax wielding the human. It is all in how we wield the sword of the ego. We have simply allowed the ax – or the ego – to take control, in lieu of our very own divine self. This is a fact, and from a pure observation of life, we created such life by what we planted, and how we watered and nurtured it. This should give the reader the true substance of “Ye are Gods”. The Master Himself taught this same natural law for us to understand. It is the prime law of thought, the first law and the first cause. It is the Creator!

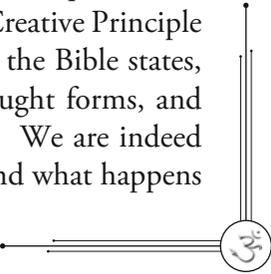
The above revelation alone shifted my own life into a new direction, so much so that I was ultimately able to truly forgive my Dad, and realize that he was probably the greatest gift that I was given in this world. It was he, in his own way, who in the end assisted in my discovering the truth of life and the true idea of the inner nature of the human. This path, upon which he helped place my feet, led me to the reality of my own doubt about the concept of the Creator. In fact, it led me right to God, the true Creator. Through all the studies and events of my life, I came to realize that we are indeed the kingdom so often mentioned in the Bible. I know without question that we are this temple of life and that we have dominion over all things, because we are able to understand life and events and are able to grow completely toward the concept of “image and likeness” – or a divine nature. There is nothing that binds us to any other path, except our own mind and the self-perceptions of our own selves in this life.

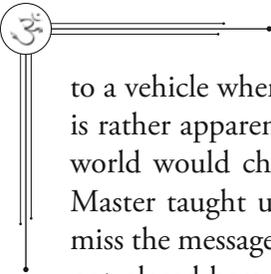
The next subject I would like to discuss with you is a remarkable discovery that I made during my personal journey into life. We



have read and heard of the seven natural wonders of the world where, in reality, there should be eight. The one that is missing should ironically be the most significant of them all, yet it has been overlooked completely. What would this eighth wonder be? The answer is apparently quite simple: it is the human itself. Frankly, it should be the very first on that list. We are the only one of the eight that has the ability to comprehend the other seven and make them what they are, natural wonders. Truly, we are the one entity that also makes God and the cosmos what they are. It is humanity, along with its ability to realize life, which gives us dominion. We simply have the capability to think independently from all other creations. As a result, we actually contribute to the whole of consciousness, the true one mind over all things. We contribute directly to God and to life, and this just may not be avoided. We are the greatest wonder of all. It is a humbling and awe-inspiring experience when viewed at this level of mind and emotion. It is living through the soul.

As you may recall, we are told in Genesis that we have “dominion” over all things – and this applies to each of us equally. It is not power over others. It is simply dominion, or an ownership of sorts, if you will. I do not recall reading that some of us have dominion and others do not. Let me attempt to shed some light on this subject. As I suggested earlier, it is not to say that we have power over all things, because in this arena, we do not. That is not what “having dominion” tells us. We may be able to influence things, but we do not necessarily control them. How can humans who are internally out of control be in command of anything externally? They are simply not able or competent to do it. We must learn to manage what we plant, and then we may influence and guide, but we are not able to control. My perception tells me that we honestly feel we are in control, or that we need to be. However, the truth indicates that if we were in control of ourselves, why would the world be in the state that it is in today? Were we to look at the situation objectively, we would realize that we do not have as much control as we believe we do. The question is: what is really in control of our individual lives? The Creative Principle is! The best that It can do is to influence us, but as the Bible states, we are not awake. We do not hear the higher thought forms, and now we have the world the way that it has become. We are indeed asleep at the wheel – our personal steering wheel! And what happens

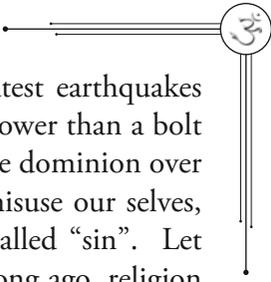




to a vehicle when the driver falls asleep while in motion? The answer is rather apparent. If we were to awaken to the higher concepts, the world would change. It would have to. Throughout His life, the Master taught us about the truths of life, and we have managed to miss the message because it falls on external ears only. We really were not placed here for power and control, because, as we can see, it has led us in the opposite direction from the intention. We are here for a different purpose, and that is to rise to meet the Creative Principle and to align with It so that we become one as the image in Its mirror and Divine mind. We are a walking, living, thinking, feeling miracle of life. We were created as creators, and nothing less!

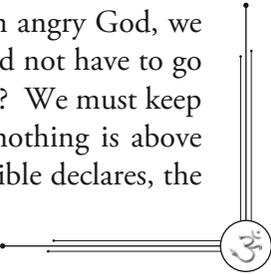
“Dominion over all things” means that we are able to do something that no other living thing in our world may do. We are able to think and to realize. Metaphysically, dominion implies that we are above all else because of these abilities. No tree, or plant, or animal may accomplish what we are able to do in this one arena. We are able to learn and grow in any direction that we choose, while no other living thing can conquer this simple task. Dominion is the key handed to us in Genesis with the capability to choose. If we prefer a different outcome, we simply choose another way. Instead of doubting and fearing, why not choose the other direction, because doubt is the teacher of acceptance, and fear is the teacher of confidence. We are all special and unique to ourselves, and we have the ability to be divine once we subdue the power of the ego and focus it. At that point, the subsequent process should be an easy one to follow. We need to realize that we are indeed worthy, and that no one has the right to suggest that we are not in any way, merely because we do not believe in what they do and how they choose to believe. It should ease the path to being single in purpose, and only then are we able to influence directly.

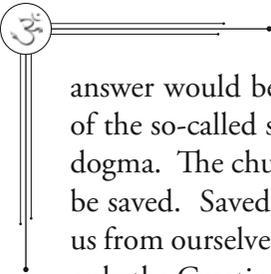
Later, in the Far East, I was told by a Monk that the most powerful thing in the cosmos was a single “thought”, and that the more aligned we are with divine principle, the more powerful it becomes. Doubt will not provide us with this mindset. Ironically, I have found this to be true, aligned or not. Years later, I read in the Dead Sea Scrolls that a single thought may overcome death, disease or sadness, and there is no limit to its power. In fact, in these same scrolls, it was even stated



that a single thought is more potent than the greatest earthquakes that shape land and form mountains. It has more power than a bolt of lightning, and when I read in Genesis that we have dominion over all things, it emphasized why we do. We simply misuse our selves, and we do so through a religious concept that is called “sin”. Let me offer you another perspective on this subject. Long ago, religion established a dogma known as the seven deadly sins, one to which it does not necessarily adhere. We are told that if we are guilty of these thoughts or deeds, we will journey to a very uncomfortable place. In the Gospel of Mary (Magdalene), we can find a brief description of what she suggested were the seven wraths of the heart being released onto humanity. Over the centuries, it seems to have shifted from an emotional dilemma to a purely corporeal problem. We now have seven categorized sins used by the churches to prove us unworthy and insuring their congregational dominion. As the Master said in the same gospel, there is no sin, except for those that we create ourselves. However, we cannot ignore the original sin that is the separation of the human from the Creative Principle, or the erroneous preference of the physical over the spiritual. It happens in our minds, as we move away from divine schools of thought. As a result, it places us out of alignment with the natural harmony of life.

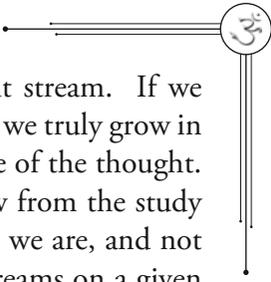
As an example, let us consider anger, first on the list of the religious sins, at least alphabetically. I made a statement above that the churches themselves do not necessarily succeed in resisting these “errors”. Being at the top of the list would tend to make us think that it is the most important. If it were the most egregious of the sins, what have the world and our country missed in the meaning of this simple word? What church leader – or what “Christian” – does not display this “sin” at times? The truth is that we are all prone to anger at any given moment in time, when we or others say and do things that are counter to our lives. Could this have prompted the Master to say: “...let those without sin cast the first stone...”? Is it a sin against God? The answer would have to be no! Why would it be? When we hear the church leaders proclaim that we have an angry God, we must be just like It. And if anger is a sin, would God not have to go to the same place of punishment so often mentioned? We must keep equality in mind, and the Master did tell us that nothing is above the law! If we are a true image and likeness as the Bible declares, the





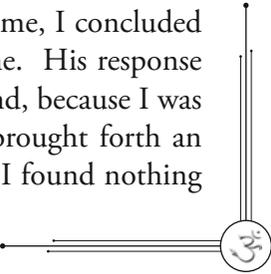
answer would be yes, and the same doctrine would apply to the rest of the so-called seven deadly sins. Here is the fallacy of this religious dogma. The churches use the idea of sin to control us by urging us to be saved. Saved from what? Satan? The Devil? Could it be to save us from ourselves? There simply is no such thing as the devil. There is only the Creative Principle! The Master Himself confirmed that there is only one. This is when the expression “a house divided” becomes quite important. We think that we are separate from God, and herein lies the only sin, one that evolves into not being worthy. We are not separate. We cannot be. It is all in how we see it, and nothing less. If heaven is within us and heaven is where the Creator is, It is obvious that the Creator must be within us. Along with separation, sin is an illusion. We are not able to be separate, nor do we have the power to do so. We are simply misaligned or out of balance on the subject. If we do not align the tires on our car, it is difficult to control it, and the same is true with us. We need to realign our inner self to the divine principle, and at that point, we become it. It is that simple. By so doing, our self-worth improves, reaching toward the divine like a plant growing toward the sun when watered and nurtured. We have divine ability. It has always been there, but we seem to prefer choosing the opposite. That is the result of not planting the appropriate seeds of worthiness.

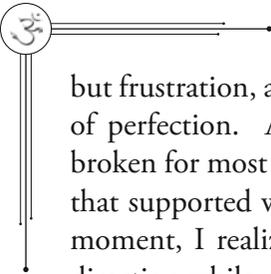
Let us take sin and self-worth in one more direction. We mentioned earlier something that Sri Ramakrishna of India once said: “If you repeat enough that you are a sinner, you soon will be”. That is so simply and perfectly expressed that I feel we may all understand it. This philosophy is true in all things, for repetition in any subject may take on the role of a confirmation, whether illusionary or not. I heard his statement later on in my life, while studying in the Far East. Later yet, I heard a similar one from one of my Tibetan teachers, and it all rang true. A seed is a seed. The Tibetan philosophy teaches us that if we stare at something long enough, we will truly become that thing. Was my teacher referring to the material shifting of human molecules? No. His message was simply the same as the first one I quoted. It was more of an analogy directed to our mind and our emotions staying on one thing for a period of time or for a lifetime. Please remember our discussion concerning the power of a single thought for a moment. The words of Ramakrishna and my Tibetan teacher are more on the



subject of a single repetitive and prolonged thought stream. If we repeat anything long and often enough in our minds, we truly grow in that direction until we literally become the substance of the thought. Both lessons are similar. In the same vein, we know from the study of the principles of karma that we attract to us what we are, and not necessarily what we want or desire. Our thought streams on a given subject, for a long period of time, are what create the return action. Ironically, the Vedas, Sutras, and the messages of the Bible tell us the same thing. When we look in Matthew 7:11, the Master did say that we are evil, but as we suggested in that segment, it was not a literal statement, or what He intended for us to understand. However, it is a tool that scriptural literalists use to chain us to the old school of thought, and nothing less. Because of our lower carnal nature, we have the propensity to be that way in life, but only in the context of how we treat each other and how we use the power of our minds. In a sense, we do have the ability to be evil, yet we are not born that way. Only our inner aspect knows it. Conversely, it is just as powerful as our ability to be divine. Where there is one, so will the other be, for they are the two primordial forces. It is the direction in which we focus this power that creates the result. We focus it in the direction that we choose because of our sense of self-worth, and because we can feel and see physical reality. We do not visually see what is going on within us. We may only sense it, thus the idea of inner tuition – or intuition.

From the time we are born in this world, we live through a set of circumstances. The latter are formed by our childhood years, and through these, we create the different emotional and mental thought streams. In turn, these have the creative powers that ultimately shape our lives in whatever direction it has led us, especially in light of what the Dead Sea Scrolls have to say. Allow me to present a personal example. When I was about nineteen, stationed in Southeast Asia, a Zen Monk asked me if I liked myself. My answer was that I did not. My early years had developed this in me. It was what I had been taught, my personal condition. If no one else liked me, I concluded that I must be broken; therefore, I could not like me. His response surprised me as he told me to merely change my mind, because I was the perfect temple of my Creator! His statement brought forth an interesting and fascinating journey for me. At first, I found nothing



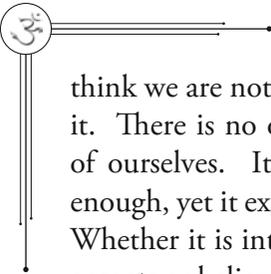


but frustration, and then I felt anger as I continued to seek this temple of perfection. After all, I had been staring at something that was broken for most of my young life and, of course, I had become it, and that supported what the Eastern school of thought suggests. In that moment, I realized that I was looking in the backward or opposite direction while reinforcing the same circumstance. I was still looking externally for someone to tell me that I was just fine and that I was not broken. Even if someone had, I would have defended my broken nature, and I would have owned it even more. It just would not have worked, because, within me, I was not worthy. When the internal lights came on, I suddenly realized that I had to accept myself first, and I shifted my focus in the direction of perfection, where I found heaven and a wonderful level of peace. I was worthy, and my concept of being a sinner was an illusion. In reality, my father had been my greatest teacher. He had placed me on the path of acceptance of who I was, and not what I was. There is a difference. In that moment of inner realization, I understood what Christ had been attempting to show us, in that all things are perfect as is the Father (Matthew 5:48).

Allow me to paint a picture that will explain what Ramakrishna and the Monk were suggesting. When we are born into this wonderful world, we know nothing, for all intents and purposes, and at first, we have no idea what experience is. That is our starting point! The subsequent experiences provide us the growth and the learning. For example, when a child places his/her finger over an open flame, it burns, and now the child recognizes what fire means. Because of what was done, the experience is now behind us, but to our innocent mind, the event was quite traumatic. We did something out of sheer curiosity, and it hurt us. Now, let us compound the trauma by introducing a parent that literally yells at us, telling us that it was a stupid thing to do, and that we are bad because of it. As small children, and even as adults, we operate from an innate curious nature. We know nothing until we experience it. Observe the very small children. They will play with any children, share their food, their toys and their laughter. They know nothing of race, ethnicity, religion, or belief systems. They only know joy and happy satisfaction; they are truly open. Enters a parent, and the innocent child will hear all the things he/she should not be doing by playing with those of a different color or belief. The

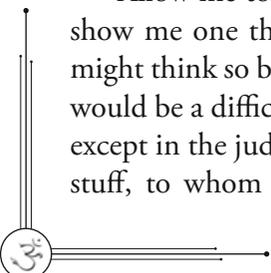
child will be advised that what he/she is doing is wrong, and soon, this lovely, open spirit will begin to shy away from other children, simply because of their outward appearance. This parental attitude usually follows through on anything the child wants to do, no matter what it is.

