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**THE ORIGINAL
TEACHING
OF JESUS CHRIST**

**Translated from Russian
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The Teaching that was brought to Earth from God-the-Father by Jesus Christ came to us in the form of Jesus' conversations with His disciples and other people, His appeals to the Heavenly Father and descriptions of His deeds and miracles that He performed, which were described in Gospels. There are also writings of His disciples which contain information obtained from Jesus, prophecies received from the Holy Spirit and God-the-Father, as well as personal opinions of the authors. Such writings are many, but not all of them got included into the New Testament.

However, there has been no complete and structured description of the Jesus' Teaching made to date that would in an orderly manner discuss all the most important ideological issues. This was one of the reasons for numerous disagreements between followers of Jesus Christ and the abundance of striking perversions of His Teaching.

It is obvious that the work on making an integral compilation of the Jesus' Teaching could have been successfully performed only by that person who has himself fulfilled everything that Jesus taught, who has encompassed His Love and cognized God-the-Father. Only this could serve as the criterion for the compiler's competence.

The author of this book has succeeded in reaching the end of the Path to God-the-Father having studied the methodology of advancing along this Path and having built with the help and guidance of God "a stairway" of methods-stairs leading to the Summit. He started his work of saving people from the darkness of atheism at the time of Communist Party governing in Russia, suffered persecutions and slandering, went through his "Calvary", has been to the "other world" twice and cognized Embraces of the Holy Spirit and God-the-Father there without hindrance from the corporeal envelope; after that he was returned to his physical body to continue self-perfection and service [6].

This book was written with blessing of God and under His guidance.

God-the-Father

"... He alone exists... He has existed since all eternity, and His existence will have no end.

He has no equal either in the Heavens or on Earth.

The Great Creator has not shared His power with any living being, ... He alone possesses omnipotence." (The Life of Saint Issa, 5:16-17).

"The Eternal Lawgiver is one; there is no other god but He. He has not shared the world with anyone, neither has He informed anyone of His intentions." (The Life of Saint Issa, 6:10)

"... The Lord our God ... is all-mighty, omniscient, and omnipresent. It is He who possesses all wisdom and all light. It is to Him you must address yourselves to be consoled in your sorrows, helped in your works,

and cured in your sickness. Whosoever shall have recourse to Him shall not be denied.

The secrets of nature are in the hands of God. For the world, before it appeared, existed in the depth of the divine thought; it became material and visible by the will of the Supreme.

When you address yourselves to Him, become again as children; for you know neither the past, the present, nor the future, and God is the Master of all time.” (The Life of Saint Issa, 11:12-15).

“(He) is a Monocracy with nothing above It. ...He is God and Father of everything, the invisible One who is above everything, ... who is in pure light which no eye¹ can see.

He is the invisible Spirit. It is not right to think of him like you think of gods, or something similar. ... Everything exists in Him. ... He is illimitable, since there is nothing prior to Him to limit Him. ... He is immeasurable, since there was no one prior to Him to measure Him. ... He is eternal ... He exists eternally ... There is no way to tell His quantity ... He is not contained in time...

He is life-giving life. He is blessedness-giving blessed one. He is knowledge-giving knowledge. He is love-giving love and salvation.

He is motionless, He resides in calm and silence. ... He directs His desires into His flow of light. He is the source of this flow of light...” (The Apocryphon of John, 2:25-4:25)

“He is the original Spirit” (The Apocryphon of John, 4:35, 5:10,15).

“This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all” (1 John 1:5).

“... The blessed ... King, who alone has immortality, dwelling in the Light...” (1 Tim 6:15-16).

“Now to the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen.” (1 Tim 1:17).

The majority of these words of Jesus were not included into the New Testament by church leaders at the end of 4-th century after the Jesus' visiting Earth. And this predestined a deflection of the majority of Christians from monotheism. They have almost forgotten God-the-Father though He and the Path to Him were the essence of Jesus' preachings. Thus, their ontological, epistemological and methodological views became baseless.

Moreover, Russian Orthodoxy got an anthropomorphic² concept of God-the-Father, which is a typical feature of paganism. It is illustrated on the icon “Trinity” where God-the-Father is depicted as an old man sitting on a cloud. And at the right of Him sits Jesus. This notion was even

¹ No eye but the eye of the Son (Matt 11:27).

² “Anthropomorphic” means resembling the form of a human body. This misunderstanding originated from the echoes of pagan notions that seeped into the New Testament (Mark 16:19, Col 3:1).

accepted as the Orthodox Creed: “I believe... (in) the Lord Jesus Christ..., ... sitting at the right of the Father...”.

But God-the-Father is not a flying old man. He is the Primordial Consciousness immeasurable in Its vastness, filling the whole universal space in His Abode and not anthropomorphic at all. He is really infinite. How can one sit to the right of the Infinite?

His Evolution and Us

We, inhabitants of Earth, are used to measuring time by days (the periods of Earth’s rotation around its axis) subdivided by hours, minutes and seconds, and also by years (the periods of Earth’s rotation around the Sun) divided into months and weeks.

He — universal — has different type of chronology. It is measured by Manvantaras, which cover billions of years.

What part of the universe does a Manvantara embrace? — who knows it, except for Him? And for us it is of no significance.

Manvantara is a cycle of development that consists of two phases — “manifested” and “unmanifested”. The first phase begins with a “creation of the world” and ends with an “end of the world”. During the second one there is no Creation, there is only Him and also “building material” for new Creations.

At the beginning of each cycle He gradually creates (materializes) a dense substrate — the matter of planets. Then miniscule particles of energy get “sowed” on some of them. They begin to evolve on the crystalline lattices of minerals, then continue developing by incarnating into material bodies of plants, animals, humans. At the end they have to achieve the level of perfection at which they become worthy to merge into the Creator and thus to enrich Him. He directs the process of their growth, grants them a certain degree of “free will” — that is a possibility to make a choice in educational situations created by Him, a possibility to choose their path. We even have a possibility to choose whether we go the path of the Evolution of the path of involution.

He loves us like His children. And He constantly offers us new possibilities for making right choices; and we either accept or reject them.

In particular, He gave us Holy books containing instructions on how we should live. If we follow them we become more and more perfect and get closer to Him. If we do not comply with them — then it may result in even making us farther from the Creator. Pain and suffering are the means that He uses to point to our errors. But intensifying feeling of happiness as we approach Him serves as the indicator of our success.

We have to try to become “...perfect, as (our) Heavenly Father is perfect” (Matt 5:48), and merge into Him as soon as possible: He calls us into His embraces, to the supreme bliss of experiencing oneness with Him.

“Blessed are you who have known temptations and flee from them. Blessed are you who are reviled and not esteemed on account of the love

their Lord has over them. Blessed are you who weep and are oppressed by those without hope (for salvation), for you will be released from every bondage. Watch and pray that you not come to be in the flesh (again), but rather that you come forth from the bondage of bitterness of this life. ... (And) when you come forth from the sufferings and passions of the body, you will receive rest ..., and you will reign with the King, you joined with Him and He with you, from now on, for ever and ever, Amen.” (The Book of Thomas the Contender, 145).

To progress faster in our self-development in the direction to God we can try to fall in love with Him. “...Love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength...” (Mark 12:30). For it is the emotion of love that attracts and unites a human consciousness with a human consciousness, and a human consciousness with the consciousness of God.

*** * ***

In the year 553 leaders of the Christians communities established by that time who gathered for a “council” decided “by a majority” to exclude the part from the Teaching of Jesus where the meaning of existence of humans and other living beings on Earth was explained from the evolutionary standpoint (more details in [2]). Thus the Teaching was deprived of its integrity and completeness. After that people, being unable to find answers on many naturally arising questions, began to fantasize. For example, they decided that the cause of our suffering on Earth is the sins inherited from Adam and Eve, and therefore we are absolutely hopeless sinners, no efforts on self-perfection can help and are necessary, for it can only seduce us into the sin of pride... All we can do is to keep praying to the “patron saints” and to Virgin Mary begging them to solicit Jesus Christ for us and then He would probably have mercy on us and send us to paradise instead of hell...

But such beliefs cannot save one from hell since they are directly opposite to the Teaching of Jesus Christ. He taught that people should make efforts on self-perfection. In particular, He said: “... the Kingdom of God is being preached (by Me), and everyone is forcing his way into it” (Luke 16:16). He also never called us back to paganism.

We will continue discussing this subject in the following chapters, but now let me give a few examples of what Jesus was saying regarding a soul’s development in the course of its consecutive incarnations.

Watching a performance of talented singers He told to disciples: “Where do their talent and skills come from? They could not possibly acquire such a perfection of voice and knowledge of the laws of harmony in the course of just one short life. Is this a miracle? No. Everything arises from natural laws. Many thousands of years ago these people were mastering their harmony and (these) qualities. And they come again to learn more...” (Tibetan Gospel).

And when the disciples asked Him about John the Baptist, Jesus replied: “And if you are willing to accept it, he is the Elijah who was to come. He who has ears, let him hear.” (Matt 11:14-15). And at another occasion He said: “... Elijah has already come, and they did not recognize him ... Then the disciples understood that He was talking to them about John the Baptist.” (Matt 17:11-13).

In between incarnations, per Jesus, righteous human souls resurrect in the non-material world and “...neither marry, nor are given in marriage, but are as the angels of God in Heaven.” (Matt 22:30).

In a series of many incarnations a human being develops in three main directions: intellectual, ethic and psychoenergetic ones. The first line of development is the most difficult one that takes the longest period of time.

Differences between people in the level of their intellectual development are well known not only in psychiatry which classifies people into a number of categories: idiots, imbeciles, morons, “physiologically” feeble-minded people, people with serious mental defects (partial dementia, schizophrenia, paranoia, etc.) — and the rest. The intellectual differences can also be clearly seen in the religious field.

For example, some people are only capable of performing “prayerful” bodily movements and panhandling “for God’s sake”. In the Russian Orthodoxy the following verbal construction is widely used: “to pray at something”. This means making standard bodily movements facing some object that has a ritual value.

People of a higher intellectual level are capable of studying the Will of God for us and of doing the necessary work of perfecting themselves, primarily from the ethic standpoint.

But there are people who are able to encompass the entire profundity of the knowledge about God; thorough self-sacrificing work such adepts can achieve Godlikeness and merge with Him, finishing in this way their personal evolution.

The reason for these differences lies not only in peculiarities of the intrauterine development and childhood diseases, and even not in the upbringing or education, but primarily in the evolutionary age of a given soul and the self-perfection efforts this soul has already made.

The Process of Creation. Multidimensionality of Space.

During the “unmanifest” phase of a Manvantara there is only the Primordial Consciousness of the Creator and “building material” for matter and souls — protoprakriti and protopurusha (see [3-5] for more details). The process of Creation begins with local densifications of protoprakriti, which have to form dense substrate for the organic life to exist on. “... She came forth, ... she ... appeared before Him in the shine of

His light ... she became the womb of everything..." (The Apocryphon of John 4:25-5:5).

The duration of the process of a "world creation" is not measured in days, but in epochs; six "days" of the "world creation" is an example of an incorrect translation of the Bible. (If we are to admit that these were the days in a usual sense then it follows from this that the "creation of the world" took place about 7,5 thousand years ago. But archeological data indicate that people have existed on Earth for about a million years).

In the Gospel of Phillip spatial dimensions are called in Greek — "eons".

To explain fully with words the nature of a multidimensional structure like Earth is impossible. One can only say that in the depth underneath each material object there are layers of increasingly subtle, pure, tender and lucid light. These layers can be cognized only with the help of special methods of consciousness development. This is the path of gradual refinement of consciousness and "strengthening", "crystallization", of it at each of the levels achieved. This is the Path to cognition of the Creator.

The "end of the world" is the inverse process of decomposition of a Creation.

* * *

"He willed it and the world (of the Creation) appeared. In a divine thought, He gathered together the waters, separating from them the dry portion of the globe. He is the principle of the mysterious existence of man, into whom he has breathed a part of his Being. " (The Life of Saint Issa 5:18)

"... He is life-giving life..." (The Apocryphon of John, 4:1).

"... (He) has existed since all time and ... will still be after the end of all things" (The Life of Saint Issa 8:6).

The Holy Spirit

The Holy Spirit is the Creator manifesting Himself in the Creation through spiritual Adepts who have achieved full Self-realization (=God-realization) and merged into Him, and also through Seekers, Who have not entered into the Abode of the Creator yet, but have achieved Unity with the Holy Spirit.

The Holy Spirit supervises activity of other spirits of earlier stages of the evolutionary development. He also directs successfully advancing seekers, for example by giving them prophetic information. Jesus said the following about this: "But when He, the Spirit of truth, comes, He will guide you into all truth. He will not speak on His own; He will speak only what He hears (from the Father and Jesus)..." (John 16:13).

Long before Jesus had said these words the Holy Spirit was participating in the preparation of Jesus' coming (Matt 1:20) by giving people miraculous sings about His special mission (Luke 2:25-35; 3:21;

Matt 3:16); later the Holy Spirit was taking part in organizing Jesus' work on Earth (Luke 4:1).

Sky — versus Heaven

Where does God live, where can one find Him? The overwhelming majority of people involved in primitive forms of religion would answer this question by pointing up to the sky. Just like they raise eyes and hands when praying.

Where does the belief that God is above originate from? Maybe the reason is that on the Earth's surface one sees suffering and temptations and in the sky — tranquil clouds, endless expanse, caress of the Sun, mystery of the Moon and distant stars?

But Jesus laughed at such speculations: "If your leaders say to you: 'Look, the (Father's) Kingdom is in the sky!' then the birds of the sky will precede you.

... Rather, the Kingdom is within you and it is outside you." (The Gospel of Thomas, 3)

"(And) those who seek should not stop seeking until they find. When they find, they will be disturbed, ... they will marvel, and (having established in the Kingdom) will reign over all" (The Gospel of Thomas, 2).

So, what does it mean — "within you and outside you"? And why the one who has found the Kingdom "will be disturbed" and "will marvel"?

We have already discussed the multidimensional nature of the Creation. All spatial dimensions exist right here — in the multidimensional depth underneath any material object, whether it is a stone or a tree or our planet or a human body. It is the same with any volume where there is no dense object but air. This is what is meant by "within and outside us".

Thus, in order to find the Abode of the Creator, one has to search not up above but deep within. First, within one's own body — by transforming one's emotional sphere: renouncing coarse emotional states (first of all — various forms of anger: not only fury, but also condemnation, envy, jealousy etc.) and cultivating refined ones (first of all — all kinds of the emotional love: tenderness, caress, ability to admire beauty and to attune to it, etc.).

On the next stage of refinement consciousness transforms into a spiritual heart. Its original container — the anahata chakra — is a volume existing on subtle planes within the chest of the body. A spiritual heart is a bioenergetic organ that produces emotions of love. The ability to move the concentration of consciousness into the spiritual heart enables one, in particular, to live in the world of light and love.

Jesus said about this: "Blessed are the pure in heart: for they shall see God" (Matt 5:8). "Enter into your temple, into your heart. Illumine it with good thoughts and the patience and immovable confidence which you should have in your Father" (The Life of Saint Issa 9:12).

After the chakra anahata is cleansed one has to cleanse the whole organism with the help of special methods: it has to be made so pure that it looks transparent for spiritual vision.

Having purified oneself a spiritual adept acquires an ability to see the Divine Consciousness; to see not with physical eyes but with the eyes of consciousness.

First one cognizes the Holy Spirit. He is present inside and outside of our bodies. Apostle Paul said: “Do you not know that your body is a temple of the Holy Spirit, Who is in you, Whom you have received from God?...” (1 Cor 6:19).

But the Holy Spirit has to also be cognized outside of our bodies.

We have discussed already that the Holy Spirit pervades the world of dense matter as well as the intermediate eons between the physical world and the Abode of the Creator. (You can find more details about the structure of the Absolute in [3-5]). But in this context, it makes sense to outline three states in which the Holy Spirit is present in different subtle eons; it is significant for practical cognition of Him.

The state III can be cognized with the help of special meditative methods — first in the space above the Earth’s surface when one meditates at specific “places of power” located on open landscapes (the most favorable for this purpose are “lifeless” areas on the Earth’s surface: deserts, large sand beaches and sandbanks).

In the state II, which is more subtle, the Holy Spirit can be seen in paradise (i.e. in the eon of purusha [3-5]), including the interior of the planet Earth at the of its crust and mantle levels.

This information reveals the meaning of the enigmatic statement in the Gospel of Phillip: “...the Holy Spirit is a double name. For they are everywhere: They are above, They are below...” (The Gospel of Philip, 33).

The state II is Fire (one of the manifestations of the Divine Fire).

And the most subtle (it is also Fiery) state of the Holy Spirit (the state I) is the one that is adjacent — on the “multidimensionality scale” — to the Abode of God-the-Father. One can find it by expanding one’s spiritual heart into the depths of our galaxy. But it can also be cognized inside the core of our planet — in that part of space from which the creation of Earth started.