The simple truth is that we have all heard this before. Some children hear this sort of thing more than others. The very young children raised in this environment now think that they are bad and broken, yet they were perfection when born. Let us go a little further to accentuate the portrait we are painting. The parents decide that it is time to learn about God, and they take the children to church, where they hear that they are evil and filled with sin. Of course, this depends entirely on the religious path chosen for them. It now confirms to these once innocent young minds what the parents already told them in their anger. Now they know they are bad and evil. They grow and begin the process of education, take their first test - and fail. This adds another compounding factor in the life of the children, and their self-perceptions regarding God's creation. This entire process goes on each and everyday, until the young persons become that into which they were molded, because they stared at it long enough or heard it repeated enough times. They have become what they were told they are. Ironically, the parents will say that what they have been doing is in the interest of the children, when in reality, it was purely to satisfy their anger. It was not for the children. It was for themselves. You also have the church that confirmed their unworthiness, and the young minds now know that God will also punish them. Now add the failures in school, where they are told that they have to be like everybody else, or they are bad, broken or rejected. What we have done is to take very powerful minds and we have pushed them in a direction that will create its own life from a negative perspective. From this outlook, they will draw events to them that will continue to confirm their acquired individualities in most instances. Now, we are exactly where the powers want us to be, and the process of being saved begins. We are hooked on salvation because we have stared at our personality long enough until we became it, the "sinner needing to be redeemed". This is why the second principle of karma is correct when it says that we attract what we are, not what we want. If we think that we are bad, bad things will in turn come to us. If we

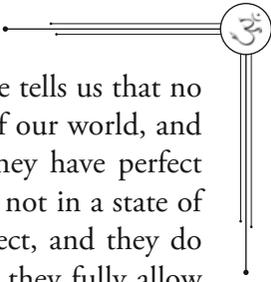


think we are not lovable, we will only attract people that will confirm it. There is no other alternative until we change the image we have of ourselves. It is interesting to note that it all begins innocently enough, yet it expands into something that was not possibly intended. Whether it is intentional or not is not important, because if a person accepts or believes whatever is done or said, in his/her mind, it is true. This is what the Monk meant when he told me to simply change my mind, something that was ultimately accomplished with diligence and objective inner observation.

Let us discuss the subject of perfection for a moment. In Matthew 5:48, we find a statement by Jesus that encourages us to be as perfect as our Father in heaven. Conversely, we also find the Master telling us in Matthew 7:11 that we are evil. The clerics teach us that no living human is perfect or worthy, and that we are broken – except Jesus. At the same time, the Bible tells us that we are perfect. How can we be perfect and evil at the same time? We simply cannot, because we are born into the former, and the latter is a result of our conditioning process. Even if we commit an evil deed, we are perfect. It is the act that is not. We have created the act, but we are not the act itself. We are human and we operate from the conditioning we have received during our childhood. This is not in defense of the individual. It is an attempt to demonstrate how all of us operate. We may function in the divine context where there is no evil, or we may function in the carnal, where there can be. When I read the verse on perfection and earnestly accepted the idea, I felt quite at ease with myself and truly at peace. I also realized that my father was also perfect, and that is why I appreciated what he had given me, along with my subsequent journeys. The major implicating factors in the concept of the human being perfect are those early years and the conditioning that we experience. They all move us away from our divine right to be completely who we are. “Ye are Gods”.

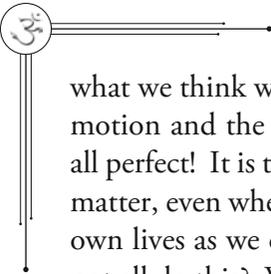


Allow me to ask a few questions on this subject. Are you able to show me one thing in creation that is not perfect? Although some might think so based on their perceptions from experience, in truth, it would be a difficult thing to do. Why? Because all things are perfect, except in the judging sight and mind of the human. If it is not God’s stuff, to whom does it belong? What snowflake is not in perfect



symmetry? Think about that for a moment. Science tells us that no two snowflakes have ever been alike in the history of our world, and when we refer to them, we always mention that they have perfect symmetry. Show me a plant, a flower, a tree that is not in a state of perfection! All animals, insects and plants are perfect, and they do not know the difference. They simply just are, and they fully allow themselves to be just as they are – perfect. We find this simple truth throughout the entire cosmos! We find it in all things, except possibly one, and that one operates with the idea of perfection, through its conditioned pattern. This appears to confirm that we are broken! If everything else is in perfection, why is the individual human not perfect as well? It would imply the greatest sense of humor in the universe! The Creator creates equally, even unto Itself, and all texts suggest this for us to know.

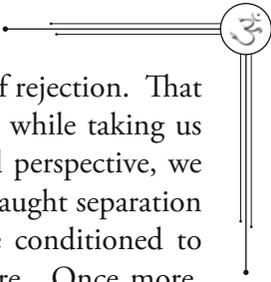
Under these premises, we can say that the Creator is not able to make anything less than perfect in Its sight. Deductively, it is normal to think that perfection can only create perfection, and that was the Master's point in Matthew 5:48. Hence, it is our sight that could be merely realigned, and that is not difficult. Like the Monk said to me years ago, change your mind and then begin to focus it on the new direction, until you become the thing that you seek – the living divine self. We can surmise that the image of the latter cannot be broken. It is all in how we perceive ourselves. Here is the idea of sin. We have perfect realization, yet we see ourselves as below the level of divine perfection. How we got to that state of mind is not hard to visualize, especially after 1600 years of being convinced that we are filled with sin, that we are evil, and that we are not good enough to have life. Perfection is simply a state of being. If we follow a sequential pattern, we find that our state of being is created by what we think, and what we think creates our individual lives. Our individual lives ultimately affect all of humanity, and humanity affects consciousness, which, in turn, now reflects back on us – and the cycle continues. We can define this as divine feedback, as it mirrors what we think, feel and believe. In other words, it displays the truth! The cycle may be changed at any moment in time, by a simple shift of mind and perspective, thus taking the cycle into a new and different direction, toward the divine rather than away from it. Sin is removed instead of perpetuated. If we believe that we are not worthy, the Creator will just allow us to be



what we think we are until we awaken to the concept of perfection in motion and the constant state of unfolding, creative evolution. It is all perfect! It is truth and has been since the dawn of time. It does not matter, even when we do not think we are responsible for creating our own lives as we continue to repeat from our past experience. Do we not all do this? We create in any direction we choose, with the power of the universe behind it and permeating it perpetually. Creating happens because we have the power to wield the eternal energy of the cosmos. Whether we realize it or not does not matter, and that is the idea of the only sin: separation from the knowledge of this innate ability!

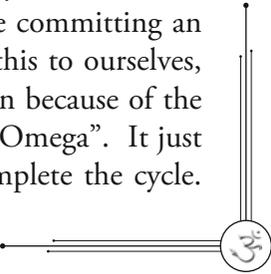
Through Revelation, and from the Master Himself, we are told of the above and how events may occur in our lives. In Matthew, we are advised of our potential experiences and what they may bring forth in the physical side of life. Mark shows us how to handle these events within the mental framework, and he tells us what we could and should do in this area. In Luke, our emotional body is exposed, as well as the impact brought on by material events and mental machinations that will ultimately affect this powerhouse of energy. John shows us how to work with the soul, to clear these impacts, but only if we develop a trust in the higher nature. Revelation tells us of the shedding process with which the soul will assist us, and how we are to release the old modes of operation. In this area, we simply must believe and trust in ourselves and our relationship to the Divine.

If we have little self-worth, it will create the separation from the Divine self, without question. When this occurs, we actually have no relationship to anything divine concerning life, and the latter becomes fragmented as a result. Many appear to believe that this is what scriptural literalism has brought us. There is a lot of truth that comes with this, as it is a major contributor. It certainly is not what the Good Book, our primary reference, shows us. Feeling unworthy may be why we absorb ourselves in the external environment. In itself, this path stems from the roots of the sense of worthiness, and more importantly, the lack thereof. It has a tendency to make us believe that we must prove ourselves to other people. To whom did the Christ or Buddha prove themselves? When we attempt to do that, are we not doing it to prove ourselves to our own selves? Further,



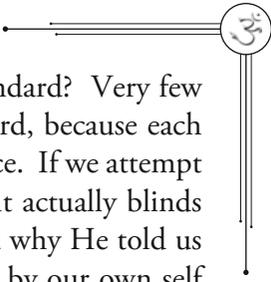
because we follow an external path, we run the risk of rejection. That alone can aggravate our early and informative years while taking us down the path of frustration. From this individual perspective, we will now view life as a negative experience. We are taught separation from the time of our youth, during which we are conditioned to believe that the Creator Itself chose to live elsewhere. Once more, this is not the case. The Creative Principle lives in our world, with us. All we need to do is awaken to It, for It is awake in us. We may recall that, in Revelation, we are told the Creator will come and live with us and dine with us when we awaken. We think that It is not here yet, because we have been conditioned to accept this separation – but It is.

The concept of sins is what has bound us to physical life and separation. This is why the Master would advise those He helped to “go and sin no more”. It is another way of merely changing our mind toward the idea of the already existent union with the Divine. To end the only sin is to accept and appreciate oneness, and that was the Master’s intention with “I and my Father are one”. It is this simple idea that has the ability to shift our journey in this world. To sin no more merely means “to do unto others as you would have them do unto you”. A very elementary principle with and by which to live! If we desire love, let us love those that even do not love us. This alone will lift us above our circumstances. To do this, however, judgment must be removed, and then we may apply the powerful tool of unconditional love. It is judgment that creates the conditions with which we live in the first place. If we do not desire to have anything unjust done to or said about us, it is best that we do not express unjust judgment in any form. If we do not wish to experience adultery, we must refrain from it ourselves. On the subject of adultery, we must realize that this may go in any direction, because it does not apply to just the act of physical intimacy. We can also commit adultery with our own emotional body and our own minds. In a philosophical way, we do this each day, even in the Christian faith. Anytime we divide or remove ourselves from the original intent, we are committing an act of internal adultery, to a degree. If we can do this to ourselves, we will also do it to others. Again, the cycle goes on because of the karmic principle that says, “I am the Alpha and the Omega”. It just means that what we carry forth must return to complete the cycle.



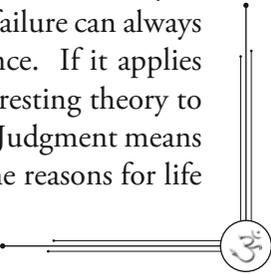
The Master often warned us of this particular occurrence when He told us that whatever we do or say would return to us ten-fold. That is why He suggested that we love our neighbor as we do ourselves, and in that case, only love would return. However, it would appear that we do not love our self, thus, how can we love our neighbor? Incidentally, this is not limited to the folks next door. It applies to all humankind.

Perhaps it is time to expand on the subject of judgment, which I mentioned above. In the first place, how and why does it occur? I will share with you what I was taught in the Eastern world, and how monks operate in life with such seeming ease. I was somewhat surprised later in life, when I earnestly began to study the Bible and found that the principles were the same concepts taught in the East. Let me attempt to show you a path that the Master offered for us to understand. This path would remove the act of judgment from us. We must admit that it is one of the largest – if not the largest – hindrances for humankind, at least in our Western hemisphere, especially if we are seeking the inner divine nature of self. In all monastic factions, the aspirants are taught this very natural law, and it is the reason why they so easily accept any part of life. It reinforces the Zen tradition that says: “just because you are enlightened does not mean that you do not chop wood or carry the water”. There are always wonderful things with which to work, no matter what they appear to be at the moment of their arrival. We must go first to the premise that we truly have no right to judge anything from our own perspective. Why not? Let us briefly go back to the segment that concerned how most of us were raised. When any of us look at life, we view it through what we know, through our experience, and that is the filter that generates our perceptions of life. Let me offer another vision of the same idea, because judgment may be very confining in our personal experiences, and that reduces our ability to operate from an infinite mindset. From that confining standpoint, we actually see others based on how we view our own self, thus, in most instances, the judgment is incorrect, but we do it anyway, for no other reason. Our own experiences are all that we know. In a sense, according to the Master, we are committing a form of sin based on religious indoctrination. It is another side of the Master’s words: “He who is without sin among you, let him be the first to throw a stone...” (John 8:7). In this context, what genuine right do



we have to judge others by holding them to our standard? Very few of us may live according to another human's standard, because each of us is embarked on a unique and different experience. If we attempt it, we are back to the childhood scenario. Judgment actually blinds us to truth. That was the Master's real message, and why He told us in the Beatitudes to seek the truth. We are blinded by our own self and our associated circumstance. We must learn to use the principle of unbiased discernment that allows us to become free from judging. This was the Master's intention when He stated, "my judgment is true" (John 8:16), for it was the spiritual aspect of the Holy Trinity. When we view life through our own Christ consciousness, we have the full ability to use this level of discernment about our lives, people and our world. However, we function with what our physical eyes see, and that is nothing more than further limitation of our minds. The eyes can indeed create great illusions, even if we do not believe this to be correct.

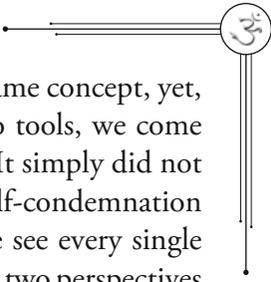
There is a semantic difference between discernment and judgment. To discern stems from higher consciousness, and to judge comes from what we see in the physical/material sense. The first is to look through the eyes of the soul, while the other uses only the eyes and physical nature. When we live with the perspective of the soul, or Christ Consciousness, we live as the Master did, free of the conditions that we place on events, circumstances and people. That is what the Master meant when He said that He was in this world, but not of this world. In essence, the ability to discern is to see things as they are, free of judgmental conditions. For instance, monks do not look at things through the same filters that we use here in our part of the world. Life is not limited to the personal filters that we have learned to use. If it is, we lead a limited life, filled with the inner sense of confinement. Life simply is what "is". All things occur for a reason. How would you answer this question: do you feel that there are no coincidences? If you do, you have never failed, nor have you made a mistake. If you believe that you have been responsible for your success, how could you also believe that there are coincidences? Conversely, failure can always be blamed on coincidences as a matter of convenience. If it applies to one issue, it can apply to all of them. It is an interesting theory to accept; yet it is correct, for all things have a purpose. Judgment means that we simply agree with it or we do not. One of the reasons for life



is to move us forward, or to awaken us to higher and divine concepts that will lift us above carnal statute. My experience has been that life simply is, and it became so uncomplicated when the ideas of right and wrong were removed. Now there are just events with and in which to work, leaving me free of attachment to proceed.

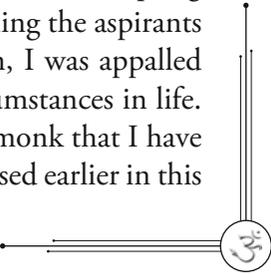
When we observe persons or events – as they are – we have a positive clarity of mind and emotions. By seeing life in this manner, there is no personal control or influence involved. There is only non-attachment, therefore more clarity. We are then able to view the parts that make the whole, thus we are a witness and not a participant. As an example, we are able to sense a lie or the truth if it is there, by using all our attributes, but only through clarity. Allow me to expand on this. As we have previously discussed, the Master said in Matthew that we should “judge not lest ye be judged”, and in John, He said that “my judgment is true”. Again, this sounds contradictory, considering He also said that nothing is above the law, including Himself and the Creator. What was the Master telling us? If you recall, the Gospel of Matthew is about our material reality – life. If we function only from this perspective, the developed ego may steer us in the improper direction, and our judgment will stem from opinions gathered from experience. John wrote the book of the soul, and from this level, we see through our higher nature where we are immersed in a divine context, and we would only see the truth of any given situation. It leads to “my judgment is true” and the power of discernment comes into play. Nothing precludes us from functioning at this level, a level that gives us the ability to be compassionate toward all that we view. When we use the lower nature only, we may not be correct and arrive at improper choices. The odds that we will judge will increase, especially if we have been conditioned into the notion that we are bad and even a sinner. In reality, it is because, in some fashion, we seek to feel better about our own self. This path will not succeed, for all things return to us as creators of our lives.

Judgment must generally come from one of two opposing points of view that we have been conditioned to follow, and that we believe to be the only way we are able to see all of life. They are: “right and wrong”, or as Genesis states, “good and evil” (truth and error). Of course, they have evolved into the ideas of “good and bad”. In



general, all these nouns and adjectives delineate the same concept, yet, “truth and error” are more flexible. With these two tools, we come to recognize that there is nothing wrong in “error”. It simply did not work and nothing more. However, if it is “bad”, self-condemnation comes into play, and the same cycle continues. We see every single thought, word or deed we perpetrate from one of these two perspectives – good and bad – and to the human, there is no other way to view anything. Within the scope of these two opposites, we are presented with the notion of “righteousness”. Ironically, this perspective gives us the sense of being “better than”, and as it would, it generates the perception of bad, evil, and even good, none of which is truly valid in the context of the higher nature of being. As I was taught, this is the prime part of the journey to self-mastery. In truth, the position adopted by most humans will do nothing but ultimately block the individual that lives in this limited perspective. No one individual is better or holier than another. Jesus demonstrated this to us, and we seem to have missed this simple lesson. If all is equal – and it is – not one thing may ever be better than another. If it is, we have a fallible Creator, one that is unjust and who is not truth above all else. I hope that I have clarified how judgment operates, and that we now understand the power of discernment. Please allow me to offer another perspective that I was taught while in the Far East.

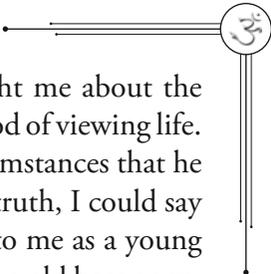
From the viewpoint of a Monk, there truly is another alternative that, in a general sense, is not being taught in the western culture. We are not shown this path by our parents, our theologians, our educators, the media or the government, yet it is still there. It is present today as it always has been. Even Jesus used it, and that is plain to see. Our conditioning compels us to believe that if it is not good, it must be bad, wrong or evil. To our logical mindset, this is all there is, but according to quantum mechanics, it is not quite correct. This alternative was one of the most interesting and most difficult lessons I was to learn in the Far East. To my teachers in that part of the world, I now realize that they probably found me quite humorous while I was attempting to absorb the one main lesson in which they were telling the aspirants that there is no right or wrong. Being an American, I was appalled by their suggestion on how to view life and the circumstances in life. The whole concept is quite uncomplicated, and any monk that I have ever encountered sees life merely as it is – as we discussed earlier in this





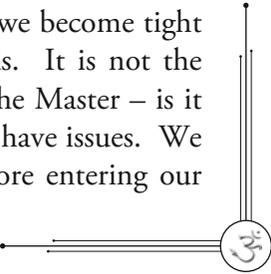
book. They actually make no judgment about it one way or the other. They live life through implicit acceptance, no matter what is going on. A classic example of this is the takeover of Tibet by China. The Tibetans did not fight the Chinese, but they did lodge their protest concerning the takeover. To this day, they offer passive resistance, and they know that, at some point in time, they will have their country back. How this will be accomplished is not as important as knowing that they will. In truth, we cannot really own land, nor are we able to control it, but it will outlast every human alive. These peaceful souls know that the land will always be there, and through this belief, they know that it will return to them. The path of acceptance is not something that any of us is able to master with great ease unless we practice it. If we do not view life in this fashion, we disregard the very significant lesson that Jesus was attempting to show us in the Book of Matthew. I feel that His message concerning judgment is one of His most important in the Bible, on all levels, including ourselves. He even went to the cross with this very same philosophy, following the path of genuine acceptance.

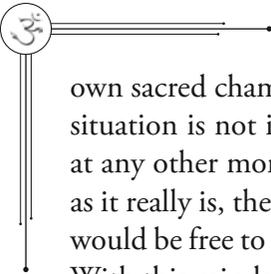
The Master told us that before we go into our inner room, or higher consciousness, we must first rest any issue we may have with anything. We must admit that most of us have issues, simply because we have attachments created by the judgments we pass. It does not matter whether it is a person, a place, an event or a thing. We have a judgment concerning it, therefore we have engendered an attachment to whatever the cause may be. By now, we should have grasped the meaning of these personal matters, and how to rid ourselves of them. If we have no issues, we are at peace in our inner realm. That is the beauty and simplicity of seeing life as it is. If we place judgment on any matter, we bind ourselves to it in the arena of our emotional body. Every Eastern tradition is very specific on this subject. In the monasteries, they teach a person to be aware of attachment because of its binding characteristic. In our part of the world, there are very few humans who will not attach themselves to something through judgment, and who will find themselves bound to it. We discussed it in the Gospel of Mark, and once we are fastened to it, it may never leave us because we seemingly cannot let it go – all this because of judgment. When we see only through the physical eyes and do not use our full abilities, we judge. This means that we do not see life as it truly is, and with that comes varied levels of dissatisfaction.



My wonderful Eastern spiritual counselors taught me about the new and flexible path through the use of my old method of viewing life. I learned that I was bound to my father and the circumstances that he physically gave me. I was bound to him because, in truth, I could say that I despised and even hated him for what he did to me as a young child. We all do this with an ex-wife or ex-husband, an old boss or ex-friend, because of what we think they did to us in some distant past. This position is of little or no value. When I fully understood this, I was released from the bind that I had placed upon myself. Once this happened, I felt great compassion for him and the way that he had to live within himself, and the things he had done. They were his issues now, and not mine. By freeing myself, I knew that I could now enter my inner room, shut the door and converse in secret with the Divine. At that point in time, I no longer had an issue with anything. Seeing life as it is frees us in many unimaginable ways. It is a life that has no conditions, because there are no attachments to it. It appears that life owns us at present because of the way that we attempt to see it. I discovered that it is better to see life not as good or bad, but merely as it is. Let us look at it from another direction, in real terms. If we see life as good, there is no struggle with it, and truthfully, we learn very little. As I have often mentioned in the previous chapters, we must realize that life must ultimately be balanced, and that means that we must experience the “bad” side. To know one side, one must know the other, hence, if one trait exists, so must the other. The same applies to day and night. To see one, we must experience the other. That is balance...

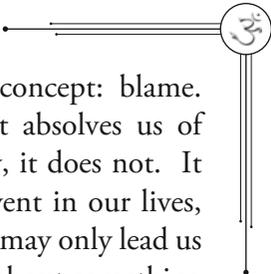
This brings us to the opposite of “good”. The small word “bad” is the one that affects us the most in life. I fully realize that not seeing life through either of these filters is not an easy task. When I was being taught this concept in my early years, I also had difficulty with it, but by being ever vigilant, one may achieve this belief and see the truth of life. This is an interesting philosophy, for when things are what we define as good, or going our way, our minds and emotions are light and easy. When times are not as positive, we become tight and not relaxed within ourselves, within our minds. It is not the best time for decision-making, nor – according to the Master – is it the opportune time to go to the Creator because we have issues. We must work them out first and be free of them before entering our





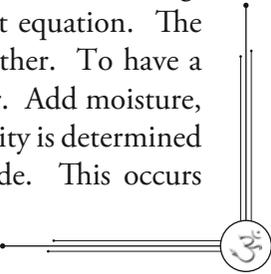
own sacred chamber of life, the true temple of the Divine. When the situation is not in a positive flow, we have more inner struggles than at any other moment, and we are unable to see clearly. If we saw life as it really is, these types of problems would not occur, and our minds would be free to make choices pertaining to any and all circumstances. With this mindset, discernment now functions with the soul, because the latter sees things as they are while the flesh does not. In these moments, the soul will also guide us if we follow our conscience, and what we feel through the eyes of discernment.

There are tremendous advantages in seeing life as it is, because, in the physical sense, it makes it easier. All Masters agree with this principle and they have no interest in struggling with it, for they know that there is no other path. They fully realize that their life is simply their creation; it is their reflection and it is showing them who they are. Because of their high level of awareness, they then shift their life to match the lesson they simply experienced. Hence, they flow with it and do what they must necessarily do at the proper time. It is done with impeccable clarity. Once we achieve this state of mind, it is simpler to function in alignment with the Divine Principle. If we do not, in a general sense, we are viewing life as it is not, and now we struggle at a depth we so choose. Besides, bad merely indicates that things are not really going the way we would like them to go. Now we begin to fight these events because we want it our way. This is how force shapes our reality. In this particular circumstance, when we resist, we give the bad event the ability to grow and have power over us. It becomes more magnified than ever, but if we give in to the circumstance, it no longer has power. It is wiser to not resist events or people and just merely observe. Resistance and events equal struggle! When we remove one side of the equation, neither has anything upon which to stand, and the issue dissipates rapidly, a basic principle of mathematics. The Master suggested that we should not resist our enemies, but this does not necessarily mean other humans. Have we not all heard the old adage that we are our own worst enemy? It is as we mentioned earlier: anything within us may take on an “enemy”. Example: if we resist even a headache, it will indeed become greater. We are the one that gives it strength, and no one else. Resistance is created by our insistence to see things as “bad”, and it is automatic.



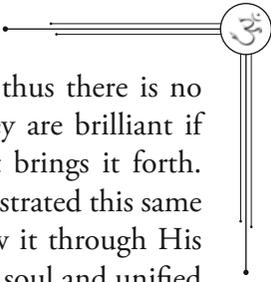
In our part of the world, we have found another concept: blame. When we place blame, we honestly believe that it absolves us of personal responsibility for all our actions. In reality, it does not. It is not possible to deny any responsibility for any event in our lives, particularly in view of our judging others. Judgment may only lead us to blame, for it is indeed what it does, whether it is about something “good” or “bad”. In other words, to blame is to refuse acceptance of responsibility on our part. We do not seem to realize that to act in such manner, we are in actuality denying who we are and reducing the power we have over our very own self-mastery. Let me ask this question: who is responsible for us? Who is truly responsible for our personal circumstances? We are, as individuals. We create these events. For example, there is no such thing as a one-sided argument. It is not possible! There must be another’s point of view, and if it clashes with ours, there will undoubtedly be an argument. There is no other way. If we believe we are right, of course the other must be wrong. It is life’s circumstances such as this for which we ourselves are responsible. How can we say: he/she made me do it? Perhaps it is time to recognize that, in that moment, the outer world has control over us. That is blame at its finest, and it has its basis in right and wrong or good and bad, all being illusions of our material world. Again, the key to operate as a divine human is to see life as it is, and life will flow smoothly. Of course, it means that we must work at it in each and every moment that unfolds. To see things clearly allows life to develop naturally, and we do not get in the way of it. It is simplicity at its optimum, while looking through the eyes of the divine, the true self, the true human. The divine nature only has the ability to see life as it is, because It is the one that created it in the first place. It is free of ego!

Let us consider another perspective on the concept of blame. First, we must realize that it always takes two factors to create an event, even if it is just a thought and its subsequent execution. To operate an automobile on the highway is fine, but when it runs into something, we have an accident, and it took two factors in that equation. The same applies to natural phenomena such as the weather. To have a storm, we must have cool air colliding with warm air. Add moisture, and we will most assuredly have that storm. Its intensity is determined by the size and power of the two fronts that collide. This occurs



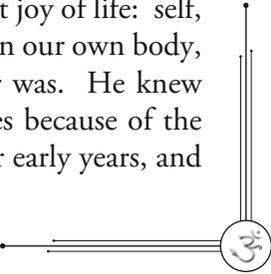
internally as much as it does externally. We see one, and we feel the other. By placing blame, we do not accept our personal participation in the event, and it numbs the inner sense or collision of events. In the case of the accident, it was caused by one person believing that he/she is a better driver, or one was in a hurry – or both were. When two things collide, each has a share of the responsibility. To argue means that we do not agree with another's viewpoint, and that is fine. There is nothing improper about a difference of opinion, but we are not compelled to argue the point – yet we do. The purpose of this is to get each and every reader to realize that personal ownership – encompassing all that we are – is something that is extremely important to each of us, and the Master suggested this on many an occasion. Remember also that nothing is above the law, and all things create a circumstance. If we do not own our part in it, nothing is attained and the cycle will return until this is achieved. In essence, blame blinds us to reality. Owning all that belongs to me was a very interesting, personal lesson for me, as a monk blending in the Eastern traditions. If we do not accept this principle, we have the ability to create fragments of self, and this occurs all too often. Conversely, if we come to realize that there is only truth and error, our life becomes clear. They both fully demonstrate themselves in everyday activities, and by accepting personal responsibility, we recognize both. Truth requires no correction. Error takes adjustments and nothing more. When we apply this belief, there is no blame, only personal responsibility. All traditions actually do this, and it is a major message from the Master.