There was a hint about this in the words of Jesus when He was telling the disciples about His plans for the period after the death of His body on a cross. In particular, He said, that He “will be in the heart of the earth for three days and three nights” (Matt 12:40). He meant that He was going into embraces of His Beloved Father. But people interpreted it in a completely opposite way — that He is going to visit hell. But for what? — Obviously, — they fantasize — in order to save sinners who are in hell and transfer them to paradise. But in reality such a thing is impossible to do.

Now let us get back to the subject outlined in the title of this chapter: sky and Heaven.

It is not by chance that the word “Heaven” is different from the word “sky”. Assigning the same meaning to both of them is misunderstanding caused by religious ignorance.

Heavens are the subtlest eons.

Though these eons are present everywhere — above us as well — there is no point in searching them by looking up or even by flying up there. God in the aspect of the Creator and of the Holy Spirit is present in the most subtle spatial dimensions, which cannot be perceived with physical eyes. One can see Him only after refining oneself (as consciousness) to His level of subtlety, one cannot see Him with the eyes of the body but with the eyesight of consciousness.

* * *

“Not everyone who says to Me, ‘Lord, Lord,’ will enter the Kingdom of Heaven, but only he who does the will of My Father Who is in Heaven” (Matt 7:21).

“Enter through the narrow gate. For wide is the gate and broad is the road that lead to destruction, and many enter through it. But small is the gate and narrow the road that lead to life, and only a few find it” (Matt 7:13-14).

“... One who seeks will find, and for one who knocks it will be opened” (The Gospel of Thomas, 94).

Hell and Paradise

Apart from the eons of “Heaven” mentioned above and the material plane there are other spatial dimensions that exist on the opposite (relative to the Creator) end of the coarseness-subtlety scale. These are layers of hell.

One can perceive them at certain negative “places of power”.

The specific feature of “places of power” [4] is presence of some kind of dominating energy from non-material worlds, which affects the state of embodied beings, including people.

“Places of power” can be classified into positive and negative ones, according to their positive or negative effect. There are positive “places of power” that are extremely favorable for spiritual work of a particular kind or for healing. Negative “places of power” allow one to get to know what life in various eons of hell is like.

The sizes of “places of power” vary from one meter to several kilometers.

It is important for us to understand now what it depends on in what state, in what spatial dimension — paradisiacal or hellish — people find themselves upon the death of their physical bodies. The answer is quite simple: in the “other world” man remains in the same state to which he got himself accustomed while living in the physical body. And he will continue to exist in this state until his next incarnation, usually for

hundreds of years. This is why it is extremely important to master control of one's emotions and not to live like an animal reacting reflexively to pleasant and unpleasant outer factors and to impulses from the depths of one's body!

Various emotional states can be classified in accordance with the subtlety-coarseness scale.

Among the most coarse ones are hatred, fury, spite, horror, fear, despair, anxiety, jealousy, depression, resentment, feeling of being suppressed by someone, grief of separation etc.

To the middle range one can put such states as haste, impatience, sport or work excitement, sexual passion (passionate desire), etc.

The high states of consciousness are tenderness (including sexually colored one), states that arise when one attunes to harmonious phenomena of nature (morning, spring, coziness, calm, songs of the best bird singers, playing animals etc.) or to appropriate works of various kinds of art.

There are three more categories of the highest states of consciousness. They are not present among the "earthly" emotions, and there is no an "earthly" thing that could cause them. They can only be cognized in higher meditations of Merging with the Holy Spirit in His states mentioned above and with God-the-Father in His Abode.

Out of the three groups of states listed above the first is called "tamas", the second (intermediate) — "rajas" and third — "sattva". Tamas, rajas and sattva as "earthly" attributes are called "gunas". The highest categories are "transcendent to gunas".

Man has a possibility to ascend from one guna to another and to higher levels by making spiritual efforts. But he can also descend.

It should be stressed, that what we are discussing here is not just an ability to feel certain emotions, but the states of consciousness habitual for a person. And which states are habitual at the moment of one parting with one's body determine one's destiny for hundreds of years.

Let each of us think — "Do I want to stay for so long in the states of the first category among other beings like me?" This is what hell is.

I we blame our emotions like that on "them" — other people or certain circumstances — we are wrong. We attune to such people or circumstances ourselves, whereas we should attune to God, to the Divine that can save us from hell. Apostle Paul said about this: "... Shrink from evil, cleave to good" (Rom 12:9).

For the same purpose one should keep to the following principles:

"Love your enemies, bless those who curse you, do good to those who hate you, and pray for those who insult you and persecute you..." (Matt 5:44).

"Settle matters quickly with your adversary..." (Matt 5:25).

"Blessed are the peacemakers..." (Matt 5:9).

"... Do not resist an evil person. If someone strikes you on the right cheek, turn to him the other also. And if someone wants to sue you and

take your tunic, let him have your cloak as well. If someone forces you to go one mile, go with him two miles ". (Matt 5:38-41).

" Do not judge..." (Matt 7:1).

"... Do not condemn..." (Luke 6:37).

"... Do not be afraid of those who kill the body but cannot kill the soul" (Matt 10:28).

"... Give to everyone who asks of you. And from him who takes away your goods do not ask them back" (Luke 6:30).

"Who is wise and understanding among you? Let him show it by his good life, by deeds done in the humility that comes from wisdom. But if you harbor bitter envy and selfish ambition in your hearts, do not boast about it or deny the truth. Such "wisdom" does not come down from heaven but is earthly, unspiritual, of the devil..." (James 3:13-15).

"Anyone who claims to be in the light but hates his brother is still in the darkness " (1 John 2:9).

"Bless those who persecute you; bless and do not curse..."

Do not repay anyone evil for evil. Be careful to do what is right in the eyes of everybody.

Never avenge yourselves...

If your enemy is hungry, feed him; if he is thirsty, give him something to drink.

Do not be overcome by evil, but overcome evil with good" (Rom 12:14-21).

"Why do you judge your brother? ... For each of us will give an account of himself to God. Therefore let us stop passing judgment on one another. Instead, make up your mind not to put any stumbling block or obstacle in your brother's way." (Rom 14:10-13).

"... If someone is caught in a sin, you who are spiritual should restore him gently. But watch yourself, or you also may be tempted" (Gal 6:1).

" Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers" (Eph 4:29).

"... You must rid yourselves of all such things as these: anger, rage, malice, slander, and filthy language from your lips..." (Col 3:8).

"... Do not repay evil with evil or insult with insult" (1 Peter 3:9).

"... Whoever hates his brother is in the darkness and walks around in the darkness; he does not know where he is going, because the darkness has blinded him" (1 John 2:11).

"For such actions would not help to your salvation, and you would fall into that state of moral degradation where theft, lying, and murder pass for generous deeds.

Nevertheless, there is one miracle which it is possible for man to accomplish. It is when, full of a sincere belief, he decides to root out from his heart all evil thoughts, and when to attain his end he forsakes the paths of iniquity." (The Life of Saint Issa, 9:17; 11:8).

Perhaps, some readers may object: "But staying away from evil and caring about only one's own salvation is egotism! But what about the others? — let them keep on doing all kinds of bad things?!"

You are wrong: we are speaking about states of consciousness, above all. Even fighting against criminals, against the most abominable human behavior, if this is our duty, can be done without hatred, fury, aversion, but in a state of emotional calm and attunement to Divinity. But by hellish emotions we can only do harm — to both ourselves and friends...

It is also important to understand that strong emotions storm not only inside a body. They create energy fields around it that affect other people and can even make them ill.

If we stick to the Christ's principles then we will not be accustoming ourselves and other people to hell even while participating in earthly battles.

Let me repeat it once again — I am not advising that everyone should stay away from social life, from the needs of other people, and not only of people. "Greater love has no one than this, that he lay down his life for his friends" (John 15:13), — said Jesus. But one does not have to feel hatred, fury or contempt while doing this — but calm, love, while keeping one's attention on the Highest Purpose — the Heavenly Father. It is in this way that Jesus was going to His death.

...While we are in physical bodies we can arbitrarily change our habits of living in particular emotional states with the help of psychic self-regulation methods and various meditative techniques. We can also receive help from other people — in order to become as good as possible during the time we have left. But once the body has died it is impossible to change one's status. And no one will be able to help then. Jesus Christ was not taking sinners out of hell; prayers of saints or of anyone else cannot do it either. One can change one's destiny only by himself during one's life in a physical body.

*** * ***

Our destinies in the current or future incarnations are affected by our vices. For example, if we ignore pain of other living beings (not only of people) and make them suffer then God will be weaning us away from this habit. How? By placing us in situations where we will suffer from pain ourselves so that we could — by experiencing pain — learn to be compassionate to the pain of others. In this way we program our destinies to become "hell on Earth", but in such conditions it will be much harder to refine emotions.

What should we do now in order to get rid of vices that destroy us? — Repent!

Repentance

John the Baptist started his homilies with preaching the necessity of purifying oneself through repentance (Matt 3:2,6). It was rather new for his audience: at that time Jews had a very peculiar form of "liberation from sins". Once a year, at Easter time, they symbolically shifted their sins into

lambs, then killed these lambs — “sinners” as an “offering to God” and after that ate their dead bodies. Obviously, this kind of absurdity was only increasing their sinfulness in the eyes of God.

No, one’s sins cannot be shifted to anyone. Only a person himself can wash them away with sincere repentance.

It is repentance which follows an intellectual self-analysis that is the main purifier of a soul.

God constantly “shepherds” us as His “flock of sheep” (Jesus often used this allegory) on “pastures” on Earth. He wants to make us perfect, so that we become worthy of enriching Him. This constitutes His life, this is the purpose of creating material worlds. And He will never relinquish us, no matter if we want to know about Him or not, if we love Him or not, if we strive for becoming perfect and merging into Him or not.

Getting closer to Him through making self-perfection efforts brings true bliss to a seeker. Particularly “pungent” are the first contacts with His Consciousness. Longer and longer periods of being United with Him bring the highest bliss. This is the greatest reward for a seeker who walks the spiritual Path.

But if we do not obey His Will, if we go in the opposite direction we doom ourselves to sufferings. These sufferings are a “reward” for disobedience.

And the first thing we can do to save ourselves from suffering is to repent.

Neophytes in religion (for whom God is not a Living Reality, but some abstract entity) quite naturally may ask: how are we to repent?

For example, the Catholic and the Russian Orthodox Churches insist that the only way one can repent is to a priest. And it is only through a priest that one can get a “remission of sins”.

But the truth is that in reality there is no “remission of sins” altogether. It is a wrong approach to the problem. The problem of repentance has to be considered more seriously — how one can get rid of vices, not beg forgiveness. Consequently, the mechanism of repentance has to be different. The religious rite mentioned above is suitable only for children, beginners and weak-minded adults.

In some Protestant churches repentance work is organized much better. After a necessary preparation believers repent in the face of God, without intermediaries. Solemnity of the situation and of praying of a whole congregation contribute to intensity of the emotion of repentance.

But not all people have access to such communities or to truly wise spiritual counselors, who can explain what one is to repent of and how to repent. Therefore, let us discuss the basic scheme of the penitential work performed on one’s own.

First, one has to get an understanding of the fundamental issues of religious philosophy: what is God, the Evolution, the purpose of our and of all incarnated beings’ life. From this it becomes clear why to work on oneself at all, what ideal one must aspire to, what qualities to cultivate in oneself and what to get rid of, what is a true vice and what is considered

as such only by people and not by God. It is helpful to start with studying the words of Jesus and learning to distinguish them from what people have fantasized on the subject of Christianity. “...Learn from Me...” (Matt 11:29), — said Jesus.

In sermons of some Orthodox priests one may hear the statement that “Ten Commandments” that God gave to people through Moses are the “commandments of Jesus Christ”. If you come across such a priest — stay away from him: he understood absolutely nothing himself, still he attempts to teach others. In reality Jesus Christ gave a Teaching about God and about the Path to Him that was much more profound than the whole Old Testament. It consists of tens of precepts-commandments.

And one more thing — if a person thinks that he is good as he is and there is no reason to change himself then this person is far from the spiritual work, he does not have a slightest idea about its purpose. Because everyone — both beginners and highly advanced adepts — can find possibilities for self-improvement in the Teaching of Jesus Christ.

Now let us discuss self-analysis. What people call sins is not the main point. Sins are nothing but manifestations of our vices — the features of character, qualities of soul. Sins help recognize vices, but it is the vices that one has to struggle against, not sins. And this is not a one-day work. To remodel one’s soul, by cleansing it of bad qualities and instilling good ones years of making arduous efforts.

In order to discern a particular vice in oneself better it would be useful to trace all manifestations of this vice that occurred in the past — all sins of this line starting from the childhood. And when this work is done God may give one a chance to look into one’s past lives in order to see the vice’s roots originating there.

The process of revealing vices and remembering specific sins has to be accompanied by sincere emotional repentance.

But if one suffers out of self-pity, fearing future retribution then one is on a wrong way.

One has to feel compassion not for oneself but for one’s victims — all those whom he made suffer physically or emotionally. And then one needs to live each situation through mentally anew, but this time in a correct way.

If it is possible to redress a wrong in some way — even partly — one must certainly do it. If a person asks forgiveness from God while ignoring an existing possibility to redress a wrong that he did, he cannot expect a positive result: for such repentance does not look sincere.

There can be no substitute for penitential work. Hoping that one can get rid of vices through practicing meditation and various “cathartic” methods only is an error. Even providing a person with a possibility to experience Embraces of the Holy Spirit or even to know touching of the Creator does not burn vices away. They remain and keep on manifesting themselves. This statement is not a hypothesis but a fact.

This is why I advise that you stay away from such “novations” as the method of “shouting out” one’s vices (all that is required is just to yell

loudly, coarsely and for a long time, in a company of associates, best of all), and from such “dubious” tricks of “getting rid of vices” as the following invention of an Orthodox “father” (before the Perestroika he was an instructor in a regional communist party committee); he preached: “Kill spiders! You will have 40 sins remitted for each spider that you kill!” It is best to stay away from such fools, in order not to become the blind led by blind guides (Matt 15:14).

...As a conclusion I want to repeat the main point: people get to hell not as a result of specific misdeeds, but because they accustomed themselves to living in hellish states of consciousness during their earthly lives. While misdeeds that violate the principle of not causing unnecessary harm to other living beings predetermine a future earthly hell for one.

The first and indispensable method of saving oneself from abiding in hell is repentance — finding one’s vices that cause ethical mistakes (sins) followed by feeling of remorse; the basis of repentance is empathy with the victims of one’s sinful behavior. The true purpose of repentance is not begging forgiveness for oneself, but getting rid of vices.

The second direction of the spiritual work is refinement of consciousness. It starts with correction of one’s emotional sphere: refraining from coarse negative emotions and fostering subtle positive ones, as well as accustoming oneself to paradisiacal states of consciousness instead of hellish ones.

Jesus Christ

Many people (at least in Russia) considering themselves to be Christians believe that “Christ” is something like a Jesus’ last name. Thus, these two words (“Jesus” and “Christ”) become closely related in their minds.

But the fact is that “Christ” is not a last name but rather a title or a post. “Christos” is a Greek word; its Hebrew equivalent is “Moshiach”, or “Messiah” — in the modern spelling. By this words they call the One who comes to Earth from God-the-Father — as a part of Him — to give help of the highest Divine level to incarnated people.

In order to understand this phenomenon correctly one has to comprehend well what was said in the previous chapters: that God-the-Father is One Consciousness and at the same time He is a totality of former human Consciousnesses merged into Him. These Consciousnesses were individualized in the past but upon attaining full spiritual self-realization and merging into the Father they dwell in His Abode in the state of mutual mergence, forming a single Whole. This idea is expressed in the Gospel of John (1:4): “In Him (in the Father) was life; and the life was the light of men”. It is also written in the Gospel of Philip (87): “The Children of the Bridal Chamber (the Abode of the Creator, where one merges with Him in Love) have ... one name... (i.e. They are all God-the-Father)”. But They — former human beings who have become

consubstantial with the Father — are capable of individualizing Themselves again for a while in the form of the Holy Spirit if it is necessary for fulfilling a certain task of the Father.

Therefore, it is correct to think that Christ is a part of God-the-Father as well as that it was not always like this — He also had a human past. When? — in this or one of the previous Manvantaras? — it does not matter. It is only important that upon attaining total Perfection and merging with God-the-Father He came to people from the Abode of the Father as a part of Him with a Mission of helping them.

There have been several Christs on Earth during the history of humankind. They were coming to Earth at different times and to different nations, creating every time a hearth of spiritual culture, giving knowledge about God, the meaning of people's lives on Earth and the Path to the ultimate Goal. Jesus Christ was one of Them.