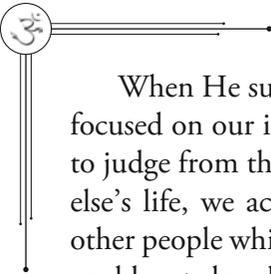
This type of lesson is shown to us in many different ways throughout the biblical texts as well as all ancient texts. I have often wondered how we could have missed it or, possibly more importantly, how we could have been led away from it. Another wonderful example of this is when the Master stated that we must have the mind and the innocence of a child to enter the kingdom. In other words, we must use this approach when we enter our selves. Blaming others will not allow this. In fact, it will block us. Why? Simply stated, how may we enter a place we do not own? We cannot! This is the same intention when we read in Revelation about the gentle innocence of the lamb opening the seven seals, an area where blame does not exist. A child may only see life as it is. It does not know the difference, and it



fully expresses its true nature through this vehicle, thus there is no error. When there is, children simply adjust. They are brilliant if we allow them to be, and it is this innocence that brings it forth. When we study the portrait of Jesus, He fully demonstrated this same attribute. He knew simply what “is”, and He knew it through His innocent nature. He had fully entered His very own soul and unified Himself with this divine energy. He had accepted in all innocence, implying an open, non-judgmental mind. The majority of the world would tell you that Jesus was God, and in reality, He would have been, based on the metaphysical understanding that God is within us. If any human returns to this state and stops judging from his/her own personal throne of life, looking through the clarity of what “is”, he/she lives in this same fashion through the eyes and mind of the divine nature. When we view life through our soul, we are seeing life from the perspective of the divine, and the divine will not judge because it does not have to. In that regard, like Jesus or God, we do not develop a bind or become involved in another’s issue. The divine aspect knows where any issue belongs, because it is able to see it for what it is, as it sees all the parts of any event or human circumstance. By operating from this standpoint, we may be filled only with our compassionate nature, for we are not able to judge it for anything other than the truth that it is.

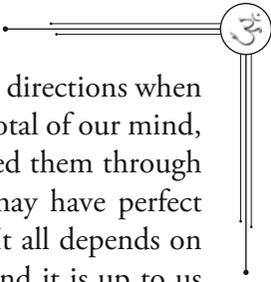
The next area is something else that the Master suggested on many an occasion, and that is for us to be single in purpose. The interesting thing about this concept is that good and bad are not single in purpose. In truth, they create the divided house that the Master said could not stand. By using these two filters, we are compounding our inner division on any given subject. If we are single in purpose, we truly could not judge either. The reason for keeping thine eye single in purpose is quite simple. When we follow this principle, we are focused on what we do, and not on others or what they are doing. By watching others, we are divided again, aside from comparing unique to unique. We spend so much time in our lives knowing the outer world and other people that we truly miss the greatest joy of life: self, single in purpose. The optimum is to be happy within our own body, our own life. There is no question that the Master was. He knew Himself. Most of us are not happy within ourselves because of the utter confusion generated by the conditioning of our early years, and we continue to perpetuate it.





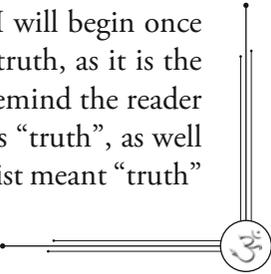
When He suggested for us to keep our eye single, it was to have it focused on our inner divine nature, knowing that we will not be able to judge from this state. Because we spend so much time in someone else's life, we actually stay out of our own. We work on knowing other people while normally ignoring who we are in the process. Jesus could not do what He did if He did not make the journey of self-discovery and maintain His inner eye on the divine. He did this for so long that He became the divine, and this is what Sri Ramakrishna suggested to us. We may either sin or become divine by being single in our mind's eye. The Master must have achieved this because He knew Himself completely and His relationship to the divine. We do not. He knew His power because of His alignment with His higher divine nature, and He told us that it was ever present within us as well. To locate it, we must go within, free of issues, and begin opening the seals mentioned in Revelation, one seal at a time, gently. To perform this act, our eyes must look inward and not outward, and that is being single in purpose. It is up to us to develop our own divine personality, and it should not be based on what we judge about the external world or the people in it. It has nothing to do with the outer environment, but it does have everything to do with our own inner heaven, and this is what we could seek. In the process, we learn to live our own lives, rather than one suggested by what others think or expect of us. People do this, with positive intentions in most cases, but their basis is only on what they see through the judgment of their own self. Once they do this, they must use the two filters of "good and bad" to gauge what we do as individuals with these filters. There is no other recourse. The solution could be to merely not use this same methodology and let others do what they wish, as long as there is no harm to another. This eliminates judgment and interference in their lives. The result is that we are free of any burdens that otherwise may create issues which, in turn, will need to be cleared at another point in time.

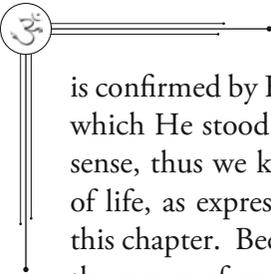
My Masters and teachers showed me that we are the sum total of our mind, and our mind is our thoughts. We made God and our lives from the same pattern. We seem to know this, but we deny it when it comes down to it. If we wish our lives to become divine, we must first own our mind and our thoughts, and then place them in that direction. If we do not, we have no hope at all on the subject of a spiritual journey. It is not a journey based on convenience. It is



perpetual, and in all things, but we bifurcate in other directions when we think it is convenient. Not only are we the sum total of our mind, but our lives are also on the same path, for we created them through the same vehicle. We may prosper or not. We may have perfect health or not. We may achieve the divine or not. It all depends on what we think of our very own self. It is our life, and it is up to us to do with it as we desire. My early teachers took all the beliefs that I had and totally destroyed them, quickly and simply, so that I could see what bound me to my circumstance. It assisted me in knowing what was the most powerful thing in my life. It was my mind and the self-perceptions of my own life. Once we set a simple thought in motion, like all else, it will return to us for balance. It will occur no matter what we believe and/or accept as valid. The mind is alive along with the thoughts that emanate from it, and it is what engenders life. When we eliminate all belief, we become very flexible, and we are like the wind in how we live our lives. There is nothing to bind us. There is nothing to judge. There is only innocence of nature, and a soul through which to operate and live – and the two become one.

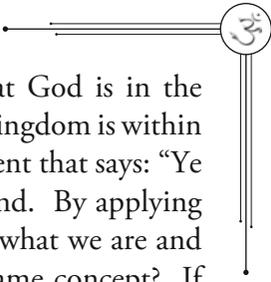
Thus far, I have been attempting to show different states of mind that create different states of being. They impact our lives and the relationships that we have, even the higher divine nature. I have attempted to show them in connection with the messages of the Master and the Bible itself. Now, I would like to instill a deeper comprehension of these messages, but in a different context. Let us examine a few of the Master's lessons and join them together to further enlighten the reader on the meaningful subject of self-mastery and the journey to consciousness. One of the most shocking experiences I had while in the Eastern part of the world was to find that the Master Himself had been there. My belief was somewhat modified, but it did not detract from what I knew of Him. In truth, it encouraged me with a greater urge to know that I could also pursue my own divine nature. To know that a human overcame the body and operated out of pure nature was quite a revelation! In the Gospel of Matthew, I showed different approaches to the Beatitudes, and I will begin once more from this position. We were told to seek the truth, as it is the key to His idea religiously called heaven, and I will remind the reader that the same ancient Aramaic word could be used as "truth", as well as "righteousness". The reason that we know the Christ meant "truth"





is confirmed by His practical demonstration of such trait. It is that for which He stood, to the ultimate degree. He was truth in the purest sense, thus we know that His intention was to seek the higher truth of life, as expressed in the original quote found at the beginning of this chapter. Because of this message, I personally chose to seek truth, the source of our divine nature, and that led me on a journey that has thus far lasted over thirty-seven years of my life. What an amazing pilgrimage it has been, filled with such awe-inspiring views of life and openness. Thanks are due to my Creator, Dad and teachers for the greatest of all lessons.

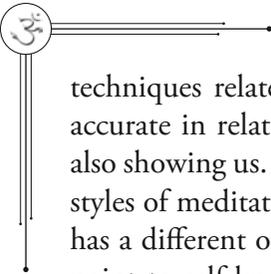
To search for the truth was the first message heard by my inner ears. It was a significant one to absorb and to follow. Each of us could seek that higher eternal truth, not to be confused with personal truth, because the latter may be easily shaped by our ego-driven experience. If we follow the path of righteousness when ignited by the ego, we run the risk of thinking that we are better than others, and this is not what He, the Christ, desired us to do. He told us in His own words that He was the least among us, and it clearly indicates that righteousness was not His concept. The next testimony is His definition of heaven and its subsequent location. The Master said in Luke: "...Lo here! Or, lo there! For, behold, the kingdom [of God] is within you." Within you? In Revelation, we are told that we are this kingdom, and that further supports what is being offered to the reader. It is not only within us, it is us. Look at what we have done to our own personal Garden of Eden and our own heaven! It is a result of what we do through our conditioning, and with the improper use of the mind. After I read these verses, I found them to be remarkable concepts, and I compared them with what we are actually taught by Western religion. When we look into the Vedas and the Sutras, we find the same ideas, but from different perspectives. I am very humbly grateful for having had the opportunity to learn the other viewpoints, for they gave me what I now know of the Bible itself and the messages therein. Today, the Bible is of greater value to me than ever before, because I am no longer bound by the religious traditions and the literalists. I have found that we can fear God or love It. That choice is simple. We are not able to fear It if we love, and if we love It, our life is transformed into the divine, becoming one with It and being single in purpose. My Eastern teachers showed me this level of grace and union with the divine.



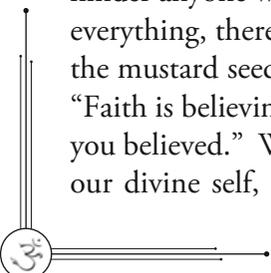
Our Western religious leaders also teach us that God is in the kingdom of heaven, and according to the Bible, this kingdom is within us. This should testify to the real truth of the statement that says: “Ye are Gods”. We are, because of the power of our mind. By applying the sheer idea of karmic principles, if God made us what we are and we make God what It is, are we not one and the same concept? If we were to consider this for a moment, we would know the meaning of Jesus’ very words, which, in essence, advise us to not look for God outside of ourselves. He confirmed this view by telling us that we should not worship idols, and that included Him. If the Christ had created a religion to worship Him, how large of an ego would have pushed Him to do it? We know that He did not, but humans did, and the same applies to God, who created equality and nothing less.

These particular messages are extremely significant to me. The reason they are stems from something that I was also taught in the Far East, and we call it meditation. The Christ did it for many years, and I have sat in the cave where He practiced this art, an inspiring site that still exists in India. I will get to meditation in a moment, but let us form all of this in a single idea. To seek the truth, to find the Creator, we must look within ourselves for that discovery, and to do this, we must not have an issue with the outer world, such as idols. Idols feed our ego, and when we succumb to them, we truly have no ability to uncover who we are, for we are blocked by the outer view we hold toward life. If we seek the truth, we must look within to find it. If we do not, we only discover the outer influences that have created a façade that we define as our physical personality. Let us now quote another of the Master’s lessons that tells us: “...when you pray, go into your inner room, and when you have shut your door, pray to your Father who is in secret.” The information is quite succinct and states to go within to locate God. Meditation is the word for it, and we find in Luke the statement that supports it: “...be still and know...” At this point, we may add the concept of the peacemakers, found in the seventh Beatitude. With no issues, we could be peacemakers, in complete accord with our inner divine nature. Meditation guides one to this state of being.

The monks with whom I was studying later confirmed these thoughts that were on my mind, as they taught me the many



techniques related to meditation. I discovered that they were very accurate in relation to what the Master was not only telling us, but also showing us. While studying the subject, I was taught 176 various styles of meditation, their methodology and their purpose. Each one has a different objective and rationale attached to it, and all of them point to self-knowledge while clearing the mind of internal clutter, by the use of metaphorical puzzles known as “koans”. This is another way of stating the underlying messages that advise us to “clean the inside of the cup”, rather than just the outside seen by everyone. The techniques range from contemplative to pure openness to the self and the cosmos. I was taught that I may sit in one spot and use these techniques, or I can move around, walk or carry out my duties. Meditation can be done in groups or in utter privacy. The idea is to create a state of perpetual consciousness – Christ mind. We can reach for it in the secret room that we have in our heads and that we call the mind. It is the chamber that the Master opened for us for communications with the higher realm. Meditation is no mystery. In fact, deep meditation inspired the idea of prayer. Revelation clearly draws that area for us to understand. It is not a building or a place. It is within each human being. We are to open to our inner selves – and not the outer – to unlock the seals to our book of life. It is ours, and it is up to us to receive and acknowledge the higher communications, and to open the seven letters. The Master spent many years of His life accomplishing this very thing. He achieved it in the Far East as well. I know this because I studied the information while I was there! What we are taught and conditioned to believe was somewhat shocking to me, but if we are to seek truth, we must be open to receive it. If we are not willing to grasp it, we should leave it alone and not bother those that do seek it. It is not our choice to stop them. It is their journey, not ours. Again, it must be emphasized that if we are not open to it, there is no reason to study it. I simply took the Master at His word when He said to seek and knock, but if we doubt, what value would any of it be? Doubt may motivate one to seek, but it may also hinder anyone who is on the true journey of life. If we were to doubt everything, there would be no progress at all. This is why the faith of the mustard seed is so very significant. As St. Augustine once stated: “Faith is believing in what you cannot see; your reward is seeing what you believed.” When we commence the journey of self-discovery and our divine self, there is no room for doubt. This is especially true



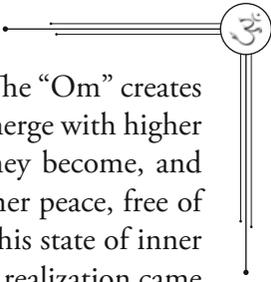
when we can easily see there is no ulterior motive behind what we are learning. Why doubt our own journey of self-mastery? This approach will get us no closer until the reason for doubt is discovered! Inner faith alone will get us all where we aim to go – higher or lower.

While I was studying the Vedas and the Sutras, I was advised to meditatively reflect on – or contemplate – them, to find the deeper meanings of the words. Many thoughts would come to me during these deep contemplations. They actually assist us to truly realize the value of life and its purpose. After many sessions of inner reflections and the subsequent knowledge that would come to me, I wondered if the same process could be used with our Bible, and I shifted to those texts. I was intrinsically surprised at the result, for it had the same impact on me as the Eastern texts did. I was deeply moved, and it helped me to realize that the Bible is more of a personal and individual message, along with the Vedas or the Sutras. It was to help us understand ourselves. Upon deep reflection, I understood that when Jesus spoke, it was about our esoteric self. It had nothing to do with the exoteric or external self at all, thus the concept of not worshipping idols. Everything that He said was about our innermost private being. He often suggested for us to go within, metaphorically. Such is the message that tells us to knock, and the door will be opened, and to go into our inner room. This was further delineated when He told us that it would be easier for a camel to pass through the eye of a needle than for us to enter heaven. We are so internally burdened and have so many issues with each other and life that it would not be easy for us to go inward, in our own heaven. That is why His advice to not have issues with our brothers is so important to us. To fully meditate, it is much simpler to have no issues with anything. If we do have issues from personal experience, it makes the meditation experience much more difficult to achieve a deep state of peace. It is during these times that the Master's words become more important than ever, and they would echo through the halls of my mind. Once we are cleared of external issues, there is much bliss awaiting, and biblical wisdom is exposed with clarity. Those messages will also assist us in clearing ourselves, but being ever vigilant becomes more important to what our mind is telling us. During these states of contemplation, I even came to realize the Master's own seven meditations found in the Bible. I later found these written down in a book entitled "The Universe is

Calling”, by Eric Butterworth, a wonderful book about life and the Master. I understood that the Master’s messages were meant to guide and enhance our internal self and that they were the key to life. What we are internally is reflected in our external lives that are represented as our experiences.

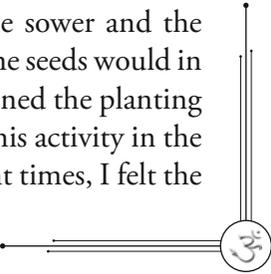
On more than one occasion, the Master Himself told us that the true form of prayer is meditation. He was attempting to tell us that it is the doorway to the kingdom. It is deduced from a passage found in Luke that advises us “to be still and know God”. To meditate is to achieve an open and still sense within. Meditation brings us a very still mind, filled with inner peace, as mentioned by the Master. This is why we must rest our issues with our “brother”, and we will be able to attain this status more easily. We are to deliver the tree of the mind from the chattering monkeys, as Buddha once stated. If we enter the arena of contemplation with a mind in turmoil, it has the propensity to slow us or at best, make meditation difficult, because we cannot achieve the required stillness or inner peace. Once the mind is cleared, we can openly commune and converse with the Creator. In a sense, the modern religious prayers that we witness in a church go against what the Master taught us. They are done in front of others and not in secret as was suggested. We have externalized prayer, just as we have God.

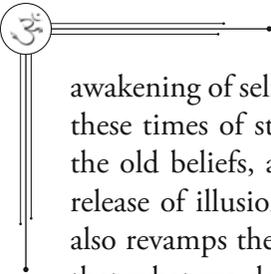
Another word comes to mind when we speak of prayers. The word is “Amen”, and it has been used for millennia. It confirms what was just suggested and long ago, it had a different meaning and a different use. In truth, it was another word altogether and was eventually reshaped into what we know now. The original word was “Om” or, as it sounds, “AUM”. Early Christianity placed an “en” on the end, and it changed the sound, the meaning and the intention. It moved it from an internal to an external process, to align with the rest of the external position. The word “Om” has its roots in the Far East and is still used in monasteries all over that region to induce a higher state of consciousness and shift the inner vibration of the user. This is being passed on to the reader from very personal experience. The Master Himself practiced this simple word, and it is my perception that it led Him to His very own divinity. How can I suggest this? We can thank the modern discoveries that are the results of studies on meditation



and the value of health, emotions, mind, and body. The “Om” creates a different vibratory activity within the body, as we merge with higher states of mind. The more it is done, the clearer they become, and the wonderful byproduct is an incredible level of inner peace, free of stress. I learned that Jesus spent days and weeks in this state of inner being, in perfect communion with the Creator. This realization came to me by doing the very same thing for hours and days at a time.

Learning and applying the concepts of meditation while working with the monks made me recognize that Revelation was indeed about the awakening to the soul. As I journeyed forward with the techniques of meditative states, I began to reflect so much on the biblical messages that the true meaning of the Bible commenced to dawn on me, filling my consciousness as though a revelation itself. As has been stated so often in this book, the words have very little to do with the outer environment in which we live, but they have everything to do with our internal reality and how to shift one’s self to open to higher attainment. We are either a reflection of our divine self – the soul, or the soul becomes a reflection of our physical self. I realized that the proper thing to be would be the reflection of the soul rather than the other option. If we become the latter, our soul has much work to do to free itself. I deepened my study of the Bible and I was fascinated by the parables. I wished to know if there was more to them than just the words and a story. It led me to reflect on the seven parables, to which were added the seven seals, and I came to the realization that they were all about awakening to our self through these energy centers. These inspiring chapters and verses were about changing into that reflection of the soul, and my eyes opened to its divine nature. To awaken to our own God consciousness! I knew through my very own experience that we must all awaken to the truth of life. My association with the scriptures and meditating upon them proved that it could indeed awaken us, but only if we were ever vigilant on our inner journey. We have to make ourselves the true observers of what is being released as we proceed through the opening of the seven seals. As an example, I understood that the parable of the sower and the seeds symbolized our own minds and thoughts, and the seeds would in fact come to fruition. It became reality when I examined the planting and sowing in my own life. In addition, I observed this activity in the lives of others encountered along the way. At different times, I felt the

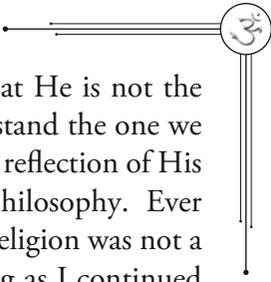




awakening of self mentioned in the Book of Revelation. It was during these times of struggle that came into my life that I freed myself of the old beliefs, and the truth entered within, ever so stronger. The release of illusions is not an easy thing to experience, especially if it also revamps the entire belief system. It is not easy to grasp the idea that what we deem as real is in fact an illusion. It is a surprise to discover the validity of the parables and the seals, for they are a key to our own life. There is always struggle associated with this sort of awakening, as well as in the natural shedding process that is included in this type of transformation.

During this journey, I learned that everything we plant through our minds has the ability to have power over us, depending on what energy we give it. I realized that we have the choice to develop the divine or the carnal. By shifting the direction of our focus, we can arrive at any level of the higher or lower realm that we so choose. Again, that is what Isaiah wanted us to understand with his metaphor of the ax wielding the human. Revelation mentioned the fact that we lived our lives backward because we created them that way. We do not fully realize the power of the mind as a potent tool, and what we do with it. That is how life has mastered us. We have it reversed in all aspects. We are the true masters of life, and we may not appreciate this gift until we have completely mastered ourselves. This is the crux of the biblical messages that have been taught in reverse of their original intentions. The seeds of the mind that we plant in our own garden all have the potential to have power over us, especially when we water them with our emotions at the time. One instant of faltering on this path carries the possibility to create days of undoing that “one” single powerful moment within us in our own inner and personal heaven. What do you wish to create? The Eastern philosophy tells us that when you walk, walk, and when you run, run. Never wobble. To falter in our inner chamber creates this wobble.

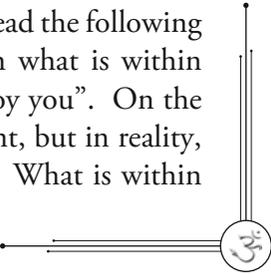
As I proceeded on the journey from my first chakra, all that I had learned came flooding upon me, and I understood that we were more than meets the eye or mind. I knew on my inner climb of what we call Jacob’s ladder that the Master was more correct than anyone from whom I had attempted to learn. He merely echoed what other teachers before Him had stated. He simply used different words to convey His

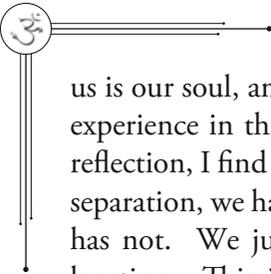


messages – as do I. The reader must understand that He is not the only Master. It was the others that led me to understand the one we call Jesus. He too was human, but He lived as a pure reflection of His soul, as can we. The rest of them taught me about philosophy. Ever since I was very young, I had always wondered why religion was not a philosophy. Now my comprehension was expanding as I continued to go up that inner ladder, and I began to placidly open the seven seals of my own book of life. I discovered that we have to approach them and open them gently, because, from an energetic perspective, we do not realize how much we have stored in them. When they are opened, the stored-up energy rushes the individual, as would a spring torrent. As Revelation suggests, we have to be ready to handle it. We must diligently manage each and every memory in our storehouse of knowledge, and that may include our ancient pasts. The purpose is to free ourselves so that we may be born again under a different view of self, and in turn, it will change our view of life. Metaphorically, we are now putting new wine into new skins, rather than the way we presently practice.

As each of the seals is opened, our personal view is in a constant state of change, and so are our lives. They actually turn at first into a state of flux. It comes down to this: what was once known now is not, and what we once understood is no longer seen in the same fashion as before. We have placed a new patch on an otherwise worn garment, and what was no longer is now generating that inner struggle. We have changed, and our life is not as it was before. It is constant, during the whole process of awakening and moving higher on the inner ladder. The Master warned us of it and suggested that we should be ever vigilant during the journey. We must not leave any stone unturned as we face ourselves and what we have been doing in our lives. This is why Simon Peter exclaimed, “Master, I am not worthy”. This was a proclamation of self-guilt coming from a new understanding with a new view.

This even became more paramount when I later read the following words in the Nag Hammadi Library: “Bring forth what is within you, for if you do not, what is within you will destroy you”. On the surface, it certainly seems to be a very harsh statement, but in reality, it is not, and it is quite true. Allow me to explain. What is within

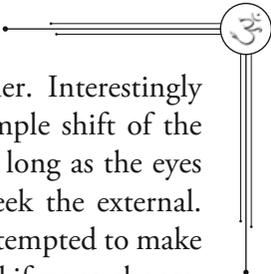




us is our soul, and if we do not live through this higher attribute, our experience in this world becomes somewhat shortened. After much reflection, I find the reason quite simple. In our state of self-generated separation, we have the sense that God has disowned us, and It simply has not. We just have not recognized the truth of It and Its true location. This is the real cause behind the original sin. We have become so enamored of our body that we deny the existence of our other attributes as the truth. It is that self-created separation that brings on old age, illness, and disease, when we actually live eternally, as the Creator does. This viewpoint does not even allow us to see the perfection that we already are. The result is that we eat away at ourselves, mentally and emotionally, thus affecting our physiological makeup. These are not concepts of the Divine. They are purely human.

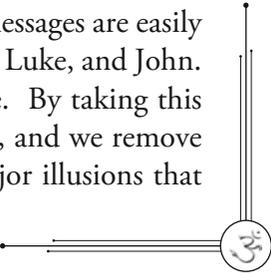
The Nag Hammadi also states – as does the Master – that if we make body and soul into one, we will be able to say: mountain, move from here to there, and it will be given to us. It is another way of saying that if we realize our true nature fully, a whole new personal reality will arise. These esoteric concepts support the somewhat scary quote shown in the previous paragraph. When reflecting upon it, the message is true, for, if we unite with our inner divine nature, illness ceases. We have matched our soul and its perfect vibration. Because we are somewhat ignorant of the unification we can achieve, we tend to ignore it. That being the case, our soul does not match us, and we now become filled with dross gathered through our physical endeavors. However, when we match this higher view, we develop into perfection in the most powerful sense of the word. Perfection does not allow sickness for any reason, but imperfection will, for there is no other recourse. We do not grasp this fact about ourselves and we are conditioned otherwise, even though the Master did tell us that we were as perfect as the Father. On the other hand, how can we be perfect when we look at life blindly? He used His divine self to view life, while we only use our physical body to see the same thing. It is no wonder that we have to rely on the medical profession! Our outlook is all on the outside, as is everything else.

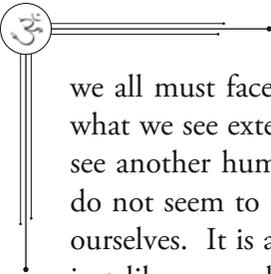
The above is exactly what led us down the path we travel today. It also compelled us to see our Creator as something external to us.



Today, we seem to need to see all things in this manner. Interestingly enough, we may change this mindset through a simple shift of the perceptions we have of our lives and the world. As long as the eyes will only look outwardly, they will induce us to seek the external. That is what most of the ancient philosophies have attempted to make us understand. These same eyes can be turned inward if we so choose. The same philosophies tell us that we must look at ourselves before we can truly look outward to a different world. Were we to learn and understand our true nature, we would have dominion over all things, as stated in Genesis. Presently, we do not seem to be interested. We do think we have power over our world, but recent global events do not confirm that thought. Ironically, we will have true dominion at some point in time, and it could be today, if we were to choose the road of inner alignment. We should realize that it is better to operate in blissful harmony with all things, rather than to dominate them in the manner that we do. The behavior described in the latter has removed us from living naturally, and now we force all things to live our way. This includes eliminating any and all other systems by which to live. This process began long ago, when early Christians wanted no competition. If we were to earnestly recognize the reality of our inner nature, our personal life would go through a transformation, and we would realize that flexibility is a very important key, especially when we encounter other systems of thoughts and of life. When we do, we become the original dynamic we were intended to be.

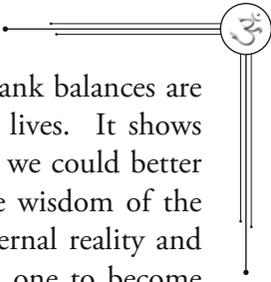
We become the example that the Christ encouraged us to follow. It is an aspect of us that is already there. If we do not awaken to it, it does not seem to matter. This is what is meant when we are told that we are awake, but we are asleep. It is also the meaning of the words “let those with ears hear”. We must use our inner ear rather than listen to the continuous external noises. To do so, we must learn to become still and to sit in silence, in order to discover our inner relationship with life. It gives us an opportunity to clean the inside of the cup by releasing all the pent up energy that we all seem to carry around and term as old baggage. All these messages are easily located in the Bible, in the Books of Matthew, Mark, Luke, and John. Through inner reflection, we make the two into one. By taking this very simple step, we become one in a very real sense, and we remove the idea of separation. The latter is one of life’s major illusions that





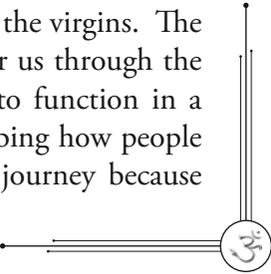
we all must face at some point. This separation is compounded by what we see externally. We see a tree, and it is separate from us; we see another human being, and it too is separate from us. What we do not seem to understand is that what we do to another, we do to ourselves. It is an ancient principle, and it is pure truth. Others are just like us, and we are not separate from each other. We may be different in body, but we are not separate in consciousness. We are all made of one and the same thing, and it is our consciousness that makes reality what it is, because we are all merged in this field. It is merely a question of whether an individual is willing to climb the highest of all mountains, the symbol of self and our life's experiences. We must have the motivation to face the personal perspectives of our very own memory and see ourselves for the person we really are. That is how we clean that inner cup. If every person in our world found who he/she truly is, all aspects of our global situation would not be what they are. We would genuinely recognize just how powerful and perfect we are and would find no need to harm any living entity for any reason. This is the spirit of having dominion over all things. We are able to accomplish what no other living thing can do: we are able to realize.