From a description of Jesus' childhood in the "Infancy Gospel" one can see that He was demonstrating highest magical abilities even at the age of 5: He made sparrows out of clay and animated them, He punished and raised people from the dead with the help of magic etc. At the age of 12 He astonished teachers of Jerusalem with His wisdom in a spiritual conversation (the latter case got described in the Gospel of Luke, 2:42-52).

The further period of Jesus' life is described in two sources: "The Life of Saint Issa³, Best of The Sons of Men" and in "Tibetan Gospel". This is what is written in the former:

"When Issa had attained the age of thirteen years, the epoch when an Israelite should take a wife, the house where his parents earned their living by carrying on a modest trade began to be a place of meeting for rich and noble people, desirous of having for a son-in-law the young Issa, already famous for his edifying discourses in the name of the Almighty. Then it was that Issa left the parental house in secret, departed from Jerusalem, and with the merchants set out towards Sind..." (4:10-12).

In every land that Jesus visited during these years — India, Tibet, Persia — He was curing the sick, raising people from the dead, opposing paganism and preaching One Universal God-the-Father and the Path to Him. His favorite audience was people of lower social ranks; later it was the same in Judaea.

In the homilies that He delivered in India, in particular, He was teaching:

"Worship not the idols, for they hear you not. Listen not to the Vedas, for their truth is counterfeit. Never put yourself in the first place and never humiliate your neighbor.

Help the poor, support the weak, do ill to no one, and covet not that which thou hast not and which thou seest belongeth to another." (5:26-27).

³ The name "Jesus" sounds differently in different languages.

In Persia, when answering questions of the highest priest of the Zoroastrian faith He said the following:

“... But even as a babe discovers in the darkness its mother’s breast, so even your people, who have been led into error by your erroneous doctrine and your religious ceremonies, have recognized ... their father in the Father of whom I am the prophet.

The Eternal Being has said to your people through the medium of my mouth: “You shall not worship the sun (as God), for it is but a part of the world which I have created for man.

The sun rises in order to warm you during your work; it sets to allow you the repose which I Myself have appointed.

It is to Me, and to Me alone, that you owe all that you possess, all that is to be found about you, above you, and below you.”

But, said the priests, how could a people live according to the rules of justice if it had no preceptors?

Then Issa answered, 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.

...the sun is acting not spontaneously but according to the will of the invisible Creator who gave it birth.

The Eternal Spirit is the soul of all that is animate. You commit a great sin in dividing it into a spirit of evil and a spirit of good, for there is no God outside the good, Who, like unto the father of a family, does but good to his children, forgiving all their faults if they repent them.

The spirit of evil dwells on the earth in the hearts of those men who turn aside the children of God from the straight path.

Therefore I say unto you, beware of the day of judgment, for God will inflict a terrible chastisement upon all those who shall have led his children astray from the right path and have filled them with superstitions and prejudices...” (8:8-20).

Also there is an account of some words that Jesus said to Tibetans:

“I came to demonstrate the human potential. What I do everyone will be doing. What I am everyone will be. These boons are for every nation, (they are) water and bread of life.” (Tibetan Gospel).

Jesus “returned to the land of Israel” only at the age of 29 (The Life of Saint Issa, 9:1). It is what He was doing and saying there that became well known for future generations.

Upon returning to the native land Jesus with several disciples-assistants began to travel from visiting many cities and villages . He was working wonders such as curing of numerous sick people, raising people from the dead, preaching in synagogues, in houses, in the open air about what Heavenly Father wants people to be.

Thousands of people listened to Jesus, witnessed miracles and got healed of their diseases. Some of them gave up their mundane

occupations and joined Jesus in order to travel with Him and to learn from Him.

He taught them by explaining the Path to Perfection and by demonstrating methods of spiritual healing and meditative techniques.

No doubt, He wanted to find them as people to whom He could give all the highest knowledge about the Father. He wanted them to enter the Abode of the Father together with Himself. “Father, I want those you have given me to be with me where I am...” (John 17:24).

But when He was saying something that exceeded their ability to comprehend they were surprising Him with their lack of understanding, many were leaving Him, doubting adequacy of His words and even His sanity... (John 10:19-20; 13:36-38; 14:5-7; 16:17-18; Luke 9:54-56 etc).

Even His mother and brothers once came to the place where He was preaching to take Him home, for they decided that He went insane if He was saying things like that... (Mark 3:21,31-35).

At the end — after three years of teaching, giving discourses, working wonders — He was left with only 12 male disciples (one of them was Judas Iscariot, who betrayed Him later) and Mary Magdalene.

And where were the crowds of thousands of excited commoners who listened to His sermons, ate the food that He materialized for them and got healed from various diseases?...

It turned out that these crowds did not need the Teaching about the efforts one has to make in order to enter the Kingdom of God. They wanted Him only to heal, to pay attention to them... (Luke 9:11).

Jesus saw this and began to avoid the crowds. “... Crowds of people came to hear Him and to be healed of their sicknesses. But Jesus often withdrew to lonely places...” (Luke 5:15-16).

Yes, He was healing them but it could not continue like this forever. He wanted people to learn a true faith, to make personal efforts on becoming better. Then the diseases would go away by the will of the Father... “You faithless and perverse generation, how much longer must I be with you bear with you?!” — He cried once because of hopelessness of this situation (Luke 9:41).

And the crowd, being stirred up against Him by priests, was getting angry... “...You look for an opportunity to kill me, (only) because there is no place in you for my word...” — He said once trying to bring them to reason... (John 8:37).

But it was too late: a crowd of resentful *wanting* primitive people was getting more and more irritated because they could *receive* more, but were given too short...

Soon, the same people were yelling to Pilate: “Crucify, crucify Him!”... (Luke 23:21).

“And they having taken the Lord pushed Him as they ran, and said: “Let us hale the Son of God, now that we have gotten authority over Him”. And they put on Him a purple robe, and made Him sit upon the seat of judgement, saying: “Give righteous judgement, thou King of Israel”. And one of them brought a crown of thorns and set it upon the Lord’s head;

and others stood and did spit in His eyes, and others buffeted His cheeks; and others did prick him with a reed, and some of them scourged Him, saying: “With this honor let us honor the Son of God!”.” (The Gospel of Peter, 3.6-3.9).

... Why did not the clergy accept Him? There were no formal differences between them and Jesus as to the faith’s basis: they were speaking about the same God-the-Father, they were referring to the same Jewish Bible...

But in reality there were very important differences between them: Jesus was preaching the Living God, whom He know very well personally; while the priests were only believing in God without knowing Him. With the help of religion they secured a good social rank and material well-being for themselves and thus wanted to protect the foundations of their confession.

What did these foundations consist of? They consisted of a number of detailed religious ceremonials, rules of everyday life and repressive measures against infringers⁴.

If there is such confessional structure with temples, impressive shows in the form of worship services, ideology that imbues the whole society and fear of God’s retribution inculcated in the minds of people then the priests of this confessions get very exasperated if someone disturbs this way of life: if this someone says that the things are wrong and the priests are hypocrites who do not know God, but deceive people...

This is always the matter with “mass” confessions, which put the emphasis on ceremonials and rules of conduct and inevitably forget the Living God...

In Judaea at that time the one who opposed religious hypocrisy was a Messenger of God-the-Father — Jesus Christ.

... Jesus knew from the Father that the end of His earthly life was coming soon. He knew also what kind of death was He was going to die.

Could He avoid this? — Of course, He could! He could simply leave Judaea with His disciples, and everyone would have been satisfied, people would have settled down and forgotten about Him.

But He did not leave. Why?

Because if He had done it no one would have remembered about Him after a few years, there would have been no Christian churches, no New Testament...

This is why the plan was different.

The plan was first to fulfill all prophecies about the earthly life of the Christ-Savior to come. To the extent that “not one of his bones will be broken” and “they will look on the one they have pierced”. That is when soldiers broke the legs of the two criminals crucified with Jesus to make them die before night Jesus had left the body already, so the soldiers just pierced His side with a spear... (John 19:31-37).

⁴ F.V.Ferrar carried out a special historical study on this subject [24].

Second, His death and the days followed were accompanied by many miracles: darkness fell too soon, the curtain of the Jerusalem temple was torn in two (Luke 23:44-45), the Jesus' body disappeared from where it was placed, Jesus several times appeared to his disciples materializing a body, He was having conversation with them, edifying them.

But people were most of all astonished by Jesus' "resurrection from the dead". Though these people were religious, they did not understand that after parting with body every man arises in the "other world" perceiving oneself in the non-corporeal form (Matt 22:30). Jesus proved this and actually He did much more: with the Divine Power of His Consciousness He dematerialized His body taken down from the cross, and then several times made temporary materialization of it.

His disciples, and also Paul and then many others devoted their lives to preaching about the Son of God who came to Earth, was crucified and then arose, who was teaching about the Heavenly Father — the Living God and how to enter His Abode.

Jesus — about Himself

"... I came from God..." (John 8:42).

"... He sent Me" (John 8:42).

"... I have come down from Heaven, not to do My own will, but the will of Him Who sent Me" (John 6:38).

"...Just as the Father knows Me and I know the Father" (John 10:15).

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

"The Father is in Me, and I am in the Father" (John 10:38).

"...I declare to the world what I have heard from Him" (John 8:26).

"I declare what I have seen in the Father's presence..." (John 8:38).

"The One who sent Me is with Me; He has not left Me alone, for I always do what is pleasing to Him" (John 8:29).

"I can do nothing on My own" (John 5:30).

"... I love the Father..." (John 14:31).

"Righteous Father!... I know you!" (John 17:25).

"I came to bring fire to the earth, and how I wish it were already kindled!" (Luke 12:49).

"I have come as Light into the world, so that everyone who believes in Me should not remain in the darkness" (John 12:46).

"I am the Light of the world. Whoever follows Me will never walk in darkness..." (John 8:12).

"I am the gate; whoever enters by Me will be saved..." (John 10:9).

"I came that (you) may have life, and have it abundantly" (John 10:10).

"I am the good shepherd. The good shepherd lays down his life for the sheep" (John 10:11).

"... I lay down My life for the sheep" (John 10:16).

"My sheep hear my voice; I know them, and they follow Me" (John 10:27).

"... Learn from me ... and you will find rest for your souls" (Matt 11:29).

“I am the Way, and the Truth, and the Life... If you know me, you will know my Father also...” (John 14:6-7).

“... I know where I have come from and where I am going...” (John 8:14).

“ Where I am going, you cannot come (now)” (John 8:21).

“For this reason the Father loves Me because I lay down my life in order to take it up again. No one takes it from me, but I lay it down of My own accord. I have authority to lay it down and I have power to take it up again. I have received this command from My Father.” (John 10:17-18).

“... Abide in My love. If you keep My commands, you will abide in My love, just as I have kept My Father’s commands and abide in His love” (John 15:9-10).

“Whoever is near Me is near the Fire, and whoever is far from Me is far from the Kingdom (of God)” (The Gospel of Thomas, 82).

“Whoever loves father or mother more than Me is not worthy of Me; and whoever loves son or daughter more than Me is not worthy of Me...” (Matt 10:37).

“I still have many things to say to you, but you cannot bear them now” (John 16:12).

“I am going to the Father, because the Father is greater than I” (John 14:28).

Spreading of Christianity

As we discussed already, to the sorry of Jesus He did not manage to find people who could quickly become similar to Him. The apostles probably were the best people in Judaea but their psychogenetic age was not high enough to allow them encompassing entirely the Divine knowledge.

One of the examples is a rebuke that Levi gave to Peter at the time after Jesus left the earthly life: “Peter, you have always been hot-tempered!” (The Gospel of Mary Magdalene, 18:5).

It is known also that Peter was prejudged against Mary Magdalene because she — a woman — was one of the favorite disciples of Jesus and was especially liked by Him (The Gospel of Thomas, 114).

That is, Peter in the course of apprenticeship with Jesus had not learn to control emotions, to live in cordial love, had not get rid of arrogance...

After the crucifixion of Jesus His disciples shook up by His dealth and the miracles that followed tried to continue His work as much as they can. All they preached, and many of them started already to work with their own students. For this purpose most of them stayed among Jews. But apostle Thomas went through Sir to East and where he could — from India to China — established Christian communities. Syrian and Indian Malabar churches founded by him exist at present (see more details in [12]).

The former persecutor and murderer of Christians Paul also joined them after being converted into the new faith by non-incarnate Jesus personally (Acts 9).

Some of the Jesus' disciples wrote their scriptures that survived to present day. They were Matthew, John, Thomas, Peter, James, Philip, Judas (not Iscariot), Mary Magdalene, Nicodemus, also Paul and indirect disciples of Jesus evangelists Mark and Luke.

According to Gospels John and Mary Magdalene were the favorite disciples Jesus. The Gospel written by John is one of the best of quality and volume. He is also the author of three Epistles to disciples. The first Epistle contains many valuable precepts and advice.

But John also wrote two texts that are very different from the scriptures mentioned above. The first of them is called "The Apocryphon of John", the second one is "The Revelation John the Divine" ("Apocalypse") which is included at the end of the New Testament.

The "Apocryphon" was written by John soon after the crucifixion of Jesus, i.e. before he wrote the Epistles. One can see from it that though John was carefully writing down all precepts of the Teacher, though he encompassed the most important aspect of the Jesus' Teaching — the cordial love, he did not manage to comprehend with his mind during the time of communication with the incarnate Messiah the essence of His appearance on Earth, and also the essence of the Father Who sent Him. He asks God the questions like: "Why the Savoir was appointed? And why He was sent into the world by His Father? And who is His Father Who sent Him?..." (The Apocryphon of John, 1:20).

And he receives the answers about the nature of the Father, the Holy Spirit, Christ, about the "creation of the world"...

But then he is put to the test on intellectuality, which is typical for prophetic contacts: after about the one third of the text the narration changes its character, there are phases without meaning and any value... The idea in such case is the following: will the listener understand this joke-test? John did not understand, did not stand the test of intellectuality: he took everything seriously, shared it with the fellow apostles, religiously wrote down everything.

A similar case happened when John was writing his "Apocalypse" that resembles a nightmare (at best). Its theme is not preaching the Way to Perfection through faith, love, work on transfiguration of oneself, but menaces, prophecies of disasters and catastrophes, paternosters. The text is void of not only Divine Love but also of any positive value for adepts. It only distracts provoking to fruitless reflections about the *future*, while God teaches us to live and work *here and now*.

The "Apocalypse" of John included into the New Testament became a test of intellectuality and spirituality, a test-temptation for millions of people studying Christianity. And many got tempted. For "Apocalypse" at the end of the New Testament "crosses out" and rejects the Teaching of Jesus about aspiration for God-the-Father and self-perfection through love. So some chose in the New Testament holy preachings of love,

purity, aspiration for God-the-Father, and others “resonate” with disgusting scenes of promised horror, pests, blood, rot. They pick with mind at this dirt instead of attuning to good, beauty, instead of learning to love people, all the Creation and the Creator.⁵

A similar case happened to Nicodemus: he wrote a good Gospel about the last days of the earthly life of Jesus, but finished the narration with description of his dream about Jesus leading sinners out of hell.

Another part of the New Testament, which is of ambiguous value and needs special discussion, is the Epistles of apostle Paul.

They are full of contradictions: from very valuable Revelations, preachings of tender love to angry cursing of intolerant “moralist”.

What is the reason? To understand it one has to know the history of formation of Paul as a Christian.

At first he was an energetic and aggressive slaughter, torturer and killer of Christians.

But once walking a road He heard a voice of an invisible Interlocutor: “Saul, Saul, why do you persecute me?” (Acts 9:4). Though Paul was a slaughter and a sadist, he also believed in God. And he understood promptly what is it.

It was that Lord decided to not only stop the bloody tyrant, but also to use his remarkable fanatic energy for the good of Divine Providence.

And having obeyed to God Paul turns from a violent persecutor of Christians into a restless propagandist of the Teaching of Jesus.

This is what Paul writes about this: “And I thank Christ Jesus our Lord, who strengthened me, because He counted me faithful, putting me into the ministry — the one who before was a blasphemer and a persecutor and insolent. But I obtained mercy, because being ignorant, I did it in unbelief. And the grace of our Lord was exceedingly abundant, with faith and love in Christ Jesus. Faithful is the Word and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. But for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, as a pattern to those being about to believe on Him to life everlasting” (1 Tim 1:12-16).

But all this happened after crucifixion of Jesus. Paul never met incarnate Jesus and only some time later had personal contacts with His disciples. But after accepting Christianity Paul surrenders himself entirely to the God’s guidance and with all his remarkable energy began to work of transfiguring oneself using among other things meditative methods granted by God.

⁵ However, the future destiny of John was very auspicious: his love-care about the mother of Jesus Mary and help of Jesus provided him with conditions necessary for attaining full spiritual self-realization in that incarnation.

We were lucky to have joy of direct communication with Him, and also with apostles Mark, Philip, and Andrew on Their favorite “places of power” near Saint Petersburg, in particular. All They attained complete Divinity and comes to people from the Abode of the Creator in the form of the Holy Spirit.