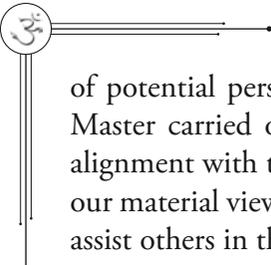
We find this same idea confirmed by the Master, when He taught us this: "For whoever wishes to save his life shall lose it; but whoever loses his life for My sake shall find it". After deep consideration, we are being told that the life we strive to save is the one that activates our bodies, or the material self. We also do all that we can to preserve what we could define as our physical personality, as most of us resist most types of change, but especially shifts of consciousness. As I often mention, the body and the personality seem to be that for which we live. Still, it is this very same approach that ends up costing us our lives in the long run, as we attempt to remain stagnant. These attributes are the ones that are to be turned over to the higher ideals of the divine in order to save our true lives. It must be done in a non self-serving fashion. It is what the Master Himself carried out. In a sense, He literally gave His life to prove the value of the divine nature. He amply demonstrated that it did save His life, as He was raised on the third day by and with the divine. His statement above is more attuned to the idea of letting go the preconceived notions and resident fears pertaining to ourselves and our lives. In reality,



stress over our lives, careers and the all important bank balances are the reasons for the destruction of many individual lives. It shows us that the ancients were correct in estimating how we could better improve the quality of our lives. According to the wisdom of the masters, we all have a physical side wrapped in external reality and a divine side within ourselves, yet we have allowed one to become more important and dominant than the other. These two aspects are what I presented earlier in the concepts of the masculine and feminine energies in our lives. It was also suggested to the reader to align them. We are discussing this subject now from a different perspective. It is only a matter of making the two into one. They are there, but one is completely ignored, and that leads us to living half of a life. We seem to leave out the energetic capability of the human, a most important aspect of the higher attribute that gives us life in the first place. Deductively, if we live half of a life, it would stand to reason that it would also reduce the idea of the Creator in half, for we have removed one of the energies required to make It whole.

The awakening to this side of the human is what the inspiring Book of Revelation has attempted to portray for many centuries, and it has remained unrealized for that same span of time. It is what we have overlooked, because we have externalized the whole concept of the Bible by treating it as a religious path when it should be approached as a marvelous philosophy. In a sense, we find in this masterful book a diary describing Jesus' own personal journey of awakening to the Divine nature. It is ever present and ready for us to open, but most of us have not. As the Gnostic path mentioned, He portrayed the arousing to the Christ mind as a true higher state of consciousness. Metaphorically, the same book attempts to let us know that there will be a point in time when all this will come upon us, whether we are ready for it or not, much like the allegorical story of Noah. It will surely come. The Master assures us that no one knows the day or the hour, and that He will come "like a thief in the night". Those among us who are truly ready to become the living divine nature will be able to easily make the transformation, as in the lamps of the virgins. The four gospels even set the tone by attempting to steer us through the day-to-day activities that we experience, and how to function in a divine way as events occur. They go as far as describing how people will make efforts to dissuade us from making the journey because

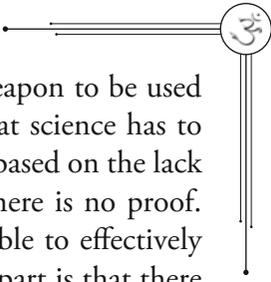




of potential persecution. In view of these words, it shows that the Master carried out the true power of this awakening and eventual alignment with the divine. Soothing biblical remarks also tell us that our material views and our physical illnesses will disappear, even as we assist others in their transformative process.

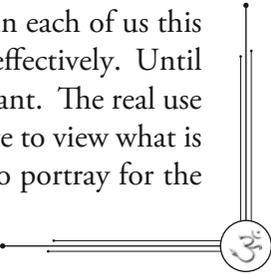
The four gospels show us how we will shed the outer illusions during the course of an evolution with which we have lived for so long. It advises us that the shedding will bring on difficult moments, for it will not be a simple shift, and it may be very traumatic on an individual level as well as for the world, as we release the old ways of doing our daily chores. We are told that the shedding of the lower energies, or the carnal self, will generate the greatest changes of all, so that we can reach the divine. To a large extent, the lower nature has more capability to have issues with others, and as we climb upward through these centers, there are less and less external issues we would have to face. As we rise higher, we are able to see like the eagle soaring above the work of the Creator. From this new perspective, we awaken to our true nature and the intuitive abilities that are ever present. The latter is an area that most would rather deny. The reason is that the sixth sense completely defies our left brain logic, and logic dictates that we are not able to do this sort of thing. This is in error, for we are quite capable to develop this divine attribute. Only personal belief keeps us away from it. It is a gift for us to peer into the darkness of our own mind. We are blocked from its use until we shed most of the present states of mind from which we operate today.

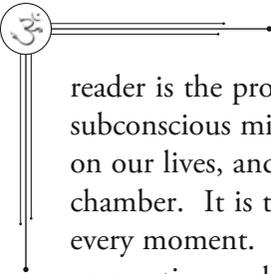
When we shed the conditioned logical nature, or at least we do not rely on it as much as we do, our feminine sense of inner feel comes back into play. The soul uses this feel or sense to communicate with the body in order for it to move in a particular direction, even to the extent of avoiding a disaster. It is humorous to listen to the different viewpoints on the intuitive sense, expressed by various modern society factions. We hear from the majority of the religious groups that it is of Satan, thus it is evil. How can something that is part of divine nature be evil? When we observe our world, it is not intuition that perpetrates evil. The physical human created the concept of evil, from error in the first place, as we exercise our power over others and take what they have. The intuitive sense may not be used for anything



other than the higher good of people. It is not a weapon to be used as a tool dedicated to selfishness. We also hear what science has to say. The consensus is that it is not possible, and it is based on the lack of physical proof. Of course, from this position, there is no proof. However, when we converse with people who are able to effectively use this gift, they surprise us at every turn. The sad part is that there are people who use it in a self-serving manner or to fool people into another false sense of reality. Let us look at the recent cataclysmic tsunami that followed a suboceanic earthquake in Indonesia. All the wild life and animals were out of harm's way; none were injured. Neither were any monks in the affected area, as they fled to higher grounds. The reason is simple: they used their sixth sense and were alerted of the impending disaster. They just listened to their inner voice and responded to it, while the majority of the local and visiting crowd remained impervious. There were some folks that knew and took action, protecting their families and themselves in the process. We all know at times what the weather will be, in spite of what our meteorologists announce. We listen inwardly, and in some way, we are alerted to events. It needs no explanation. All of us have the same ability, as the ark travels before us. Ironically, any attempt at an explanation will allow logic to enter into it, and logic may not enter the territory of the inner sense. However, the benefits of our intuitive ability are diminished and/or of no value if we pay it no heed. If we listen to it and use it, it grows more dynamic and more accurate in the process.

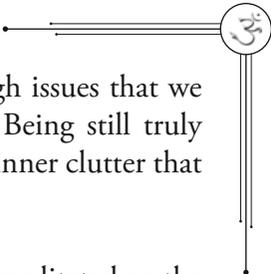
The Bible is about the personal self, and the intuitive nature is much the same, as it unfolds when it becomes part of the concept of making the two into one. It is a very private experience, and it is an aspect of the divine that occurs in the secret inner chamber. We know this from the acts of the Master Himself – “He knew their thoughts”. We also have been taught that our Creator knows all things, and that nothing may be hidden from It. We read in Genesis that we are the “image and likeness”, and Jesus further confirmed it when He said: “Ye are Gods”. If all of this is correct, we have within each of us this wonderfully divine attribute that the Master used so effectively. Until our world and lives awaken to it, it will remain dormant. The real use of the intuitive nature comes into play when we desire to view what is beyond our physical sight. What I am attempting to portray for the





reader is the proper use of this superb tool in the exploration of our subconscious mind. That side of the mind has the greatest influence on our lives, and most of us do not know what is in this most secret chamber. It is the recorder within us for all that we do in each and every moment. It is where our memories reside from an experiential perspective, and how we felt about such experiences. We could say that it is the internal blackboard upon which we write on a daily basis. While working with the Zen monks in the Orient, I learned what the word “Zen” meant. Simply put, it is the proper use of inner tuition, or intuition. It is a wonderful focus for the meditative process, and they teach it as a more rapid path to consciousness. In a sense, it represents the fast road to enlightenment. It implies that, with the proper use of the intuitive sense, the journey to enlightenment is shortened, for we are able to spend it in surpassing the lower nature of the body as well as the carnal mind and emotions. By so doing, we reach the higher levels of inner communication with the divine nature. The Master fully understood this concept, and it was undoubtedly how He functioned while on this earth, as can we all.

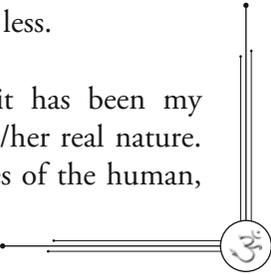
We, the humans, have placed limitations on ourselves. No one else has done this, and it is done through belief. They are based on the conditions we impose or the areas that other people have taught us which, in turn, give us our beliefs. All these teachings have been innocent enough and, in our modern era, we are beginning to realize that some of them have not been correct. Even with that recognition, we still follow the conditioned knowledge. It has been brought on to us from many directions and events that have their foundation in outdated views of what may have truly occurred. Speaking from a general historical perspective, the recounting of the past has always been based on the ideas of good and bad. Whether an event was good or bad, it is still just history. These are judgmental barriers we alone have accepted, and that limits us to the very environment in which we live, day in and day out. It means that we do not necessarily change or shift with great ease when it comes to old belief systems. In all His teachings, the Master intended for us to realize that if we are to overcome life, the first key is to overcome ourselves. After working with the Zen traditions, it came into my consciousness that the reasons for my very existence could be simply attributed to the discovery of this valuable inner divine nature. Each of us may never

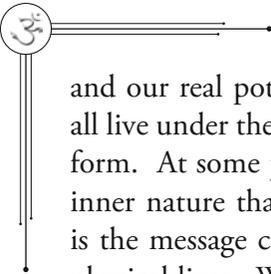


know this wonderful attribute until we work through issues that we have accumulated through the years of our lives. Being still truly assists us to face our own being while it removes the inner clutter that we all seem to carry wherever we go.

Not too many years ago, there was a time when I meditated on the aspect of these higher divine senses being turned off, and it occurred – much to my chagrin. These senses remained dormant for a period of two weeks. For the first time in many years, it was as though I was blind. Granted, I had my sight and my hearing, but I found them to be extremely limiting by not operating from the higher intuitive sense nature – which we all have. It was during this period that I realized what the majority of humans do experience, and the limitations with which they function. It is like operating in a box. It also taught me that such limitations are nothing more than self-imposed by old conditioning. I felt as though I had become deaf and blind because, for that short period of time, the physical self was all that I was able to use. The intuitive blindness was gone as suddenly as it came, and there was great relief within me. I was now extremely appreciative of this highly trained sense system graciously gifted me by my previous association with the Zen teachers. Once we are awakened to a particular attribute and we learn to use it in complete faith, it grows. It grows because it is the seed that we planted and nurtured. It blossoms and comes to fruition in all its natural beauty. That is the dual-edge sword! We may plant these seeds in any way we choose, but we must remember that they will shape our lives depending on where we planted them. There is no other recourse but to harvest what we sowed. Perhaps through learning and the proper use of self-responsibility, we will not plant the same seed again. We must use new seeds to glean a different type of finished product. Once we journey into the divine, we find that we would never turn away from it. It makes what we define as a normal life very uninteresting at best. The Master suggested in John that if we did turn away, we would not be worthy, but in the first place, this is more an issue of self-worth, because in a sense, we would have turned away from our own true self once more and nothing less.

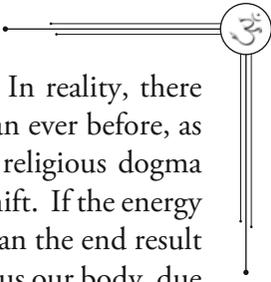
Throughout the entire length of this book, it has been my intention to allow a person to view the truth of his/her real nature. I have also attempted to expose the divine attributes of the human,





and our real potential as a living sentient being. In many ways, we all live under the complete limitation and the illusions of our physical form. At some point, we are to awaken to all of this and to the real inner nature that has been within us from time immemorial. That is the message contained in Revelation, and the culmination of our physical lives. We are to be reborn in the divine self, and no church may give us anything other than an entangled path. The work is up to the individual! Our whole world is beginning to operate in a different modality as the shifts of Revelation affect us all. When we look at the ideas that have been put forth, they are all beginning to take place in our present era. Recently, the media presented articles and documentaries concerning how the North Pole was beginning to move from its position to another, yet to be determined. We know this by verifiable scientific dissertations. It is a shift that we have defined as the “shift of the ages”. If this occurs on the external side of life, it would stand to reason that it would also take place in the esoteric realms of the human. It is this shift and the dynamics that it will produce that will lead all of humankind into the next evolutionary leap. It is a shift of the magnetic poles and the energetic fields that surround our world and us. All of life has its initial basis in energetic fields or electromagnetic energy that is the same as the two poles of our earth. They are the same two poles that are represented by the concept of YHWH. If they shift, so will we in how we operate physically and mentally. If we did not shift, life would not be able to exist as we know it to be. The Bible and Revelation are about this shift, as much as Genesis was, and the books in between explain the concept in an ancient and metaphorical perspective.

This shift would be much like switching the poles on an automobile battery. Of course, if we did, the entire design of the engine would have to be modified in order to function. We are not much different from this analogy. If we do not shift, or if we fail to adapt our inner aspects, we will simply not operate. The point is that we must begin the shift of our own personal mechanism – known as the mind – and in turn, it will allow the body to continue its purpose. We would then operate at higher levels of vibration and consciousness. I have suggested on many an occasion that we will become more “feeling” and more “right brain” than the present logic we use. The shift of the poles! As this takes place, the intuitive sense will show itself to all



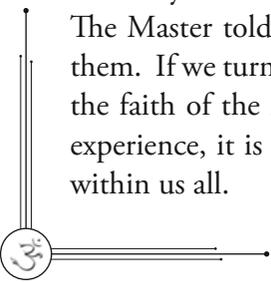
people, for the veils are presently growing thinner. In reality, there are more people today who are awakening to this than ever before, as they take their first steps toward spirituality, while religious dogma diminishes. It is occurring because of this magnetic shift. If the energy shifts, so will the human, for we are nothing more than the end result of this electromagnetic field. It is the latter that gives us our body, due to the gravitational energy produced through the magnetic field. In the Book of Mark, I related to the reader that there are three known constants of the universe. They are an electrical field, a magnetic field and a gravitational field. They are beginning to shift in order to create the new direction. They are influenced directly by the Divine nature of the universe, and humans cannot block them.

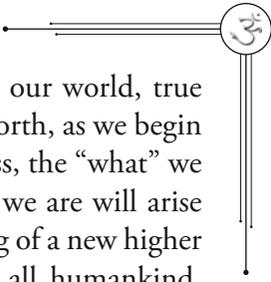
When we view our world, the struggles we witness are the upheavals created by this shift of poles – or magnetic fields of our minds. It may be equated to a degree to the idea presented in Genesis, in the story of Noah's flood, or the return of the feminine energy into the realm of life. As already indicated, it is a spiritual flood seeping onto and into all of life, as the Goddess energy returns. It is what is awakening our higher nature, so that we are able to sustain life during the process of the shift. We started this particular chapter with some words from the Gospel of Thomas in the Nag Hammadi. These words were offered to us by the Master, and they are worth repeating: "Whoever finds the interpretation of these words will not experience death". In this context, they give a very deep and meaningful characteristic to what I am presenting to the reader. If we were to look around, we could easily state that something is indeed going on that has never been witnessed in modern recorded history. It has been preserved in metaphors from the ancients, but it has been misunderstood. Look at all the different conflicts that arise due to antiquated belief systems! Look at the recent natural phenomena in weather and geology! This shift is ultimately to create an inner transformation so that our minds will operate in a different spectrum. It is the full representation of Revelation and its subsequent impact, and who is awake to hear the message? The return of the spiritual flood!

Allow me now to introduce the reader to another metaphysical concept I learned in the Eastern part of the world. It deals with the Valley of Armageddon, and the misnomer surrounding it. It cannot



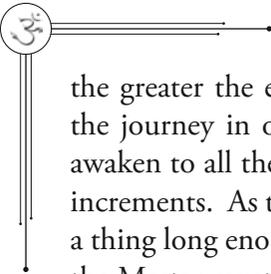
be found on any map, even if it is mentioned in the Bible, only once (Revelation 16:16). We have a propensity for wanting to give a geographical location for most names found in the scriptures, such as Jerusalem, or the name of the seven churches, and that simply is not the case. From a metaphysical perspective, they are the representations of higher things, but our logical mindsets take them literally. It is how we live in our material reality. This significant valley is in our hearts, where the final battle will take place. Metaphorically, we can compare this battle to the conflict between the forces of light and the forces of darkness. Biblically speaking, they are esoteric in nature. We do have these same two energy streams flowing within our bodies, minds and hearts. It is where the final struggle between body and soul will take place. It will be between the lower and higher mind, and between the negative and positive energies of the heart. However, we must keep in mind that the emotions of the human are the true power source of the mind. It is the power of creation in our lives. The factions of light and dark are to balance the energies of the feminine and masculine, the original YHWH, the body and the soul – the balance between the thoughts and the emotions. They all represent the same concept as does God and the Devil. We will ultimately merge these into one. Whether we are willing or not is not the issue, for it is what we will all be bound to accomplish as we move God from the outer world to the inner. By this transposition alone, we will truly gain our own self-mastery and will be filled with the blessings of Christ consciousness, as He returns riding on a cloud, as projected. We will not view this cloud with the naked eye, but it will be something that we will experience deep within ourselves. The higher intuitive senses will provide us with the vision. The Christ will arrive, riding on the clouds of our minds and thoughts, while embedding Itself in our hearts. If we are focused on the exoteric, it will pass us by like a thief in the night, as we continue to stumble in the darkness of the mind. The three days of darkness described in Revelation will be, as psychology states, three days of insanity, unless we are internally prepared for this shift. The Master told us that we will lose our lives as we attempt to save them. If we turn our lives over during this transitional phase and hold the faith of the mustard seed, we will gain all things divine. In my experience, it is not an easy transition to achieve, but it is attainable within us all.





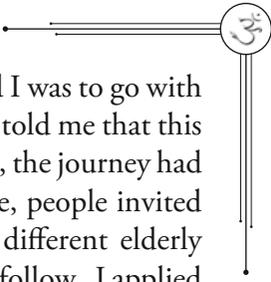
As this higher state of consciousness enters into our world, true compassion for all living things will ultimately flow forth, as we begin to truly recognize who we are. In this coming process, the “what” we are will begin to diminish and fade, and the “who” we are will arise out of the old well-worn path of life. It is the dawning of a new higher era, with a true basis in higher energy streams for all humankind. The lower aspect is established by how we define ourselves through the material sense, while the divine is above the illusions of the outer environment. Once the higher senses come into play, our present view of self will shift as surely as the morning sun will rise each and every day. A spiritual flood is upon us, and it has happened many times before in our world. This allegorical flood is to guide us on the next phase of our evolutional process, as the birth of the true spiritual human arrives on the horizon to reestablish the original garden we once knew. Today, we are witnessing progressive actions taking place. We see the weather patterns delivering much moisture upon our wonderful planet. Those are real and metaphorical signs that we need to comprehend; yet we continue to ignore the reality of what is to come upon us as we rise above our material actuality. Once full awareness has taken place, the journey will begin again, but from a quite new perspective, as the dawn of peace comes into the fore, and we walk in the lush garden once more. The peace will be an inner peace that will flow into our world, creating the new environment in which we will live and celebrate life, in union and oneness with each other. This will be extended to all living things in our world, no matter the system followed in each individual’s search for the divine nature, God. It will be the time when we will know where this aspect is located, for we will see the divine in all things. It is what we will have become. We will live as would the God that was originally created during the initial formation of our reality. The image and likeness will walk among us, as suggested in Revelation, and it will be fully recognized within each of us and all others. The kingdom that the Master opened for us to realize will function without hindrance or limitation. Our world will no longer be a place devoid of love and true compassion. It will be their residence. It will be a world to revere and earnestly praise for the beauty that it already is. We will inherit all this as the result of a shift in the poles and in our inner selves.

The more individuals seek within themselves for the divine nature,



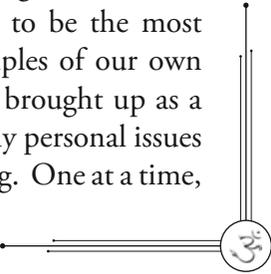
the greater the ease of this transformation will be. As we continue the journey in our inner secret chamber, we begin to actually fully awaken to all the divine attributes, until we blend into them in small increments. As the ancient Tibetan teachings declare: “If you stare at a thing long enough, you will become that thing”. Imagine how long the Master must have stared at this divine precept. It is one that will end up saving a person’s life, and the biblical texts tell us this in many different and wonderful ways. First, it is all about a matter of self-discovery, and self-mastery will follow. To worship idols is to revere, then and now, anything that is outside of us, and the Master taught us to not get caught up in this practice. If we truly seek the divine nature of God, it will not be found in a painting, a statue or a church. It is within us. Searching outside will not give us this revelation. It is our ever-present divine nature that has always been in our inner core, but it has been in a continual state of dormancy since creation. It is about to arise in our lives. It will awaken when we have cleaned the “inside of the cup”. We have this choice now, but not later, as the “lamps of the virgins” metaphorically portray for us. We prefer to avoid the inner issues that we seem to carry with us at all times, and it will not assist us in reaching our goal, for avoidance never has. The Master did say that what we do here is to lay up for ourselves in our own inner kingdom. Ultimately, we will have to clean and control this storehouse in some way, so that we may move forward. Revelation does a masterful job in explaining the stabilization that will take place within us.

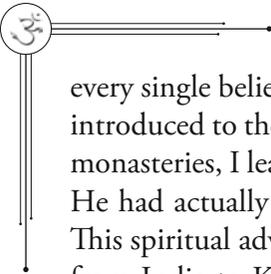
I would like to point us in one final direction before we reach the conclusion of this book. Thus, allow me to continue the story of the journey of life and the awakening of the soul, and how I realized the truth of the Bible. I have mentioned that after being in Southeast Asia, I returned to the United States and entered the world of corporate America with great unrest. The Zen teachings had taught me to follow my intuitive sense. It was during that period that I began to have a large, overpowering urge to go to the Far East. I knew that there was something that I was to learn that would change my life – so I went! I did not know why or where I was going. I was simply following the inner nature I had been taught to respect. I found myself in a region of Northern India called the Punjab, where I met my first Tibetan monks. In this first meeting, we talked of different philosophies, and



they informed me that I was there to learn of Issa, and I was to go with them. So, I followed in complete faith, and my sense told me that this was why I was here. It had to be, because to that point, the journey had been so mystical. As I traveled from village to village, people invited me into their homes to rest, and each morning, a different elderly gentleman would draw me a map in the dirt for me to follow. I applied the faith of the mustard seed and adhered to their instructions. They each seemed to know where I was headed, even if I did not, but their maps led me to the greatest teachers I have ever known. Interestingly enough, my excitement began to grow, because I knew for certain I was going to learn incredible things that would defy everything I had ever been taught. When I arrived where the maps had taken me, I met my future teachers who told me of Issa. This was the second time I had heard that name, and I learned that it was the one we know as Jesus. I was also informed that he had been in that part of the world as a young man and learned their philosophies. I was stunned and did not know until later that I was not the only one to learn of this. There were several others who had traveled to the majestic Himalayas, and I read about their experiences approximately fifteen years later. Our stories were all very similar in nature, and they confirmed what I was shown during my stay. I was completely astounded to learn that, indeed, Jesus was taught. After all, the wise men did come from the East! I was quite fascinated by these revelations. To me, it made Him more divine than ever, knowing that a human could truly accomplish this state of consciousness. In an awe-inspiring sense, I felt that if He could, so could we, but I desired to know how and what He was taught. Little did I realize how much my life was going to never be the same from this moment on, nor did I fully realize how long it would take me to assimilate all the information concerning the divine, and our true abilities as human consciousness. In fact, my being there was my first realization of the idea of consciousness, and how we may communicate not only through it, but with it.

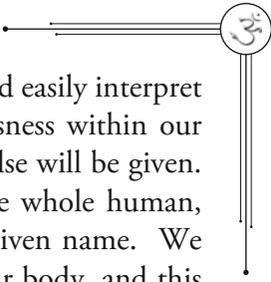
Lobsang, a most dedicated and beloved monk, began to lead me on many very interesting journeys that turned out to be the most significant of my life, in the discovery of the principles of our own Bible. Learning the Bible from a Buddhist? Being brought up as a Christian, this was amazing to me. I had to face many personal issues with the disclosures stemming from reading and seeing. One at a time,





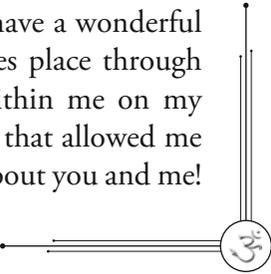
every single belief that I had been taught was being annihilated. I was introduced to the Sutras and the Vedas, and as we traveled to different monasteries, I learned about the person known as Issa and the subjects He had actually studied. Those led Him to His own divine nature. This spiritual adventure took me into many different Eastern regions, from India to Kashmir and into Nepal. While in Nepal, I had the opportunity to stand on the shores of the small lake named after Jesus/Issa, and I meditated there for many days. What a very deep, moving experience it was to sit and meditate where He has sat to do the same. I was shown many things, from documents supporting the fact that He was there, along with those who accompanied Him, to places and buildings that supported all that I was studying and reading. I was also taken to visit Mary's house located in Kashmir, where she is supposedly entombed. The people of that region consider it a very sacred place. Our trip through Kashmir took me to another grave: that of Moses. Ironically, it is located at the base of a mountain called Mount Nebo. In Kashmir? Yes indeed, it was there, and after getting over my surprise, I began to seek all the information I could locate on the subject of these biblical personages, even upon my return to the United States. The search continues to this very day. I might add that it is all being confirmed from many directions. I am more amazed now than ever about the story of this human called Jesus, as His divinity continues to grow. It was this intense desire to leave no stone unturned that has given me the present knowledge, a knowledge that I have the great pleasure to share with the reader. There is no question in my mind and my heart that Jesus was taught all that He knew and did. It is a wonder and a delight to realize that all of us can be like He was, but first, we must complete an interesting and arduous journey within ourselves. Seeking and finding the Truth is paramount to the requirements of this trek, and it brings us to the truth of ourselves and our relationship to the divine. We must overcome much, to include fear, as it is the largest hurdle of all. As a result of my acquired knowledge, I have no question that Mary Magdalene and Jesus were not only companions, but they were indeed husband and wife. The Pistis Sophia gives us the greatest indicator of all. She was His favorite above all the others, and this is from His own words.

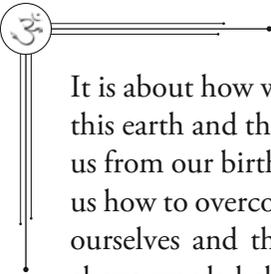
As I emphasized in this work, the Master stated that we should first seek the "kingdom of heaven, and all else will be given". He also



said that such kingdom is within us. Hence, we could easily interpret this to say: Let us first seek the ideal of consciousness within our inner reality and learn to know ourselves, then, all else will be given. However, we should learn to know ourselves as the whole human, and not as the physical personality that goes by a given name. We must find the real person or energy that is inside our body, and this is what we term as consciousness of self. This further exemplifies the concept of making the two into one by aligning the external self with the internal true self. It is this inner being that powers the physical body in the first place, and it is going to shift with or without us – as it must. This union stems from how we think of who we are. If these thoughts are in alignment with our soul, in essence, we have made the two into one. As I have suggested on many occasions, they are already one, but the mind and heart are not attuned to this inner being, as we seem to only understand separation. This need not be the case. If we truly were to focus on the inner realm of life portrayed by the entire Bible, we would come to the same divine realization of our nature.