In addition to this God assigns to Paul a special mission — to bring the new faith to the pagans of the Roman empire outside of Judaea.

Paul was preaching ardently, creating new Christian communities, arguing with religious leaders of pagans. Many times he was beaten to death, but God each time returned him into body and Paul was again striving to fight.

It is thanks to the feats of Paul, first of all, that Christianity was established in Europe and came to Russia.

Paul wrote many Epistles addressed to different Christian communities. In these Epistles there are so contradictory intermixed themes that some historians even proposed a hypothesis that “moral teachings” were added to the Epistles by other person: so different are in style and intellectual level their various parts. But explanation of these contradictions logically follows from the contradictions of Paul himself.

He simply could not manage to change oneself completely. To transfigure into a whole Divine person he would need 10 years of serene apprenticeship. But Paul had no such possibility and he was struggling ardently with his former character — at the time between giving homilies, being beaten, wandering hungry and frozen, or being imprisoned...

So let us forgive him that the highest Revelations from God he alternated with hatred against “homosexuals” and “adulterers”... And it was him who first in the history of Christianity declared an “anathema” — a damnation on behalf of the Christian church (1 Cor 16:22) — contrary to the Teaching of Jesus.

His Epistles did a lot of good to mankind, but they also became a powerful temptation for future generations of Christians — even more powerful than “Apocalypse” of John. Because being included into the New Testament they “legitimated” not only tenderness, kindness, harmony, forgiveness, but the opposite qualities as well — hatred, angry intolerance to those who are not “like me”, damnations...

They are Paul and John who developed an absurd theory that one can “wash out” his sins with other’s blood, with other’s suffering. (We discussed this at the beginning of the “Repentance” chapter). They stated in their Epistles that innocently killed Jesus was a Lamb of God sent by God-the-Father as a sacrifice to Himself as atonement for the sins of people... “For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh...” (Rom 8:3), “... The blood of Jesus Christ His Son cleanses us from all sin” (1 John 1:7), “... He is the propitiation (for God-the-Father) concerning our sins, and not concerning ours only, but also concerning the sins of all the world” (1 John 2:2), “... He was revealed that He might take away our sins...” (1 John 3:5)... As a result it turns out that it is enough just to come to believe that Jesus was indeed a Christ and that is all we need to do: our sins are remitted and paradise is guaranteed for us...

* * *

Christianity was established in the Roman empire the hard way. There were persecutions, massacre of Christians. They were crucified on crosses along roads. But then other Christians voluntarily yielded themselves to persecutors to die on crosses for the faith in order to become like Christ at least in this...

How much it is different from the present “believers” who call themselves Christians but are not capable of making efforts on improving oneself, for example “cannot” give up smoking...

By the Will of God and thanks to personal feats of the apostles and other heroes Christianity spread with time over a major part of Europe, and then over North America, Australia; there are many Christians in Asia, South America, Africa. Nowadays about one third of the Earth’s population professes Christianity [11]. After about one thousand years after originating it came to Russia as well [11,12].

... And now we have to come to important understanding the word “Christianity” has two meanings which are fundamentally different: Christianity as the Teaching of Jesus Christ and Christianity as what it was made by people in particular countries at particular historical epochs.

From the very beginning of Christianity and up to our days there were true followers of Jesus among people considering themselves Christians and there were people who just disguised as Christians for the sake of satisfying their vile passions: the desire to rule over others, to rob, to torture, to kill... There were and are people who understood nothing in the Teaching of Jesus but consider themselves as true believers; probably they are in a majority... But these chapters are not about the history of earthly Christianity but about the Teaching of Jesus.

Freedom of Will

One may ask: how came that God allowed bad material to be included into the New Testament?

The answer is following: One of the main principles in the God’s work on upbringing us is giving us a significant freedom of will, i.e. the right to choose one’s life path: you want to go to Me? — Go! Take My hand, I will help you! You want to go the opposite direction? — Well, you may go, but try to find Me anyway. I will be constantly reminding you about Me...

Where man directs to with his mind and consciousness is an important indication for God about how to help this person. For the sake of applying this principle God allows inclusion of tempting information even into Holy books, which describe the True Path.

We can consider all this as lessons on psychology given by our Highest Teacher. These lessons include frequent tests on how much we are advanced spiritually, on levels of our intellectual and ethical development.

In relation to the above said it is appropriate to give a few excerpts from the New Testament. The first one is from the first Epistle of Paul to Corinthians (6:12): “All things are lawful to me, but not all things profit...”.

The same was said by Jesus: Woe to the world because of offenses! For it is necessary that offenses come; but woe to that man by whom the offense comes!" (Matt 18:7).

The principle of freedom of will implies that the results of each stage of the educational process are reviewed periodically instead of punishing or rewarding for each decision taken by the person. To illustrate it Jesus narrated a parable about a sower (Matt 13:24-30):

A man sowed good seed in his field. But while men slept, his enemy came and sowed darnel among the wheat and went his way. But when the blade had sprung up and had produced fruit, then the darnel also appeared. So the servants of the householder came and said to him, Sir, did you not sow good seed in your field? Then where have the darnel come from? He said to them, An enemy has done this. The servants said to him, Then do you want us to go and gather them up? But he said, No, lest while you gather up the darnel you also root up the wheat with them. Let both grow together until the harvest. And in the time of harvest I will say to the reapers, First gather together the darnel and bind them in bundles to burn them, but gather the wheat into my granary. In this parable "darnel" are true or false information. Thanks to it the field can give good "harvest" as well as "darnel". But time is needed for every man until the "harvest" to choose through personal quest, personal decisions what he wants to become: "wheat" or "darnel".

When something tempts you, Jesus advised to make harsh decisions for the sake of your own good: "And if your hand or your foot causes you to offend, cut them off and throw them from you. It is better for you to enter into (True) Life lame or maimed, rather than having two hands or two feet to be cast into everlasting fire (of hell). And if your eye offends you, pluck it out and throw it from you. It is better for you to enter into Life with one eye, rather than having two eyes to be cast into the hell of fire." (Matt 18:8-9).

This kind of struggling with oneself is also a manifestation of the freedom of will.

And it is through use of the freedom of will that we set our destinies.

... But the freedom of will is not unlimited.

God interferes when one has to make a change in his life but inertness prevents him from doing it. Let us recall for example dramatic changes in the lives of people who were lucky to become personal disciples of Jesus, or the dramatic change of the way of Paul's life, destinies of many people who were saved from the darkness of ignorance by the Teaching of Jesus Christ.

God interferes also in cases when people intend to do something that has not to happen, something that would harm the spiritual progress of incarnated souls. If we see it other way then we misunderstand something, are confused.

God possesses perfect Love, perfect Wisdom, perfect Power. He cannot overlook something, miss something. He has no enemies who are

capable of struggling effectively against Him. Fairy tales about His battles with the devil are just fairy tales, and the one who take them seriously — ... this characterizes his intellectual level... God can materialize or dematerialize anything, for example the body of a villain who intends something that has not to happen (objectively!).

And if something like this happens it means that it had to happen, and God was aware about it from the very beginning. Our task then is to try to understand the reason.

We have to learn to trust Him. (Though we should not do foolish things for which He has to cause us pain).

If the conscience is clear then one has nothing to fear! But if not, then one has to repent sincerely and redress the wrong.

And if we have clear conscience but are afraid of some earthly things (except causing unintentionally harm to others) then our faith is weak, our love for Him is weak. There is no fear in love, but perfect love casts out fear... He who fears has not been perfected in love. ” (1 John 4:18). Are not two sparrows sold for an assarion? And one of them shall not fall on the ground without your Father. But even the hairs of your head are all numbered. Therefore do not fear, you are of more value than many sparrows. ” (Matt 10:29-31).

And when someone says that there is no God because there are earthquakes, hurricanes, wars, or that He is evil and therefore I don't want to believe in Him, or that He cannot overpower the devil ... then let us understand that the God's intention for people does not consist in creating for them a paradise on Earth. If there would be a paradise on Earth then we would have no that powerful stimulus to advance somewhere else.

On contrary, we should remember that here we have to live not lazily, otherwise He will hurry us through pain — for our own good.

The life on Earth is not the True Life. It is only a short educational course, a possibility for one to become better, to correct the destiny for the sake of life to come, to get closer to the Ultimate Goal.

And if there would be no wars and other calamities then it would be impossible to display self-sacrificing heroism for sake of other's good or, on the contrary, to betray as a result of being afraid of pain or death of the body...

Earthly cataclysms are but an accelerator of the evolution of people involved in them. It is a possibility to become better.

Destiny

It was mentioned already that the evolution of each soul goes on many thousand years, and intervals between incarnations are longer than duration of incarnated states. From this it follows that the main life of every one of us goes by in the non-corporeal form; from there we observe all wandering in material illusions of many other incarnate people.

But after getting incarnated we forget completely during the years of early childhood all that was before the birth on Earth, for the life in the new incarnate state is too different from the previous life because the perceptual capabilities of a consciousness after incarnation into a physical body get significantly reduced. It is capable to perceive only that part of information which it gets through material sense organs of its new body; the former freedom of movement at the speed of thought and the ability to perceive everything directly without sense organs get forgotten.

Though we forget everything that was before the birth in a body the life does not start over but just continues. And the destiny formed in the previous incarnation proceeds accordingly.

Having been born on Earth every one of us already has his own destiny, which is nothing but a plan of his future development devised by God. It is an innate destiny line; it was developed taking into account what one has to learn in his coming earthly life.

As soon as a child reaches the age when he becomes capable of making ethically important decisions he gets more possibilities to influence the destiny, to change it to better or worse.

Correct or wrong upbringing of a child can make a significant effect on his life. But we have to remember that parents (capable to give this or that education), social environment where the birth took place — all this was too planned by God according to the person's destiny.

Abilities of an incarnated man are not unlimited. They are limited mainly by the level of his intellectual maturity that defines his ability to encompass information of certain degree of complexity.

For example abilities of an oligophrenic person are very limited. But who is this oligophrenic person? Is the only reason that his parents were alcoholics, or that his mother had pathology of pregnancy? No: God knew these circumstances before He sent given soul into given body. And this soul had his own destiny. For the parents this is a manifestation of their destiny as well. But they gave birth not to a poor person suffering of diseases but to the one who has not developed his intellect yet in the course of his personal evolution.

On the other hand people succeeded in intellectual self-perfection during past earthly lives and accepted correct direction of spiritual development in the present incarnation can do quite a lot, including attaining the personal self-realization and helping others to advance to this Purpose.

Intellectual Self-Perfection

The New Testament provides us with possibility to see religiosity of people of different intellectual level.

The highest level is represented by Jesus Christ. No one even of His personal disciples could comprehend with mind all profundity of His Teaching.

The second level are the closest disciples of Jesus who tried to understand the Teacher and partly succeeded in this.

The next level are people of a high social rank who knew and followed earthly religious traditions concerning rituals and rules of conduct. But they were not capable of apprehending the live words of God.

And the lowest level are people capable of thinking only according to the following scheme: “They give me — it is good! They stop to give me — it is bad!”

A developed intellect of a person does not imply that his ethical development is also of high level. But ethical self-perfection is not possible without a developed intellect. Therefore if one seeks spiritual self-realization he has to work on intellectual self-development as well.

What favors this development? First of all, getting education, various kinds of labor (especially creative kinds), work with books, taking part in theoretical search. The modern society highly developed in the scientific and technical aspects is a very good possibility for applying mind and developing it.

... The translation of the New Testament into Russian is far from being perfect. Profound meaning of some statements of Jesus was “cut off” by translators, who were incapable to understand His ideas.

But one error in translation had a disastrous effect. It is the phrase “Blessed are the poor in spirit! For theirs is the Kingdom of Heaven.” (Matt 5:3). Many of the Russian readers concluded from it that Jesus preaches intellectual primitivism and parasitism.

But Jesus meant completely different thing! He was telling about future blessedness of not panhandling parasites but of people who renounced possessing material wealth, and who did it not due to laziness, drunkenness, or other reasons like this, but due to spiritual creed — “due to spirit” and not “in spirit”.

Those will be blessed in the Kingdom of Heaven who renounced possession of earthly things, renounced seeking earthly wealth because the Heavenly Father will be their Wealth if they dedicated themselves to aspiring for Him. “Do not lay up treasures on earth ... but lay up treasures in Heaven... for where your treasure is, there will your heart be also.” (Matt 6:19-21), — this is one of the most important postulates of His Teaching.

Regarding wisdom Jesus taught the following: “Ignorance is the mother of all evil for us. Ignorance will result in (spiritual) death. Those who abide in the Truth will be perfect when all the truth is revealed (to them). ... How much it is stronger than ignorance and error! It gives Freedom.

Logos (Jesus) said, “If you know the truth, the truth will make you free”. Ignorance is slavery. Knowledge is freedom.

If we know the truth, we shall find the fruits of the truth within us.” (The Gospel of Philip, 123).

“... Be wise ... and simple...” (The Gospel of Thomas, 39).

About Alcoholism

“I took my stand in the midst of the world, and in flesh I appeared to them. I found them all drunk, and I did not find any of them thirsty (for Truth). My soul ached for the children of humanity, because they are blind in their hearts and do not see, for they came into the world empty, and they also seek to depart from the world empty. ... They are drunk. When they shake off their wine, then they will change their ways.” (The Gospel of Thomas, 28).

“Be sensible and vigilant, because your adversary the devil walks about like a roaring lion, seeking someone he may devour” (1 Peter 5:8).

“And take heed to yourselves, lest your hearts are weighed down with ... drinking...” (Luke 21:34).

“Let us walk becomingly, as in the day; not in carousing and drinking...” (Rom 13:13).

“It is good neither to eat flesh, nor to drink wine, nor anything by which your brother stumbles, or is offended, or is made weak” (Rom 14:21).

“And do not be drunk with wine, in which is excess, but be filled with the Spirit” (Eph 5:18).

Work or Parasitism?

A typical picture of the Russian reality — lines of panhandling professionals standing near Orthodox temples. All they zealously crossing themselves: allegedly they are praying for us (though what does prayers of these people-parasites worth?)... There are very few among them who are indeed in trouble and really need money. Others just chose parasitism as their profession.

And they are given because Christ said: “Give to everyone who asks of you...” (Luke 6:30).

But did Christ mean this kind of “giving”?

He Himself achieved everything. He was coessential to the Father. The One Who is merged with the Father needs nothing earthly. He is ready to accept death of the body and to rise then in the Father. The body for Him is but an impediment and only the Will of the Father makes Him to support existence of the body.

Jesus lived not for Himself, He lived for people. And gave them all that He had, all of Himself. The same He advised to His followers. Why do you need anything earthly? We are working, preaching the Truth, healing people, they are glad when we visit them, they will feed us, we have clothes, we are given a shelter for night. What else do we need on Earth? Seek the Father then! And don't grudge to give others what you have. “... Be not anxious as to your life, what you shall eat; nor for the body, what you shall put on. Life is more than food, and the body is more than clothing. Consider the ravens: for they neither sow nor reap, having neither storehouse nor barn, and God feeds them. How much more are

you better than the birds?... Consider the lilies, how they grow; they do not toil, they do not spin. And yet I say to you that Solomon in all his glory was not arrayed like one of these... And do not seek what you shall eat, nor what you shall drink, and stop being in anxiety. For all these things the nations of the world seek after, and your Father knows that you have need of these things. But rather seek the Kingdom of God, and all these things shall be added to you. Do not fear, little flock! ... Make for yourselves ... an unfailing treasure in Heaven, where no thief comes.... For where your treasure is, there your heart will be also. (Luke 12:22-34).

Moreover, one day, "... a certain ruler asked Him, saying, Good Teacher, what shall I do to inherit eternal life? And Jesus said to him "you lack one thing. Sell all that you have and distribute to the poor... and come, follow Me." (Luke 18:18-22).

Jesus knew that if this man would decide to become His disciple then he can make progress. But he did not wish to become a disciple...

Whom Jesus addressed when proposed to renounce all earthly: to the people worthy of becoming his disciples or to all people? Of course to the first.

For example once He came with His disciples into the house of Mary Magdalene and her sister Martha. Mary "... sat at Jesus' feet and heard His word" But Martha was distracted with much serving. And she came to Him and said, Lord, do You not care that my sister has left me to serve alone? Therefore tell her to help me. And Jesus answered and said to her, Martha, Martha, you are anxious and troubled about many things. But one thing is needful, and Mary has chosen that good part, which shall not be taken away from her." (Luke 10:38-42).

But who would have fed the guests if Martha did not? Why Jesus said her these words then? He said it to justify for Martha the behavior of Her favorite disciple Mary. And Martha, on her side, performed the highest service she was capable of.

Who was worthy to become the closest disciples of Jesus? Idlers and parasites? No!

Jesus hoped to pass to His closest disciples the highest knowledge about cognition of the Heavenly Father. These are final stages of personal evolution of human souls. And one has to prepare for them by developing in oneself Love, Wisdom, and Power through earthly affairs — through sexual and parental love, through providing oneself and family with living, through helping friends and anyone whom he can help, through defending them from criminals, through striving to improve material and spiritual life of all people... And when man has developed himself in all these exoteric affairs then it is time to engage in serious esoteric work the purpose of which is cognition of God-the-Father and Mergence with Him.

Only a small fraction of people are capable of the latter. The rest have to perfect themselves through labor for the sake of other's good first of all, through studying religion, strengthening themselves in faith and in religious ethics.

And only the one who works — only he “is worthy of his food” (Matt 10:10). It is “the laborer (who) is worthy of his hire...” (Luke 10:7).

It is the one who works that is worthy of material welfare: “Who serves as a soldier at his own wages at any time? Who plants a vineyard and does not eat of its fruit? Or who feeds a flock and does not partake of the milk of the flock? Do I say these things according to man? Or does not the Law say the same also? For it is written in the Law of Moses, “You shall not muzzle an ox threshing grain.” Does God take care for oxen? Or does He say it altogether for our sakes? It was written for us, so that he who plows should plow in hope, and so that he who threshes in hope should be partaker of his hope.” (1 Cor 9:7-10).

Jesus and the apostles did not grow wheat, did not graze cattle, did not build houses. But they were serving people with the higher service — the service that these people could not fulfill themselves. They were showing the way to God. And thus they deserved food.

“Are all apostles? Are all prophets? Are all teachers? Are all workers of power? Do all have gifts of healings?... But zealously strive after the better gifts. And yet I show to you a more excellent way.” (1 Cor 12:29-31).

“... We did not eat any man’s bread freely, but we worked with labor and travail night and day... not because we do not have authority, but to make ourselves an example to you, to imitate us. For even when we were with you, we commanded you this, that if anyone would not work, neither should he eat... And if anyone does not obey our word by this letter... have no company with him... yet do not count him as an enemy...” (2 Thes 3:8-15).

“But we beseech you, brothers ... to work with your own hands, as we commanded you” (1 Thes 4:10-12).

All people have to work. Jesus worked. The one who does not work to provide oneself with living and to help others (if he can) is a parasite without chances to approach God.

So the question is: should we encourage parasitism of people by indulging them in this? Do we harm them or help them by this?

But let no one to conclude from the above said that we should never give or present. We should present, and not only money. This is a manifestation of our love. But we should present to the one who is worthy of it. This will be a deed of wisdom.

Let us remember the words of Jesus: “Jesus said, “Blessed is the person who has toiled: he has found (right) life” (The Gospel of Thomas, 58).

People

Jesus came to Earth with the purpose of helping people to find the Heavenly Father. He tried to explain then about the Father but only a few could understand His words and even they understood only partly.

Then Jesus undertook a great self-sacrifice: He voluntarily surrendered himself for a painful death through crucifixion in order that

all what He have said will not be forgotten and will serve the future generations of people.

He sacrificed Himself to people (and not to God as some apostles fantasized). He loved them much and gave all of Himself away to help them.

But He also subdivided them into the following groups:

The first group are “swines” and “dogs” who do not worth to be given pearls of spiritual knowledge, for they will trample them under their feet and turn again and tear you (Matt 7:6).

The second group are hypocrites-“wolves” (Matt 10:16; 23:13-35).

The third group are those few who are capable of comprehending the highest spiritual knowledge.

He said this without hatred towards “dogs”, “swines”, and “wolves”. He knew that they are but unwise children, if to assess their age from the standpoint of the soul evolution; and “they do not know what they do” even when they were crucifying Him (Luke 23:34).

He advised others to take the same attitude: “... I say to you, Love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you, so that you may become sons of your Father in Heaven. For He makes His sun to rise on the evil and on the good, and sends rain on the just and on the unjust.” (Matt 5:44-45).

The above said is of value not only for historical analysis. This classification of people and of their behavior is typical for any society of any country. Any Messiah or spiritual leader who tries to give people the highest knowledge about God, about the Path to Him is confronted by the same phenomena. He finds at the end that however much He said to the crowd of students about the Supreme the majority of them cannot encompass it anyway and at the first occasion show inclination to come down to primitive religious games or even worse, and some of them are even disposed to betray and kill the one who was self-sacrificingly helping them.

But this does not mean that it is useless to help them. One has to help but should not expect prompt results. The development of young souls goes on slower than their evolutionary mature leaders would want. And the students have time before “harvest”.

The discussed psychological regularities of behavior of various groups of people of different evolutionary age explain also many social processes and phenomena, for example manifestations of political or religious fanaticism, and also the ability to understand what is “patriotism”.

Patriotism

The word “patriotism” originates from Greco-Latin “pater” — “father”. This word designates the feeling of membership in some social community — family, tribal, national, state, religious or others.

The more primitive social environment is, the more petty features people use to divide themselves and to associate themselves. And this results in more conflicts in such environment.

“Heightening” of patriotic ideas in large national or religious associations can lead to an increase of nazi (fascist) moods. They captivate the part of society inclined to aggression, which is represented by the least evolutionary developed people. If the masses of primitive people excited with fascist ideas are led by powerful diabolic persons then it may result in large-scale wars with the purpose of destroying or enslaving “lower” (or called by other similar epithets) nations and taking over their property and land.

In other cases ideas of patriotism can be used for the purpose of defending from aggression or liberating from occupation.

But the highest patriotism means people associating by the idea of feeling God-the-Father as the Highest Hierarch, and the homeland for us is His Creation or even the universe. In this case all people and other incarnate and non-incarnate beings are members of one family of brother and sister of various age — the children of One God-the-Father who loves everyone.

And this is really the case, this is the real situation in the universe. But people poisoned with egoism and anger, blinded with craving for earthly things cannot understand this. And very often there is an “overwhelming majority” of such people...

... Jesus Christ too preached the idea of Godcentredness, patriotism, where the “Pater” is God-the-Father. The Gospel “The Life of Saint Issa, Best of the Sons of Men” gives a notion about His homilies in India and Persia.

For example, He said to Indians: “He alone has willed and created, he alone has existed since all eternity, and his existence will have no end. He has no equal either in the heavens or on earth. The Great Creator has not shared His power with any living being... He alone possesses omnipotence. He willed it and the world appeared. In a divine thought, He gathered together the waters, separating from them the dry portion of the globe. He is the principle of the mysterious existence of man... The Eternal Lawgiver is one; there is no other God but he. He has not shared the world with anyone, neither has He informed anyone of His intentions” (5:16-18, 6:10).

The same He preached to Zoroastrians in Persia: “It is not of a new God that I speak but of our Heavenly Father, who has existed since all time and who will still be after the end of all things (of this Creation).... He is the God of the good, who, like the father of a family, does but good to his children, forgiving all their faults if they repent them.

It is to him you must address yourselves to be consoled in your sorrows, helped in your works, and cured in your sickness. Whosoever shall have recourse to him shall not be denied... When you address yourselves to him, become again as children.” (8:6,17-19,11:13,15).

The same was taught by Jesus in Judaea, where He advised people to love the Heavenly Father and feel themselves as His children.

Apostle Paul also said: "I bow my knees to the Father... of Whom the whole family in Heaven and earth is named..." (Eph 3:14-15).

* * *

... If one looks from the depth of multidimensional space at Earth then it resembles a chicken egg without the shell immersed into lucent, tender fluid-light. The "white" around the "yolk" are levels of the Holy Spirit. And in the deep beyond them is the substrate at which He landed us, so that we can grow and get mature up to the stage when we become able to see Him, to fall in love with Him, to aspire for Him, and to infuse into Him. Why should we be hostile with each other instead of directing all our attention at Him — at our Heavenly Father, the Purpose of every one of us?

What Is Man

In the book "Genesis" of the Old Testament there is a statement that God created man in His likeness and image. Some people who believe that man is his body concluded from it that God-the-Father is like the human body. And they began to picture Him in the form of a gaffer sitting on a cloud.

But man is not his body, man is a consciousness, a self-aware unit of conscious energy dwelling temporarily in a body or outside it. And God too is a Consciousness.

An ordinary man is a small consciousness. But God is Infinite Ocean of Consciousness of all universe.

And the task of every one of us is to attain qualitative Godlikeness and sufficient growth on the quantitative characteristic and then to infuse into that Ocean and become one with It.

But it is not enough just to become wise and large. Because man sent for self-development into the world of matter gets accustomed to live in gross spatial dimensions even without body. And these dimensions are so far from God-the-Father that He cannot even be seen from there. Even as a spirit in non-corporeal form one cannot enter more subtle spatial realms. So people-spirits who are a long way from the Perfection can only know something about God but they never seen or experienced Him.

In order to know the Creator one has to become:

a) developed intellectually to be able work out where to go to God and how, given that the Path to the Abode of the Creator is much more difficult than any path on Earth,

b) ethically perfect so that God allow approaching Him, otherwise He would not allow,

c) strong, because one needs tremendous power and stamina to move from one eon to another; the power in question is not the power of body, but the one of consciousness. Moreover, the consciousness has to learn

to live in the state of subtlety of the Creator. Development of the coarse power of consciousness is movement to the opposite direction from the Creator.

The task of getting to know subtle spatial dimensions is facilitated thanks to the multidimensional structure of the human organism (not of the body but of the organism); a material body is only one of the strata of the organism. It might be said that every human is represented potentially in all subtle realms. But this is not what occultists describe in their books; there is no point to pay attention to the names they invented for the set of non-material “bodies” that every human allegedly has.

But the Holy Spirit (1 Cor 6:19), as well as God-the-Father (1 Cor 3:16-17) are indeed “dwell in us” — they abide in the multidimensional deep right under our bodies; “the Kingdom of God is in your midst” (Luke 17:21), — said Jesus. And it is enough just to “dive”... But to realize this most of the people need years or even many incarnations.

We discussed the methods of the refinement of consciousness at the beginning of the book. It starts with correction of the one’s emotional sphere: getting rid of the coarse emotions and cultivating the subtle ones. Then one has to cleanse and develop the spiritual heart, and other structures of the organism. Only after this the works outside the material body may start.

The most important part of the human organism is a “root” (Rom 11:16, 18). It is a “connecting link” between the chakra anahata inside the body and the Abode of the Creator. By exploring gradually this structure of the organism and the multidimensional space around it we realize with time the fact that every one of us as a result of incarnation gets some kind of multidimensional framework which he has just to fill in the process of spiritual Self-realization (= God-realization) with the consciousness growing from the anahata chakra. Only after realization of the above said one gets a possibility of not only entering the Abode of The Creator for a time, but also for settling in it in Mergence with Him.

Now, it is easy to understand what is meant by the statement in the Old Testament that man was created in the image and likeness of God: the human organism with its multidimensional nature represents a kind of small model of the universal multidimensional Absolute.

The human organism has one remarkable feature: the energies it receives from outside (from the material food, first of all) may be used not only for support of the vital functions of the body but also for growth of one’s consciousness. Thanks to this the consciousness can grow like muscles grow from the material components of the food.

Let us note that it is the working muscles that grow. And in contrary non-working muscles atrophy. It is the same with consciousness: it grows (if it really grows and not weakens due to dominating negative emotions or long exhausting diseases) in that spatial dimension where it works. Special work aimed at refinement, deliverance from attachment to matter, and at growth of consciousness is called meditation.

All processes of transfiguration and development of individual consciousness are possible only in the embodied state, for it is through the organs of the body that we get energy needed for these processes. In other words, the organism is a kind of factory that converts energy contained in the matter of food into the energy of consciousness.

I want to stress, that the growth of consciousness may be correct or wrong. The latter happens when consciousness grows in the coarse spatial dimensions. And this process depends on the one's understanding of the principles and goals of his life, on the level of cleanness from vices, on the manner of communication with other people, on the adequacy of the methods of spiritual work that he uses, and even on what he eats.

As a result of the correct work with consciousness one gets “born” in the subtle spatial dimensions, and “ripen” there. This is what Jesus tried to explain to Nicodemus (John 3:3,5-7), that he who gets “born” in the Abode of the Father, and then manages to “mature” there during the time of incarnation becomes coessential to the Father. Jesus said the following: “Truly, I say to you, unless man is born in the Spirit's element, he cannot enter the Kingdom of God. That which is born of the flesh is flesh, and that which is born in the Spirit is Spirit.” But translators did not understand this statement, translated it according to their comprehension and it became almost impossible to understand what Jesus meant. As a result people decided that Jesus commanded just to accept the “baptism of the Holy Spirit” — and no problems. For example, in the Russian Orthodoxy a priest blows three times from his mouth to the face of the baptized and says that he/she receives “baptism of the Holy Spirit”. And that's all...

Getting Rid of Diseases

All our diseases are our own fault. These diseases may result from a number of reasons created by us.

Neglect of taking care of the body is one of them. “Why do you wash the outside of the cup? Don't you understand that the one who made the inside is also the one who made the outside?” (The Gospel of Thomas, 89) said Jesus. Lack of basic medical knowledge, neglect of simple rules of bodily hygiene, smoking, drinking, nourishment with corpses of animals in spite of Jesus' advice (more details about this see below) — all these are ethical reasons.

Just washing the body with soap every morning helps to make the state of all organism better, healthier.

And giving up gluttonous eating of bodies of killed animals allows one to get rid of many diseases of the digestive, vascular, and nervous systems — this stops contamination of the organism with salts of uric acid, and with bad energies remaining in corpses of animal since their death.

There are also congenital diseases, diseases caused by traumas and various accidents, infectious diseases, oncologic diseases, and other, which look as if not due to some fault of the diseased. But this is just an apparent impression: one may always find the objective advisability of these cases when investigating them. For example, God decided to stop one in some his activity, to make him think, to direct him to studying of the reasons and mechanisms of diseases from the medical standpoint for becoming more broad-minded, developing intellect. Or it was necessary to show to the one who maimed someone in his previous life what it is like to be a cripple...

There are cases when one falls sick to meet someone later through this and receive a spiritual awakening from him.

There are also diseases of purely energetical nature, for example, as a result of energetical incompatibility with the sexual partner, or due to diabolic qualities of some of the family members or colleagues at work. Sometime one should take this as signs from God for making a drastic change in the life situation — change domicile, work, etc.

Sometimes a disease may lead to useful contacts with healers. And certainly many people received spiritual awakening from them.

With the help of hard diseases God made many people to turn to Him — when addressing Him is the only hope for relief. Some of them got healed soon after that, other improved the destiny for future incarnation by forming an initial direction of attention towards Him. In both cases it was good. Of course, it would be better if they would have did it voluntarily, without disease.

Jesus and His disciples performed miracles of healing with two purposes: a) to give people the facts of miracles and awake them by this to personal spiritual efforts, and b) draw the attention of people to the healer and make them listen to him.

Jesus said addressing the Father: "... Your Son also may glorify You, even as You have given Him authority over all flesh..." (John 17:1-2).

And to people: " the Father who dwells in Me, He does the works. Believe Me that I am in the Father and the Father in Me" (John 14:10-11).

However, the situation for healed people is not always simple: many of them received the healing for free. Thus, the healing was given to them "in advance": if you change your life — good, and if not — the situation may become even worse for you. So, to some of the healed Jesus said: "Daughter, be comforted; your faith has saved you" (Matt 9:22), but to other: "Behold, you are made whole. Sin no more lest a worse thing come to you" (John 5:14).

Many healings performed by Jesus and the apostles were connected with driving out demons (Matt 8:16; 8:28-34; 9:32-34, etc). In relation to this it make sense to discuss what demons are.

Demons and devils are inhabitants of hell. They may be — according to their previous incarnations — people and animals of various biologic species: monkeys, crocodiles, dogs, rabbits, frogs, etc. They are all associated by the fact that during last incarnation they enjoyed making

harm to other creatures, developed the corresponding abilities and got to hell as a result of this. In this state they are used by God for bringing incarnate people to reason.

Devils are more energetically more powerful inhabitants of hell than demons. They may be people were who “successfully” self-developing in black magic or just victims of perniciously unwise esoteric instructors of esoteric methods. I gave some examples of such teacher in the books [1,6,7].

Demons and devils can be seen (by clairvoyance) usually in the appearance from their last incarnation or in the form of a “lump” of black energy — either amoeba-like and moving or motionlessly localized in some organ of the body. Sometimes they can take on other’s appearance.

Usually demons try to avoid the influence of the healer directed at them — first by moving inside the body of the possessed person and trying to hide somewhere in it, and then they “give up” and leave the body.

Sometimes a healer encounters an especially strong spirit-devil who gives a powerful repulse not every healer can withstand.

And sometimes it happens that demons move into the body of a healer if his patient did not deserve healing, but the healer (without approval of God) wanted to help him very much. It is called “to take other’s karma on oneself”. In such case the healer has to heal himself.

It is important to understand that demons and devils do not enter on their own will into the bodies of people — they are sent by God. And in no other way but by His will they leave the body of the possessed. But for this one has to make correct decisions in the situation of being ill.