“Whoever finds the interpretation of these words will not experience death.” In view of the above, those are very significant words spoken by Jesus Himself in the Gospel of Thomas. They are words that we completely ignore and think impossible, yet Christ stated them. Thomas was one who traveled early with the Master, and he was one of the Apostles. In some respects, it makes his words more important than the gospels that were chosen centuries ago. Still, they are all but ignored because they have not been manipulated by the early church founders. Ironically, they are pure truth. Once I found them, they echoed in my mind for many years and still do. It confirmed what I knew internally when reflecting on what we were being taught by the churches. There was another view about which I must learn. I simply desired to know the truth of things, and I believe that it has been manifested by the subsequent journeys I made. To find truth, we must make that journey and not rely on what we find in our part of the world. If we seek it, we most assuredly will discover it. While studying with the monks, I found that they have a wonderful way of showing a person the confinement that takes place through inflexible beliefs. These beliefs were rearranged within me on my journey. The monks gave me a different perspective that allowed me to ultimately realize what the Bible was about. It is about you and me!

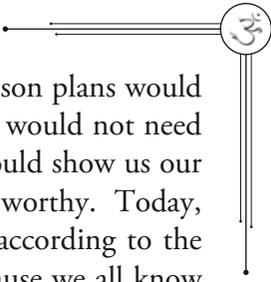




It is about how we are going to experience life after our appearance on this earth and the subsequent journey that will ensue. The book takes us from our birth to our death or to our transformation. It also shows us how to overcome the concept of death, but first, we must overcome ourselves and the accumulation of life that we carry with us. The above words helped me to realize that we may be either a reflection of our soul, or our soul may be a reflection of us. It is that simple. If we are the latter, we fill this wonderful aspect of us with the heaviness of life that must be shed later. If we do it in the other direction, it is easier to make the two into one, and we become the reflection of the divine self.

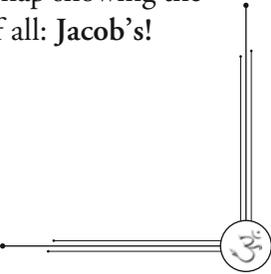
If we follow the higher path, we unfold from one perfect moment into the next, and our lives become very spontaneous as the Master suggested to us in John, when He stated that spirit is much like the wind. We do not know whence it comes nor where it is going. It simply moves and spirit, like the wind, clears our air and clears us, and we have no issues with anyone. Life may be this beautiful at all times and at every turn if we were to get out of our own way and allow life to unfold from one precious moment to the next. Our view is perfect as it has always been, unless we allow judgment to emanate from our minds. It always comes down to that. We must learn to be peace within ourselves and then with life, allow others to be and see what “they” choose to see. Always allow others to think what they wish. When we no longer have issues, the only thing that can remain is an inner peace that surpasses all understanding. With this, there is no struggle. This is what the Master wished us to know when He suggested to us that if we had an issue, we should settle it before entering our inner chamber. What others do show us – even the ones we avoid – may teach us something of ourselves. All of life applies only to the individual, in the individual experience, at that moment in time.

By the very words found in the Gospel of Thomas, we may come to realize that interpretation of ancient knowledge is probably the greatest of all keys that may ever be known in the field of overcoming. Ironically, this interpretation is as individual as each person is. The journey of life is only about realizing the divine and aligning with it. No church really teaches this idea. If our religious teachers taught



us the way that they do in the Eastern world, the lesson plans would include the church's very own obsolescence, and we would not need to rely on the past conditioning any more. They would show us our true divinity and would delete the idea of not being worthy. Today, they declare that they can get us into heaven, and according to the teachings of Jesus, they are not able to do that, because we all know now where heaven is located. How may a minister get us to go inside of ourselves? How may they do this when they teach us that we are not worthy to go within our very own nature? No human other than our very own selves may do this. It is all up to us, and once we begin the journey to earnestly seek the inner truth, the concepts of Revelation come into the fore as we open this inner chamber of magnificence. It is a place that our physical eyes cannot view. Only the inner eye may peer into this most sacred space, and very few churches will lead us there. This is what Jesus wanted us to know when He stated that what we do here, we lay up for ourselves in heaven. It is a place to which no amount of money may buy our way through the door. It requires no currency. It takes us and our personal perseverance to gently open our inner doors to life, and allow the energy that is ever present to flow forth uninhibited. If all the words written in this book resonate within us, we have realized a truth that has not been shown before. We must always watch for the inner resonance of life, and we will know the truth for ourselves. Knowing the truth is when we have no questions concerning what we perceive as truth. We simply know!

I suggested earlier to the reader that Jesus did not want us to make a religion of Him. How do we know, for it is not written in a place that can be easily located? It is actually a very simple thing. In Matthew, He told us that He was the least among us. This means that there was no misused ego. There was just purity of being. Only a large ego would wish to be worshipped, whether it is God or Jesus. By His very words and actions, He did not desire to become another idol. He simply wanted a well-marked trail to be followed by all seekers of higher being and consciousness. He merely left us a map showing the road to follow in order to climb the highest ladder of all: **Jacob's!**





“A wise human walking among the ignorant in silence
is no different than the ignorant themselves”

“It merely becomes a matter of timing on how to share the wisdom!
It may never be an instrument of force or power over another.
It may never be used to interfere with another’s journey.
Wisdom is a guiding light to life that lights the way
for others in their journey!”

“The journey of the Soul”

“Simply awaken to the inner Divine self”

“Truth is ever present. Knock and the door will be opened”

“Seek it and it will seek you”

“You may be filled by your soul,
or you may fill the soul with yourself.
Which is it that you choose?”

“Be fulfilled and all is given you”

“From here, there is no lack. There simply is pure being”

“May the divine shine through you”



BIBLIOGRAPHY

All biblical quotes were taken from the following publications:

Holy Bible – King James Version – Thomas Nelson Publishers – 1976.
Holy Bible – King James Version – 1837 Printing.
The New American Standard Bible – Lockman Foundation – 1977.

Swami Abhedananda – Journey into Kashmir and Tibet
– Calcutta, 1987

Alcuinus, Flaceus Albinus (Translator) – The Book of Jasher –
Kessinger Publishing Co., Reprint of 1829

Baigent, Michael, et al – Holy Blood, Holy Grail
– Dell Publishing – 1983

Besant, Annie Wood – The Spiritual Life – Quest Books – 1991

Blavatsky, H. P. – Isis Unveiled (Vol. 1 & 2)
– Theosophical University Press – 1988

Borg, Marcus (Editor) – Jesus & Buddha, The Parallel Sayings
– Seastone – 2002

Brown, Dan – The DaVinci Code – Doubleday - 2003

Cayce, Edgar – Revelation – A.R.E. Press – 1992

Drummond, Henry – Natural Law in the Spiritual World
– J. Pott & Co. - 1884

Eisenman, Robert, & Michael Wise – The Dead Sea Scrolls Uncovered
– Element Book Ltd – 1992

Fillmore, Charles – Metaphysical Bible Dictionary
– Unity Books – 1931

Goodspeed, Edgar J. (Translator) – The Apocrypha
– Vintage Books – 1938

Ions, Veronica – Indian Mythology – Standard Literature - 1983



Johari, Harish – Chakras – Destiny Books – 2000

Josephus, Flavius – The Complete Works of Flavius Josephus
– Kregel Publications – 1977

Kersten, Holger – Jesus Lived in India – Penguin Books – 2001

Lorie, Peter & Manuela Dunn Mascetti – The Quotable Spirit
– Castle Books – 1996

Mead, G.R.S. – Pistis Sophia – Kessinger Publishing Co.
Reprint – No date

Merrick, Lady Henrietta – In the World's Attic
– G.P. Putnam's Sons NY – 1931

Notovich, Nicolas – The Unknown Life of Jesus Christ
– Quill Driver Books – 2004

Pond, David – Chakras for Beginners – Llewellyn Publications – 2003

Swami Prabhavananda – The Sermon on the Mount
– According to Vedanta – Vedanta Press – 1992

Prophet, Elizabeth Clare – Lost Years of Jesus
– Summit University Press – 1987

Robinson, James M. (General Editor) – The Nag Hammadi Library
– Harper S.F. – 1990

Roerich, Nicholas – Altai – Himalaya, A Travel Diary
– Arun Press – 1983

Roerich, Nicholas, and son – Heart of Asia
– Inner Traditions International – 1990

Seiss, Joseph A. – Gospel in the Stars – Kregel Publications – 2000

Spong, (Bishop) John Shelby – Why Christianity Must Change or Die:
A Bishop Speaks to Believers in Exile – Harper S.F. - 1999

Szekely, Edmond Bordeaux – The Essene Jesus
– Academy Books – 1977



Download Steven Hairfield's Metaphysical Lectures:
www.hairfield.com

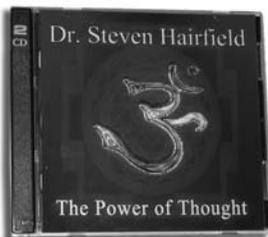


- Self-Mastery Series -
- Thought and Perceptions -
- Shift of Polarities -
- Changing Times -
- Divinely Human -

Dr. Steven Hairfield's Metaphysical Lectures are recorded live and on location as high quality mp3 files or Windows Media Files. Download these lectures to your hard drive and you can listen from your computer, play them in any mp3 player, or burn them to disc for listening in any digital CD player.

Order Steven Hairfield's Lectures on CD
www.hairfield.com

This CD contains one of Dr. Hairfield's many lectures on metaphysics, "The Seven Essene Mirrors of Relationship". Mr. Bradford Smith, musician and composer, was kind enough to help us with his wonderful talent in the production of this CD. "We will share the seven mirrors with you, and how we may use them to assist in understanding the process of growth-spiritual or otherwise. If we learn what these mirrors represent, it could help us in all matters. We would acquire knowledge of ourselves, our frailties, our strengths. We would also be more willing to share ourselves without fear, as it would be done in truth. These mirrors are designed for the realities of external life, in the form of relationship that we have established. We must also come to realize that spirit will put these in our paths, not as stumbling blocks, but as stepping stones to a higher learning experience."



2 Disc Set
Digital CD Sound Quality

Learn to use a power that is "able to shake the heavens" and make a heaven of hell, or a hell of heaven. Explore the connection between Human thought, and all things. Understand the concept that allows you to experience whatever you want in your life. Want to break free of the cycles of negative behavior? Looking for a way to change how you experience your everyday life? Dr. Steven Hairfield's 'The Power of Thought' will show you how.

Other Books From Steven L. Hairfield

\$24.95



0-9720080-0-4

Once Upon A Parable

This text is filled with valuable, researched information, principles and tested techniques, all aimed at spiritual growth. It has been written in the style of a Zen Kuan - or one very large parable - and it is designed for spiritual teachings, comprehension and attainment. It attempts to portray the Bible as a tool for such growth, by lessening its religious impact and introducing a new perspective through a metaphysical interpretation. It is merely giving a different light on the subject of the Bible, because of the Master's wish for our spiritual growth.

\$19.95

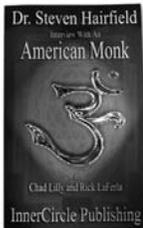


0-9720080-2-0

Return To Innocence

This book reflects the philosophies found in the messages and teachings of the ancient Masters. They were researched in the Bible, the Nag Hammadi, the Dead Sea Scrolls and Tao Te Ching, amongst other great works. All these texts seem to show us how we may have divided ourselves into a false sense of duality and a dual world with great limitations. The messengers of old taught us about the ramifications of choice and what they may generate for us. If they create inner and outer disagreement, they may also create inner peace.

\$14.95



0-9720080-3-9

Interview With An American Monk

Dr. Steven Hairfield, a Monk and Zen Priest, opens up to Chad Lilly and Rick LaFerla to give us a rare glimpse at the inner workings of Eastern thought. Trained by Monks hundreds of years old, witnessed miraculous metaphysical phenomena, and performed a few himself, Dr. Hairfield speaks frankly about the abilities of Monks and his experiences. If you have ever thought things like walking on water were possible, or if you gave that idea up long ago as fantasy, you will want to read this book. Not only are these things real, they are obtainable...by you. Read this book. And may you never be the same again."

\$12.95



0-9720080-4-7

Interview With An American Monk: Health and Healing

This is the second book of a series of interviews with an American Monk, Dr. Steven Hairfield. His understanding of life, of energy and of the universe is unparalleled by most western minds. He has an extensive background in nontraditional education by our American standards. Each time that we have had a conversation with him, he has shifted our perspectives in a variety of directions and expanded our minds to other ways of looking into our selves and looking into and at life and our surroundings. He is open and very genuine in his perspectives on a variety of subjects.

INNERCIRCLE PUBLISHING

Catalog of Original Titles

ISBN	Title
0-9720080-9-8	the sometimes girl by Lisa Zaran
0-9720080-5-5	A Metaphysical Interpretation of the Bible by Dr. Steven Hairfield
0-9720080-2-0	Return To Innocence by Dr. Steven Hairfield
0-9720080-3-9	Interview With An American Monk by Dr. Steven Hairfield
0-9720080-4-7	Interview II: Heath and Healing by Dr. Steven Hairfield
0-9723191-4-X	Poetry to Touch the Heart and Soul by Marla Wienandt
0-9755214-9-7	Touched by Spirit by Marla Wienandt
0-9723191-8-2	Stress Fractures by Andrew Lewis
0-9723191-6-6	Life Rhymes by Rene Ferrell
0-9723191-7-4	One Hundred Keys to the Kingdom by Prince Camp, Jr.
0-9723191-0-7	the voice by Rick LaFerla
0-9755214-0-3	On the Edge of Deceny by Rick LaFerla
0-9723191-5-8	A Day in the Mind by Chad Lilly
0-9755214-6-2	uncommon sense by Chad Lilly
0-9755214-7-0	Peace Knights of the Soul by Dr. Jon Snodgrass
0-9755214-1-1	Petals of a Flower by Patricia McHenry
0-9755214-2-X	Poetry-Prose-Stories by J.L. Montgomery
0-9762924-0-8	The Weave that Binds Us by Martin Burke
0-9762924-2-4	Dare to Question by Jack Perrine
0-9762974-2-6	The Twelve Mastery Teachings of Christ by Lea Chapin
0-9762924-3-2	Alnombak by Ken Delnero
0-9762924-7-5	Life is a Song Worth Singing by Clarissa LeVonne Bolding
0-9762974-3-4	The Spirit Within by Susan Marie Ratcliffe
0-9720080-8-X	And the Angels Spoke by Rebecca J. Steiger
1-882918-00-2	From Ashes To Angel Light by Rebecca J. Steiger
0-9762974-6-9	The One Minute Miracle by Daniel Millstein
0-9762974-5-0	Unemployed: A Memoir by Reginald L. Goodwin

Are You Aware?

www.innercirclepublishing.com