A usual cure from demons and devils that Russian Orthodoxy offers to such possessed people is “otchityvanie”. This is a special ritual during which a priest directs his hatred at demons and recites prayers, including special prayers-damnations. These magic battles looks very impressive: both the possessors and the possessed feel bad, the possessors show themselves through the bodies of the possessed by crying, cramping, the temple gets filled with barking, screaming, obscene words vomited by coarse male voices from female bodies...

But even if the possessors exit from the bodies of the possessed they come back soon, because the latter did not make any correct decision.

Jesus said about this the following: “When the unclean spirit has gone out of man, he walks ... seeking rest, and finds none. Then he said, I will return into my house from where I came out. And when he has come, he finds it empty, swept, and decorated (to enter into it again). Then he goes and takes with him seven other spirits more evil than himself, and they enter in and live there. And the last state of that man is worse than the first.” (Matt 12:43-45).

What should the possessed do to heal himself?

First of all, not to hate and not to fear, for the energies of the coarse human emotions are pleasing and attractive for the inhabitants of hell.

They provoke people to such emotions in order to enjoy then their hellish states.

Jesus said that "... this kind does not go out except by prayer and fasting." (Matt 17:21), i.e. by self-restrictions in earthly pleasures, and by directing attention towards God. I should note that repentance is an important part of fasting.

For example, it is not excluded that they who torture now the possessed died painfully because of him some time before...

In any case, all ethical principles that Jesus taught are valid not only for incarnate beings but also for non-incarnate ones. And if the possessed performed the necessary work on repentance then the spirits-possessors can be persuaded to move to some other place pleasant for them. For example, to a crocodile one may draw an imaginary picture of how it is good to live in a river with other crocodiles, and that he may incarnate there and become again a small nice crocodile baby. If the possessors are evil dogs then one may direct them at a slaughterhouse, by drawing for them its "amenities". Frogs may be directed to a nice froggy swamp... All this is not a fantasy, but my personal experience of successful healing.

The principal solution for avoiding the influence of inhabitants of hell is to move with major part of consciousness into the highest spatial dimensions, realize in them one's "new birth", and continue growing there. The inhabitants of hell cannot enter these eons. And, of course, one has to not sin, so that God need not to cause him trouble again.

"The powers (of hell) do not see those who are clothed in the perfect light, and consequently are not able to capture them. (The Gospel of Philip, 77).

"There are some who come and say, "We are faithful" in order to get rid of unclean spirits and demons. But if they would have the Holy Spirit, no unclean spirit would cleave to them." (The Gospel of Philip, 61).

"... There is one miracle which it is possible for (any) man to accomplish. It is when, full of a sincere belief, he decides to root out from his heart all evil thoughts, and when to attain his Aim he forsakes the paths of iniquity." (The Life of Saint Issa, 11:8).

Morals and Ethics

Ethics and morals are not the same thing.

Morals are the concepts of what is "good" and what is "bad" and how one should behave in relation to this that get formed and become a tradition in a certain society for a certain period of time. The moral rules may be very different in different countries or even in the same country in different epochs. Morals are a subjective phenomenon since most of their rules do not follow from objective necessity and advisability. The moral rules are about how to dress, where and how much one can bare the body, what turns of speech are decent and what are not, what one should be ashamed of, what "appropriate" to do and what is not, etc.

Ethical principles are objective. They follow from real necessity and advisability. They are based on one's understanding of the Path to Perfection, to God. This is what God tries to explain people.

Ethics is the science about the correct *attitude* of man to:

- a) God (in all of His aspects and manifestations),
- b) other people, and all incarnate and non-incarnate beings,
- c) one's own life path.

Love to God

The main ethical principle of one's relationships with God has to be love to Him. "Love your God!..." — this precept of the Old Testament Jesus made the most important one in His Teaching (Mark 12:28-34).

Love to God includes attraction to Him: a desire for meeting, contact, Mergence. Mergence with the Heavenly Father is the Highest and Ultimate Goal. Without love-attraction to Him it cannot be attained.

... But it would be wrong if everybody start to require from each other: "Love God! Love God!", and would be reading prayers and kowtowing all day long. This would be an absurdity. However, there are people who behave exactly like this.

We said already, that only intellectually and ethically mature seekers are capable of cognizing God-the-Father really. The task of the rest of people is to strive consciously for this maturity by receiving education, working for the good of God and people, learning to love them and everything.

Moreover, God can be cognized only through meditative work, but if one involves in it immature people then they turn it into a child's game, which may lead to gross ethical perversions. And this may even result in psychopathology.

Practical observations demonstrate that it is better to keep many people away from religious zeal: they can do nothing good there anyway. For example, in Russia at present there are many pseudo-religious groups and communities where the world outlook of people is mixed up of urinothrapy (drinking urine), fascism, and astrology; at that they have Orthodoxy icons at home, paint eggs for Easter, and consider themselves as Christians. And if such people get engaged in spiritism or establish "telepathic contacts" with "representatives of extraterrestrial civilizations", and after that give way to mystical fear (what is quite easy in such cases) then even psychiatrists are not able to help them.

The other typical for Russia example of the way to developing schizophrenia is the situation where people incapable of understanding anything serious about God get immersed into a primitive religious environment where they get only ideas about world full of demons, vampires, warlocks, "zombies"... It is much better for them to remain atheists rather than accepting such "faith"!

No one explained to these poor what is God, where to find Him, what He teaches to us, and what we should do about it. And that one has to

inquire about Him, and not about demons or devils, for we really attract with our attention that what we think about.

So, if there is God what we have to do then?

First, to try at least to remember about His existence, to perceive Him as our Goal; at the beginning — the Goal of only intellectual search.

Second, to strive to perfect ourselves for the sake of fulfilling His Will (“... Be perfect, even as your Father in Heaven is perfect” [Matt 5:48]). This includes, first of all, a) intellectual self-development by all possible means, b) ethical self-transformation through studying His Will for us, consciously fostering positive qualities in oneself and struggling with negative ones, and also through serving other people: helping them in everything good, trying to facilitate their earthly lives and spiritual growth.

In particular, helping others we perfect ourselves because we learn Love, Wisdom, and Power under the guidance of God — these three main aspects of the Perfection. This process may be especially successful if we ask God to help us in this service and take heed of His advice and instructions, which may come to us in the form of Revelations, dreams, actions and promptings given by Him to us through other people or books...

But what should we do if we have no love to Him, but what to have it?... If one can neither see and nor experience God then it is hard to fall in love with Him and for many people it is even not possible at all in the near future... This is why Jesus suggested: first, learn to love each other, develop your ability to love through this.

Love is an emotion. An emotion is a state of consciousness. Love is also a state of God’s Consciousness...

Irritated anger is a state of inhabitants of hell. In contrary, if we have love it may draw us to God. What should we develop in ourselves then?

Do Not Steal, Do Not Lie, Help Others

“Do not steal the goods of your neighbor, for that would be to deprive him of what he has acquired by the sweat of his brow.

Deceive no one, so as not to be yourselves deceived.

You shall attain to supreme happiness, not only in purifying yourselves, but also in guiding others in the way that shall permit them to gain Perfection of the Primary.” (The Life of Saint Issa, 7:15,16,18).

“... Protect (your friends) like the pupil of your eye” (The Gospel of Thomas, 25).

“He who sustains his neighbor, sustains himself” (The Life of Saint Issa, 10:9).

“... You have heard that it has been said to the ancients, “You shall not swear falsely, but you shall perform your oaths to the Lord. But I say to you, Do not swear at all... But let your word be, Yes, yes; No, no.” (Matt 5:33-37).

“... You have been faithful over a few things, I will make you ruler over many things...” (Matt 25:21,23).

“... Truly I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to Me” (Matt 25:45).

“Jesus said to Pilate, Believe that truth is on earth among those, who when they have the power of judgment, are governed by truth, and form right judgment.” (Gospel of Nicodemus, 3:14).

“And he who does not take up his cross (the cross of self-sacrificing service) and follow Me is not worthy of Me” (Matt 10:38).

“Each one as he received a gift, ministering it to yourselves... ” (1 Peter 4:10).

“Zealously strive after the better gifts...” (1 Cor 12:31).

“Desire spiritual things...” (1 Cor 14:1).

“Let no one seek his own (profit), but each one another’s” (1 Cor 10:24).

“No one has greater love than this, that man lay down his life for his friends” (John 15:13).

“... The one who does not gather with Me scatters.” (Matt 12:30).

“... Whatever you desire that men should do to you, do even so to them.” (Matt 7:12)

Love

Two main postulates of the Jesus’ Teaching are the following:

The first one is Godcentredness, i.e. perceiving not oneself but Him as the principal Basis of the world, as the Goal and the Meaning of existence of everything, dedicating one’s life to Him, preparing oneself for Merging with Him, aspiring for this Mergence and helping others on this Path.

The second one is preparation of oneself for realization of the first point through developing emotional love in relationships with other people, first of all. When this love is developed it can be directed at God-the-Father. This will ensure quick approaching to Him and Merging.

It is utterly important to understand that Mergence with the Father is the Mergence with Him in love, because He Himself is Love, the state of Love. And in order this to happen we have to transform into Love.

The degree of transformation of oneself (as consciousness) into the energy of emotional love is the measure of one’s spiritual advancement (given that he possesses also wisdom and the consciousness is qualitatively developed). (Sternness and emotional severity of many “pastors” is an indication of the opposite).

Love is not thoughts about good deeds, and even not doing what we believe to be good deeds.

Love is an emotion, an emotional state of the energy of consciousness.

And if one aims at doing the deeds of love, but is not capable of loving cordially, then it often results in absurdity: it leads to egocentric and pertinacious imposing of oneself, violence towards others, and even to

resentment about other's responses: they "don't understand love", "don't want to accept my care"...

True love is incompatible with violence (with exception of cases when one must protect someone from violence, sometimes by sacrificing oneself, and some situations of guiding children and correcting behavior of madmen); otherwise it will become not love but ravishment. And no normal person wants it.

The true love is neither the stormy emotions of sexual passion. This is a passion, not love.

And, of course, love is not sheer technique of reaching the sexual satisfaction.

The true love is emotions that originate initially in the spiritual heart, and the deeds of true love are done under control of developed intellect against the background of these emotions.

Emotions are not a product of the brain as "materialists" taught. Emotions are the states of consciousness. They originate in special energy organs of consciousness, and not of body.

The brain indeed reacts to emotional states by changing its bioelectric activity, because through brain consciousness interacts with body. For example, under certain emotions the blood pressure changes, sweat stands out, countenance changes. But these are not emotions, despite one may find such assertions in the textbooks on physiology written by "materialists". These are just mediated reactions of the body to emotional states of consciousness communicated through the brain.

In the human multidimensional organism there are special energy centers (they are called chakras or dantyanas) that are responsible for regulation of the states of consciousness.

For example, thinking activity is the "duty" of the head chakras. The emotions of anxiety, anger originate in the energy structure of the upper part of the abdomen. And the emotions of love — in the spiritual heart. It is located in the thorax and occupies (if developed) almost all its volume.

"Opening up" the spiritual heart is the main point on the initial stage of spiritual self-perfection. Because for the majority of people it will be the first possibility to experience what love is, and not just talk about it. Not before one comes to know it can he understand "on what language" he should talk to God and to those who are close to God. Only after that moment he becomes capable to find harmony in relationships with the world of living nature, with other people. Only after that what is called "spirituality" may arise in him; without it there can be no spiritual Path.

In old times in the Christian movement a method of "opening up" the spiritual heart was developed. It was called "Jesus prayer". With the help of it some seekers achieved the due result [23]. But the effectiveness of this method was low because of lack of knowledge about the nature of consciousness and structure of the human organism. This is why only a few of those who were practicing Jesus prayer achieved success through it, and if they did — it was only after years of working with it.

Possessing necessary knowledge and methods one can achieve the result in few sessions.

About cordial love Jesus and the apostles said the following:

“Blessed are the pure in heart! For they shall see God.” (Matt 5:8).

“Enter into your temple, into your heart. Illumine it with good thoughts and the patience and immovable confidence which you should have in your Father.

And your sacred vessels, they are your hands and your eyes. See and do that which is agreeable to God, for in doing good to your neighbor you accomplish a rite which embellishes the temple wherein dwells He Who gave you life.

If you wish to accomplish works marked with love or piety, do them with an open heart and let not your actions be governed by calculations or the hope of gain.” (The Life of Saint Issa, 9:12,13,16).

Our mouth is opened to you, our heart has been enlarged” (2 Cor 6:11).

“Do not let each man look upon his own things, but each man also on the things of others” (Phil 2:4).

“I give you a new commandment, that you love one another. As I have loved you, you should also love one another” (John 13:34).

“And above all things have fervent love to yourselves, for love will cover a multitude of sins” (1 Peter 4:8).

“If anyone says, I love God, and hates his brother, he is a liar. For if he does not love his brother whom he has seen, how can he love God Whom he has not seen?” (1 John 4:20).

“Beloved, let us love one another, for love is of God, and everyone who loves has been born of God, and knows God. The one who does not love has not known God. For God is Love.” (1 John 4:7-8).

“Beloved, if God so loved us, we ought also to love one another... If we love one another, God dwells in us, and His perfect Love is in us. ” (1 John 4:11-12).

“God is love, and he who abides in love abides in God, and God in him.” (1 John 4:16).

“Owe no one anything, except to love one another” (Rom 13:8).

“Though I speak with the tongues of men and of angels, and have not love, I have become as sounding brass... And though I have prophecies, and understand all mysteries and all knowledge; and though I have all faith, so as to move mountains, and do not have love, I am nothing. And though I give out all my goods to feed the poor, and though I deliver my body to be burned, and have not love, I am profited nothing.

Love has patience, is kind; love is not envious, is not vain, is not puffed up; does not behave indecently, does not seek her own, is not easily provoked, thinks no evil. Love does not rejoice in unrighteousness, but rejoices in the truth. Love quietly covers all things, believes all things, hopes all things, endures all things. Love never fails. But if there are prophecies, they will be abolished; if tongues, they shall cease...” (1 Cor 13:1-8).

“Love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you...” (Matt 5:44).

“For if you love those who love you, what reward do you have?” (Matt 5:46).

“...If you have bitter jealousy and strife in your hearts, do not glory and lie against the truth. This is not the wisdom coming down from above, but is ... devilish.” (James 3:14-15).

“He who says he is in the light and hates his brother is in darkness until now” (1 John 2:9).

“Let love be without hypocrisy, shrinking from evil, cleaving to good; in brotherly love to one another...” (Rom 12:9-10).

“... You shall love your neighbor as yourself...” (Matt 22:39).

“Love your friends like your own soul, protect them like the pupil of your eye” (The Gospel of Thomas, 25).

“No one has greater love than this, that man lay down his life for his friends” (John 15:13).

“... My joy will remain in you and your joy will be full. This is My commandment, that you love one another as I have loved you. ” (John 15:11-12).

“These things I command you, that you love one another!” (John 15:17).

Love and Sex

We talked already about the differences between people depending on their psychogenetic age and advancement on evolutionary development. And now let us pay attention to the fact that people of different gunas behave differently not only in religious practice or in attitude to the Messengers of God, but also in relationships with each other, in particular, in sexual relationships. For people of different gunas and for those who are above gunas sex is very different.

In case of people of the tamas guna sex is egoistic and coarse, as the people themselves. They are inclined to the emotions of condemnation and hatred, thus they may hate sex as well as their partners. However, when driven by passions they may continue to “use” other people for satisfying oneself.

This attitude to sex got manifested in the Russian obscene language — the language of tamas guna — where sex appears as something dirty and even more — as a means for defiling other people.

It is people of this guna that condemn and hate sex in other people. They are ready to “stone” for sex, though they permit sex for themselves.

In the earthly Christianity we can see one of the “entrenched” manifestations of the guna tamas in the form of doctrine of “immaculate” conception of Jesus by His mother Mary. From this turn of speech it follows that all other conceptions are maculated! Can all parents agree that their children are product of something maculated?...

People of tamas guna are not able to understand that sex may be very different from their: be not means of satisfying one's primitive animal passion (called "sexual attraction" in scientific language), but means of expressing love that have the beauty of giving oneself to another, searching and finding mutual harmony — the harmony of mergence of consciousnesses loving each other. In sattvic sexual love people can really learn merging consciousnesses in love, in order that having learned it merge their consciousnesses with Consciousness of the beloved Heavenly Father.

But who is capable of such love? Only the people of sattva. And who are the people of sattva, is there a clear criterion? There is: they are people who have mastered the cordial love — emotions of "opened" spiritual heart. Such people are quite few, though.

From the above said one may see that for some people sex is a way to get deeper into tamas, and every new sexual act for them is really another step on the way to hell. Yet, for others, sex is a means for establishing in oneself harmony, subtlety, purity, emotional love, ability of taking care about other, training in merging consciousnesses in the embraces of love, studies in the school of God on the Way to Mergence with Him.

This is why Jesus gave directly opposite recommendations regarding sex to different people: to some he recommended to restrict their sexuality, while to others he preached the opposite.

Let us see it in examples:

"You have heard that it was said to the ancients, "You shall not commit adultery." But I say to you that whoever looks on a woman to lust after her has already committed adultery with her in his heart." (Matt 5:27-28).

"... Whoever shall marry her who is put away commits adultery" (Matt 5:32).

Now, let us follow the episode with Mary Magdalene narrated by herself about she was blamed for adultery and brought for judging to Jesus:

"They caught me and wanted to stone me. I, sinful, loved one man who was married and had three children. Relatives of his wife brought me to the square and began to shout in a loud voice, "Let us kill the adulteress! She desecrated the Law!"

Then ... Christ told them, "Let him, who is without a sin, throw the first stone!" And (He) ... made the crowd disperse.

Then He approached me and kneeled before me.

...I was burning with shame and fear. The sublime was taking place in my soul. I fell on the ground and cried. He stroked my hair and told:

"My dear sister, find strength to listen to me. Much evil exists on this Earth, much lies has been said by the evil one. Forget that you are a sinner and tell Me whether you heart lives when you love?"

It does, Lord! When I do not love it is dead".

"Then love, heavenly sister, and do not sin anymore, thinking that you are a sinner". (Questions of Mary, 20-27).

Jesus told her also the following:

“What is sinful in this world is righteous in My Father’s Kingdom”. (True) life is a life of love, but not of hatred.

I say to you, the adulteress who does not hate will be better in the Judgement Day than a “righteous” man who condemns.” (Questions of Mary, 13-15).

Jesus told to Mary an important rule of sexual relationships between spiritually advanced people: their relationships have to be a secret between them and God. In other words, only God has to be the Witness and Guide of their love. Apostle Philip said the same: “If a marriage is open to the public, it has become prostitution...”. (The Gospel of Philip, 122).

Mary Magdalene became a disciple of Jesus and joined His group. There is an important description of her relationships with Jesus:

“... The companion of the Savior is Mary Magdalene. He loved her more than all the disciples, and used to kiss her often on her mouth. The rest of the disciples see it and asked Him “Why do you love her more than all of us?” The Savior answered to them, “Why do I not love you like her?” (The Gospel of Philip, 55).

Marriage and Divorce

If one understands the previous chapter then the reason of seemingly contradictory statements of Jesus about allowance of divorcement is also clear. In some cases He said against it (Matt 19:3-9; Mark 10:2-12; Luke 16:18), in others — in contrary He blessed divorce when one of the spouses can proceed on the Way to God, to the Perfection, but the other cannot and do not want to go, but only impedes the partner (Mark 10:29-30; Luke 18:29-30).

“Do you suppose that I have come to give peace on earth? I tell you, no, but rather division” (Luke 12:51).

Why it is like this? Because two people after joining in marriage not necessarily develop with the same speed. They walked a certain part of the path together learning from each other. But from a certain moment this program may end and then the programs of their studies with God have to be different... God joined them and He may part them... If people try to oppose it by referring to the Bible..., then they set themselves against God. It happens, that a church assumes the right to settle the affairs of joining and separating people. Yet, God has not assigned this right to anyone: “The Great Creator has not shared His Power with any living being” (The Life of Saint Issa, 5:17).

Family life is too lessons in the School of God called “Earth”. Two people were in the same grade in a secondary school, they were in love with each other. But after leaving the school they did not come to the same university for continuing education, their paths became different and they too became different — different on the ability to comprehend the information from God. In such case their joint family life would be an...

adultery: "... Every act of sexual intercourse which has occurred between those unlike one another is adultery" (The Gospel of Philip, 42).

... On this example we see that the "rules of conduct" that God gives to people of different level of approaching to Him may be directly opposite.

"When a blind man and one who sees are both together in darkness, they are no different from one another. (But) when the light comes, then he who sees will see the light, and he who is blind will remain in darkness." (The Gospel of Philip, 56).

Nudism

A look of naked human body — even a very beautiful one — causes turbulent emotions of indignation in many adherents of the modern Christian churches. Who are they? Who are these people living constantly in emotions of condemnations, hostile and intolerant to everything unusual for them, including the really beautiful?

If they believe that they are given short or that they are helped not in the "right" way then they are ready to kill him who sacrifices himself for their sake. When they happen to be on nature (went to have a rest on nature) they cannot enjoy its beauty and calm, but are only capable of killing, maiming, drinking, yelling, defiling. In private life, in work they conflict with each other, lie, steal without being aware that they commit crime: they worry only about the possibility of being caught. When they get a sexual passion (lust) it may become so wild, especially in men, that they are ready to kill for the sake of satisfying oneself. Have you recognized them? This is guna tamas in its worst manifestation.

For other people the look of a beautiful naked body is a sign of sex only. But their attitude to sex is different from the tamasic one: sex is not filth but enjoyment for both; beauty and harmony are known to them. This is rajas.

People of sattva see the natural naked beauty of a body as a possibility for aesthetic enjoyment, attunement to subtlety, tenderness. For them it is a possibility to become better, closer to God. Sexual passion in this case does not arise, and no thought comes about sexual intercourse. This is not always understandable for people of rajas guna, say nothing about representatives of tamas guna.

Speaking about "erotic" fine art — it possesses the qualities of its author and can be very different. In other words, from a work one can see to which guna its author belongs: tamas, rajas, sattva. The qualities of a "model" can be seen as well — also according to gunas.

And what is the attitude to the sattvic naked beauty of people who advanced in their development above gunas? They, having evaluated it, affirm: yes, it is wonderful, I am glad for people who possess such qualities, who understand them, contemplate them. But the one who knows Living God, who is eager for communication with Him, is not tempted to enjoy contemplation of this beauty for a long time, for he has

cognized already that what is above it. “He who comes out of the world, ... can no longer be detained ... (he) is above the desire and fear.” (The Gospel of Philip, 61).

Nudism exists in the form of art — photo, painting, sculpture, erotics of ballet, cinema, theater.

But it exists in the “living” form as well, for example, sunbathing naked on a beach. Of course, some people come there for the sake of making new contacts. Why not? There is nothing bad in it, if they do not harass others. (Such harassment, by the way, are characteristic to the representatives of the guna tamas).

But the majority of those who swim and sunbathe on nudist beaches do not mean sex. They just seek natural harmony, simplicity and purity of relationships with people and nature. (People of the tamas guna, the guna of hell, cannot understand this).

Moreover, nudism may become a special component of the spiritual work for those who have achieved the guna sattva: it helps to strengthen sattvic qualities in people. They indeed become “like children”, as Jesus preached (Matt 18:3; Mark 10:15; Luke 18:17), in their open and pure relationships with nature, God, with each other. Sexuality then disappears and is replaced by fond and tender caution about each other. This emotional situation is very auspicious for the very valuable on the spiritual Path mergence of subtle and loving consciousnesses with each other and with the Holy Spirit.

(Clearly, it has nothing to do with “psychological” or “energetical” trainings conducted, for example, in Moscow, that are very far from the sattvic purity).

Someone may ask: how this subject is related to Christianity? Very directly, because Jesus talked with His disciples about it (though, very briefly in the scriptures available for us). I just have to give a quotation:

“When you strip without being ashamed, and you take your clothes and put them under your feet like little children and “trample” them, then you will see the Son of the Living One” (The Gospel of Thomas, 37).

And more: “To the pure all things are pure...” (Titus 1:15).

And the last remarks to this topic:

First: nudists should not behave “glaringly” towards people who do not like nudism. Of which guna these people are is not important. But if this is unpleasant for them, then behaving this way would be causing them harm, violation of ethics by the nudists. So nudists have to choose secluded nooks of nature or “legitimated” places on beaches.

Please do not take the content of this chapter as a call for everyone to undress. One has to enter the guna sattva, at least, so that nudism may became for him an element of spiritual work.

Man and Woman on Spiritual Path

It is appropriate discuss here the psychology of sex.
To starts with, what is sex of God?

If to picture Him as a gaffer on a cloud and say: “This is your God-the-Father, worship Him!”, then, of course, He is of male sex, and even wears beard. There is a category of people of certain evolutionary age that will worship such icon and believe that God is a man. This happened in Russia.

Jesus called Him the Father, i.e. in the masculine gender. But it is in the Judaic tradition that God is depicted as the Father.

But in reality He is equally Mother and Father. That is He has no sex. For He is not a human, but Universal Primordial Consciousness.

And do spirits have sex?

Spirits have no body that sex is peculiar to, yet they retain the self-perception that they have in the last body until the new incarnation. They may even retain the appearance they accustomed to. “The forms of ... spirit include male ones and female ones”, wrote apostle Philip (The Gospel of Philip, 61).

However, in the next incarnation the sex of the body may be different. What does it depend on? It depends on what qualities this person has to develop or suppress in himself. Some qualities are easier to develop possessing a male body, others — a female body. It is the same with suppression of negative qualities.

The sex of body is also related with sexual hormones: androgens, estrogens, progesterone... And this determines not only the awareness of belonging to a certain sex (it is defined by the level of androgens at the embryonic stage of development [8]). The most important for our topic now is that vigor and some other characteristics of an adult person directly depends on the level of sexual hormones.

This is why men — with their high level of androgens — usually live more intensively than women, strive into unknown realms, study the unknown, fight for their ideals, dominate over less vigorous part of society — women. And the fact that men are in majority in executive posts is not a wicked tradition, not an infringement of women’s rights, not an indication of “inferiority” of the latter, but a natural process of distribution of social roles depending on capabilities in certain kinds of activity.

But neither the level of androgens nor sex have direct influence on the level of intellect.

A high level of androgens in the male incarnation is auspicious for developing vigor, research activity in science, including the science about God. This defines a natural striving of a mature man to become a leader, to conduct people, to help them, sacrifice oneself for their sake.

A typical woman is the opposite of such man. She — grown in this life under the influence of female hormones — seeks peace, harmony, coziness, beauty. She wants to calm down the man too. She does not like agitated, indomitable, ever striving to somewhere man: this can fascinate, but it is hard to stay with him in harmony and calm...

And for him the woman is short of vigor, he wants to shake her up...

A mature woman is happy to give to men her harmony, tenderness, beauty, wanting to help by “ennobling” them, bringing closer to her ideal,

sometimes by sacrificing oneself... And mature and full-fledged men too are ready to lead women in order to teach them what they have learned... In this way, helping each other, teaching each other what he/she needs to learn they can go together to the common Goal — to the Perfection.

Jesus said, addressing men:

“Respect her, uphold her. In acting thus you will win her love... and will find favor in the sight of God...”

In the same way, love your wives and respect them; for they will be mothers tomorrow, and each later on the ancestress of a race.

Be lenient towards woman. Her love ennobles man, softens his hardened heart, tames the brute in him, and makes of him a lamb.

The wife and the mother are the inappreciable treasures given unto you by God. They are the fairest ornaments of existence, and of them shall be born all the inhabitants of the world.

Even as the God ... separated the light from the darkness and the land from the waters, woman possesses the divine faculty of separating in a man good intentions from evil thoughts.

Wherefore I say unto you, after God your best thoughts should belong to the women and the wives, woman being for you the temple wherein you will obtain the most easily perfect happiness.

Imbue yourselves in this temple with moral strength. Here you will forget your sorrows and your failures, and you will recover the lost energy necessary to enable you to help your neighbor.

Do not expose her to humiliation. In acting thus you would humiliate yourselves and lose the sentiment of love, without which nothing exists here below.

Protect your wife, in order that she may protect you and all your family. All that you do for your wife, your mother, for a widow or another woman in distress, you will have done unto your God.” (The Life of Saint Issa, 12:13-21).

All said in this chapter was related to sufficiently evolved men and women. Those who have not tried consciously to become better very often decide to “assert themselves” through arrogance, disdain towards representatives of the other sex.

I can give the following illustration. ...Once there were a gaffer and a gammer living in a communal flat. At his old age the gaffer got poor eyesight. He began to piss beside the pan. The gammer had to clean after him in the lavatory: she felt ashamed before the flat neighbors. Once she lost her patience and begged him:

— Do it sitting on the pan! Then you will not piss beside!

— To sit on the pan?! As... a woman?! — the gaffer lost his breath because of shame and indignation, he had nearly a heart attack...

And he continued to piss beside the pan until the end of his incarnation, but standing! — as a real man!

... Apostle Paul infused the spirit of male arrogance into the New Testament: we discussed above that he transfigured not all aspects of himself at once. In particular, he wrote:

“Let the woman learn in silence with all subjection. ... I do not allow a woman to teach, or to exercise authority over a man, but to be in silence. For Adam was first formed, then Eve...” (1 Tim 2:11-13).

“Let your women be silent in the churches; for it is not permitted to them to speak, but to be in subjection... for it is a shame for a woman to speak in a church.” (1 Cor 14:34-35).

“Wives, submit yourselves to your own husbands, as to the Lord, for the husband is the head of the wife...” (Eph 5:22).

“Judge among yourselves: is it right that a woman pray to God unveiled?” (1 Cor 11:13).

But the attitude of Jesus was different:

“Simon Peter said to them, “Make Mary leave us, for females don’t deserve (True) Life.” Jesus said, “Look, I will guide her to make her male, so that she too may become a living spirit resembling you males. For every female who makes herself male will enter the Kingdom of Heaven.” (The Gospel of Thomas, 114).

A man going to Perfection has to supplement himself with femininity, the best of what the best women possess. A woman going to the Perfection has to supplement herself with masculinity, the best of what the best men possess. As a result, both the man and the woman forget about the sex of their current bodies and become pure consciousnesses aspiring for Merging with the Consciousness of the Creator. “... When you make male and female into a single one, so that the male will not be male nor the female be female, then you will enter the Kingdom (of the Father).” (The Gospel of Thomas, 22).

“Minorities”

They who disdain people of the opposite sex in the next incarnation will surely get a body of that sex and incarnate in the social environment which will make them experience fully the same disdain on themselves.

It is the same with national factor, with confessional one, with the problem of “sexual minorities”: he who despised or hated people because they are “not like me”, “not like us” will be taught by God to compassionate the pain of others through his own pain. This is one of the usual methods of God for guiding us.

It is for this reason that He creates bodies of various “minorities” — to incarnate in them the sinners who disliked these “minorities”.

Our task is to learn to not subdivide people into “us” and “aliens” by any feature. “We all are children of God” — this is what God teaches us: “... There is no difference both of Jew and of Greek, for the same Lord over all is rich to all who call on Him” (Rom 10:12). It is the same with any feature of external human appearance.

The important characteristic in assessing people is their gunas. Yet one has to love everybody, though differently: some — with love-devotion and respect, others — like we love children or friends, and some others — with love-compassion. But we should never hate or disdain anyone!

“Compare the disciple of God: if he is a sensible fellow, he understands what discipleship is all about. The bodily forms will not deceive him, but he will look at the condition of the soul of each one and speak with him. There are many animals in the world which are in a human form. When he identifies them, to the swine he will throw acorns, to the cattle he will throw barley and chaff and grass, to the dogs he will throw bones. To the slaves he will give only the elementary lessons, to the children he will give the complete instruction.” (The Gospel of Philip, 119).

Compassion

Compassion is the main ethical principle of one’s relationships with other people and with all living being, even with non-incarnate ones. This is the main aspect of love on Earth and the first criterion that God uses to assess whether to allow given person to approach Him or not.

No useless causation of harm to people or to other beings can have justification in the eyes of God.

But what is “useful” causation of harm then? For example, to cause pain or other damage to a criminal when repulsing his criminal deeds or defending other people from him. The other example is to punish the child that frolics dangerously for himself and for others. Also — restricting mentally diseased people. And so on.

But revenging oneself cannot be justified: it is an egocentric reaction of the offended self that has not to exist.

The one who realized the true love cannot cause pain to an animal for vain reason. He cannot eat the corpses of killed animals: for in their dead bodies there is pain of their death.

For example, Jesus expressed discontent, when He was hinted about the possibility to taste a “sacrificial” lamb at Passover: “Do you think that I am going to eat with you meat at Passover?” (Epiphanius, Haer., 22:4; citation from [22]). Neither He nor His disciples eat bodies of animals but fishes, this follows from the words of apostle Peter (Acts 10:10-14).

But they did kill and eat fishes. This is understandable: Jesus did not offer to people too hard “upheavals” of life stereotypes. He could not say to fishermen: do not eat fish — fishermen would not listen anymore to such preacher.

Yet, our possibility is to accept the principle of Love-Compassion as an ethical concept and follow it as much widely and completely as possible within the limits of rationality.

For example, it makes no sense to ponder over whether it is allowed or not to kill a rabid dog, an attacking wolf, attacking mosquitoes, gadflies, ticks, etc. If we could kill them but did not then they will attack others and it will be our fault, our transgression of the principle of Love-Compassion in relation to the victims.

Also there is no point in hesitating whether one has a right to kill plants for food, for building a fire, for construction, or to use milk products and eggs for nourishment — for we cannot self-perfect on Earth

without this. And the food has to be of full-value with complete set of indispensable amino acids.

But killing or maiming plants in vain is a different thing: for example, to pick “automatically” and throw, to gather a bouquet of flowers or to buy a fir-tree for New Year or Christmas and throw them out later — after admiring their dying. This is a vain death: we kill them not for the reason of our survival and development, but out of fancy, because “everybody do this”, or because “I want it!”.

... Even at the time of Moses God gave the commandment “you shall not kill!”. The same was repeated by Jesus (Luke 18:20). Yet, human egoism, the habit of discarding all principles that prevent satisfaction of one’s whims, inability to compassionate, co-experience the pain of others make people invent justifications for transgressing this commandment of God, or to pretend that they do not know it.

Paul, by the way, in the First Epistle to Corinthians (10:27) permits: “eat whatever is set before you”. But at the same time he says that he is an imitator of Christ and calls others to become imitators of Christ even as he (Paul) is (11:1)... However, in this respect he was never an imitator of Christ.

Though, in the Epistle to Romans Paul writes differently: “It is good not to eat flesh...” (Rom 14:21).

And to resolve the last doubts about this matter let us see what Jesus Christ said: “Not only abstain from consuming human sacrifices, but immolate no creature to whom life has been given...” (The Life of Saint Issa, 7:14).

The true compassion originates from awareness that all of us — even vegetal creatures — are God’s children of different age, brothers and sisters of one His family. We all are almost equal, we all have objectively equal interests in the Universe, we all are one. By helping others I help Him with His Life-Evolution, all this is one Life, the Life of One Organism, where there is nothing “mine”, there is only common Life full of His Meaning. My role — as a part of His Organism — is to help others on this Path of Growth — just grow! There is nothing mine, there is only the Common — His.

“Do not let each man look upon his own things, but each man also on the things of others. For let this mind be in you which was also in Christ Jesus” (Phil 2:4-5).

It becomes realized when one masters living according to His interest and thus, the interests of others. There is no one’s own interest then, and there is no one’s “self”, “ego”, it gets dissolved first in others and then — in Him.

Struggling with Lower “Self”

In order to attain the Highest Goal — Mergence with the Heavenly Father, one needs not only to enter into the Highest “Heaven” but also to

master dissolving oneself in the Consciousness of the Father, eliminating one's locality.

But even just full-fledged love to a neighbor is not possible without the ability to look at a situation from his standpoint, with "his eyes". And for this we need to experience ourselves not only in our own bodies, but also as being coessential to the one (ones) that we care about.

It may be small groups of loving men and women, or large collectives — work, scientific, military, religious. A good commander guides exactly in this way — by experiencing himself a whole collective as one organism; the care about the former "self", the former "personal interest" disappears, the experience of "self" dissolves in all his subordinates, they become coessential to the leader in his self-perception, the care about them prevails over the care about the personal. This is realization of the precepts "... You shall love your neighbor as yourself..." (Matt 22:39) and "Love your friends like your own soul, protect them like the pupil of your eye" (The Gospel of Thomas, 25).

The man of Love begins to learn it in small social groups, then in larger and larger. Apostle Paul suggested to extend the feeling of coessentiality to all followers of Christ and experience them as one Body of Christ headed by Christ and the Father (Eph 1:22-23).

This kind of meditative work results in gradual growth of the leader's consciousness, and the more tender, subtle and careful is his love, the better is this growth.

Jesus presented another example of dissolving oneself in love — a meditative image of a vine. It is rooted in the Father, it has a stem, branches-assistants, and leaves-listeners that gets green, rustle and fall off. But the vine also brings forth beautiful fruits, and the seeds of fruits will give new sprouts (John 15:1-16).

The opposite to such leaders is he who is called by a Russian word "samodur" — a fool with highly developed feeling of self-importance manifested in the form of haughtiness.

These are examples of possible man-leaders: haughty samodur making the life of his subordinates a nightmare, or the one who develops himself according to meditations described by Paul and Jesus.

The latter are realized with the help of special series of meditative methods. In this chapter we cite some recommendations of Jesus and the apostles that can help to prepare oneself to such work.

"... You know that the rulers of the nations exercise dominion over them, and they who are great exercise authority over them. However, it shall not be so among you. But whoever desires to be great among you, let him be ... (a) servant. " (Matt 20:25-27).

"... Learn of Me, for I am meek and lowly..." (Matt 11:29).

"Who is wise and knowing among you? Let him show his works by his good conduct with meekness of wisdom." (James 3:13).

"(Do) not avenge yourselves..." (Rom 12:19).

“When you are invited by anyone... do not recline in the chief seat... For whoever exalts himself shall be abased, and he who humbles himself shall be exalted.” (Luke 14:8-11).

“Blessed are the meek...” (Matt 5:5).

“Let no one seek his own, but each one another’s” (1 Cor 10:24).

“...In lowliness of mind let each esteem others better than themselves” (Phil 2:3).

“Take heed that you do not do your merciful deeds before men, to be seen by them. Otherwise you have no reward with your Father in Heaven. Therefore when you do your merciful deeds, do not sound a trumpet before you, as the hypocrites do..., so that they may have glory from men. Truly I say to you, They have their reward. But ... (let) your merciful deeds ... be in secret... (Then) your Father who sees in secret Himself shall reward you openly.” (Matt 6:1-4).

“... Everyone of you who does not forsake all his (earthly) possessions, he cannot be My disciple” (Luke 14:33).

“ It is more blessed to give than to receive” (Acts 20:35).

“... None of these things move me, neither do I count my life dear to myself, so that I might finish my course with joy, and the ministry which I received from the Lord Jesus Christ...” (Acts 20:24).

“... What is your life? It is a vapor, which appears for a little time, and then disappears...” (James 4:14).

“... I am pressed together by the two: having a desire to depart and to be with Christ, which is far better. But to remain in the flesh is more needful for you. And having this confidence, I know that I shall remain and continue with you all, for your advancement and joy of faith...” (Phil 1:23-25).

“... To me to live is Christ, and to die is gain” (Phil 1:21).

“ See that none gives evil for evil to anyone...” (1 Thes 5:15).

“... Nor did we seek glory from men...” (1 Thes 2:6).

“Charge the rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, He offering to us richly all things to enjoy, that they do good, that they be rich in good works, ready to share, to be generous, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life” (1 Tim 6:17-19).

“Avoid foolish questions and genealogies and contentions... for they are unprofitable and vain. (Titus 3:9).

“... The greater among you, let him be as the lesser, and he who governs, as one who serves” (Luke 22:26).

“Love ... never says... “This is mine,” but “All these are yours”” (The Gospel of Philip, 110).

“It is to Me, and to Me alone, that you owe all that you possess, all that is to be found about you, above you, and below you” (The Life of Saint Issa, 8:11).

Monasticism

In the course of many earthly incarnations we prepare ourselves to entering the last stage of personal evolution, which is the true monasticism. I stress the it is the true one, for many people only play “monks” without having understood what is God.

Before this stage the general rules of life for everyone were the following:

1. To develop intellect (as one of the functions of consciousness, as the “instrument” of thinking: remembering, analyzing, creating), accumulate knowledge about the main: about God, man, evolution. (Concrete knowledge accumulated during earthly life are not retained from incarnation to incarnation; it is the structures of consciousness developed through their right functioning that are passed to each new life, and also the obtained qualities such as vigor, certain intellectual abilities, certain ethical inclinations, etc).

2. To perfect oneself ethically directing at what God wants us to be.

3. To develop correctly one’s emotional sphere and grow in oneself the Love to God that at some point has to turn into a passion for Him.

4. Aspire for emotional subtlety, for inadmissibility of coarsening of consciousness.

It is natural that on the early stages of personal evolution we do not strive for the knowledge of the highest levels, we fall in love not with God, but with people and things, we want to climb not to the Heavenly Kingdom, but to a mountain peak when going hiking, or to get a university diploma, a Ph.D. degree. This is good, this is all right. All this is a training before the main Climbing. And it is appropriate to go for it only when we are ready in all parameters mentioned above.

And only then, not before, the final redistribution of one’s attention starts — from the earthly to one’s last and main Beloved — the King of all. As a results the seeker gets into the “Bridal Chamber” (The Gospel of Philip, 67,125,127), where he meets the Beloved, ultimately settles in His Abode and merges with Him.

This stage of being burned with love passion for Him (while the earthly body is still exists) is the true monasticism.

“Monk” is the word of Greek origin. It is used to designate man who came to the state of *solitude* in respect to all “earthly”, including his own body, that is dis-identifying oneself from this “earthly”, the state of being turned with the “face” of consciousness to his Beloved, first of all. The monk misses Him, when something on Earth distracts from communication with Him. The monk is burned with passion anticipating every new meeting. The monk is ashamed of his imperfections during loving meetings in His Abode. The monk strives to become better and the Lord explains how to do it. “Kingdom” where the monk lives now is really “not of this world” (John 8:23; 18:36). Though his behavior in relationships with other people remains adequate.

* * *

“Go in through the narrow gate, for wide is the gate and broad is the way that leads to destruction, and many there are who go in through it. Because narrow is the gate and constricted is the way which leads to (True) Life, and there are few who find it.” (Matt 7:13-14).

“... I desire you to be without anxiety. The one who is unmarried cares for the things that belong to the Lord, how to please the Lord. But the one who is married cares for the things of the world, how to please his wife. The wife and the virgin are different. The unmarried woman cares for the things of the Lord, that she may be holy both in body and in spirit. But she who is married cares for the things of the world, how she may please her husband.” (1 Cor 7:32-34).

“Whoever has come to know (truly) the world has discovered (that it is) a carcass, and whoever has discovered (that it is) a carcass, of that person the world is not worthy.” (The Gospel of Thomas, 56).

“Let one who has found the world, and has become wealthy, renounce the world!” (The Gospel of Thomas, 110).

“Seek first the Kingdom of God and His righteousness; and all these things shall be added to you” (Matt 6:33).

“The Bridal Chamber” invited us in” (The Gospel of Philip, 125).

“While we are in this world, it is fitting for us to acquire the resurrection, so that when we strip off the flesh, we may be found in the Rest (of the Father) and not walk in the middle” (The Gospel of Philip, 63).

“He who comes out of the world, ... can no longer be detained ... (he) is above the desire and fear.” (The Gospel of Philip, 61).

“Those who say they will die first and then rise (in the Heavenly Kingdom) are in error. If they do not receive first the resurrection while they live (on Earth), when they die they will receive nothing. ” (The Gospel of Philip, 90).

“Those who have come to know themselves will enjoy their possessions” (The Gospel of Philip, 105).

“They Who are there are not separate, They are One. And the one who is here is not be able even to exit from the material body.” (The Gospel of Philip, 104).

“There is no other way for a person to acquire this quality except by putting on the Perfect Light... He who has put it on will enter the Light (i.e. will be allowed to enter It). Such is the Perfect Light.” ” (The Gospel of Philip, 106).

“... His image is hidden by His light” (The Gospel of Thomas, 83).

“The children of the bridal chamber have just one Name.” (The Gospel of Philip, 87).

Meditative Work

At the last steps on the way to the “Bridal Chamber” a seeker has to perfect himself not only intellectually and ethically, but in the

psychoenergetical respect as well. That is he has to transform directly the energy of oneself-consciousness making it more and more subtle, larger, and detached from the body. This is called meditative work.

Jesus and His disciples had no intention to give a special description of meditative work. But its general principles and stages were outlined in the Gospel of Philip. Below are some excerpts from the Gospels and Epistles that contain information related to this subject.

“The Kingdom of God is in your midst” (Luke 17:21).

“... The Kingdom is within you and it is outside you” (The Gospel of Thomas, 3).

“Truly I say to you, Whoever shall not receive the Kingdom of God as a little child (that is with sincere joy) shall in no way enter into it.” (Luke 18:17).

“... The Kingdom of Heaven is taken by effort” (Matt 11:12).

“The Heavens and the earth will roll up in your presence (i.e. they become small when you become large and merge with the Father), and whoever is Living from the Living One will not see death.

...Those who have found themselves (there), of them the world is not worthy” (The Gospel of Thomas, 111).

“Damn the flesh that depends on the (other’s) soul. Damn the soul that depends on (its own) flesh. ” (The Gospel of Thomas, 112).

“... The Eternal Spirit, dwelling in a state of complete Calm and of Supreme Beatitude, awoke and manifested Itself for some period from the Eternal Being, so as to show (people) in the guise of humanity the means of self-identification with Divinity and of attaining to Eternal Felicity, and to demonstrate by example how man may attain moral purity and, by separating his soul from its mortal coil, the degree of perfection necessary to enter into the infinite Kingdom of Heaven, where Eternal Happiness reigns.” (The Life of Saint Issa, 4:2-4).

“... What is your life? It is a vapor, which appears for a little time, and then disappears...” (James 4:14).

“Do not love this world, nor the things in this world. If anyone loves this world, the love of the Father is not in him, because all that is in this world, the lust of the flesh, and the lust of the eyes, and the pride of life... is of this world” (1 John 2:15-16).

“The world does not know us, because it did not know Him.” (1 John 3:1).

“... If the root is holy, also the branches (are holy)” (Rom 11:16).

“... We not considering the things which are seen, but the things which are not seen; for the things which are seen are not lasting, but the things which are not seen are everlasting.” (2 Cor 4:18).

“... We know that if our earthly house of this tabernacle (body) were dissolved, we have a building from God, a house not made with hands, eternal in the Heavens. For indeed in this we groan, earnestly desiring to be clothed with our dwelling-place out of Heaven; for we ...wish ... that the mortal might be swallowed up by the (True) Life.

Then being always confident, knowing that while we are at home in the body, we are away ... from the Lord; for we walk by faith, not by sight; then we are confident and we are pleased rather to go away (forever) from home out of the body, and to come home to the Lord.

Therefore we are also laboring to be well-pleasing to Him, whether at home or away from home, ... so that each one may receive the things done through the body, according to that which he has done..." (2 Cor 5:1-10).

"... Be followers of God!..." (Eph 5:1).

"... Walk ... redeeming the time!..." (Eph 5:15-16).

"... He would grant you... to be strengthened with might by His Spirit in the inner man, and Christ may dwell in your hearts by faith, (so) that you, being rooted (in the Father) and grounded in love, may be able to comprehend... what is the (true) breadth and length and depth and height, and to know the Love of Christ which passes knowledge, that you might be filled with all the fullness of God." (Eph 3:16-19).

"... You are all the sons of light and the sons of the day..." (1 Thes 5:5).

"... He being joined to the Lord is one spirit." (1 Cor 6:17).

"... When ... we shall be like Him... we shall see Him as He is" (1 John 3:2).

* * *

"The Earth has trembled and the Heavens have wept because of a great crime which has been committed in the land of Israel. For they have tortured and there put to death the great and just Issa, in whom dwelt the Soul of the universe, which was incarnate in a simple mortal in order to do good to men and to exterminate their evil thoughts. And in order to bring back man degraded by his sins to a life of peace, love, and happiness and to recall to him the One and Indivisible Creator, whose mercy is infinite and without bounds.

Thus ended the earthly existence of the Reflection of the Eternal Spirit under the form of a man who had saved (with His Teaching) hardened sinners and endured many sufferings.

And the disciples of Saint Issa abandoned the land of Israel and scattered themselves among the heathen, preaching that they should renounce their errors, bethink them of the salvation of their souls and of the Perfect Felicity awaiting humanity in that immaterial World of Light where, in repose and in all his purity, the Great Creator dwells in Perfect Majesty. " (The Life of Saint Issa, 1:1-4; 14:4,10).

But "... a time will come when they will not endure the sound Doctrine, but they will heap up teachers to themselves according to their own lusts, tickling the ear. And they will turn away their ears from the truth and will be turned to myths. But you watch in all things, endure afflictions, do the work of an evangelist, fully carry out your ministry." (2 Tim 4:3-5).

“(They) have forsaken the Right Way and have gone astray...” (2 Peter 2:15).

“(They) changed the glory of the incorruptible God into an image made like corruptible man...” (Rom 1:23).

“... Some, having swerved, have turned aside to foolish talking, desiring to be teachers of the law, neither understanding what they say nor that which they affirm” (1 Tim 1:6-7).

“If a blind person leads a blind person, both of them will fall into a hole” (The Gospel of Thomas, 35).

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Christianity is not that — when people *pray at* icons, when they cross themselves, when they fear demons and the devil, when they beg for themselves salvation from hell and other evil, or try to entreat various earthly boons for themselves.

This is Christianity — when in order to realize the Teaching of Jesus Christ people declare a merciless war on their vices, zealously cultivate the positive qualities, and devote themselves to seeking God-the-Father with the purpose of cognizing Him and merging with Him. Let it be so!

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