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**The Original
Teachings
of Jesus Christ**

Translated from Russian
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This book presents an analysis of the Teachings that were left to people by Jesus Christ in His earthly Incarnation. The Teachings are systematized according to the main themes touched by Jesus.

The bibliographic sources used in this work are the New Testament and some Apocryphal Gospels.

The book is addressed to all people.

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The Teachings that were brought to the 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, descriptions of His deeds and miracles He performed, which are recorded in the Gospels. There are also writings of His disciples, which contain information learned 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 were included in the New Testament.

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

It is obvious that the work of making an integral compilation of Jesus' Teachings could have been successfully done only by a person who had fulfilled everything taught by Jesus, who had encompassed His Love and cognized God-the-Father. Only this can be testimony to the compiler's competence.

The author of this book 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-steps leading to the Summit. In Russia, he started his work of saving people from the darkness of atheism at the time of the Communist Party's governing, suffered persecution and slandering, went through

"Calvary", has been to the *other world* twice and cognized the Embrace of the Holy Spirit and God-the-Father without hindrance from the corporeal envelope; after that he was returned by God into his physical body to continue self-development and service [4].

This book was written with the 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 Heaven or on the 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, nor 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, Whom no eye¹ can see.

“He is the invisible Spirit. It is not right to think of Him as you think of gods, or something similar. ... Everything exists in Him. ... He is illimitable, since there was 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 wisdom-giving Wisdom. He is salvation-giving and love-giving Love.

“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 is the message which we have heard from... (Jesus), and declare unto you, that God is Light, and in Him there 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 in the New Testament by the Church leaders at the end of 4-th century after Jesus' visit on the Earth. And this predestined the 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

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

ontological, epistemological, and methodological views became baseless.

Moreover, in Russia they developed 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 to the right of Him — sits Jesus. This notion was even accepted as the Orthodox Creed: “I believe... (in) the Lord Jesus Christ..., ... sitting to 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 the Earth, are used to measure time by days (the period of Earth’s rotation around its axis), subdivided in hours, minutes, and seconds, also by years, (the period of Earth’s rotation around the Sun) subdivided in months and weeks.

He — universal — has a 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 Him? And for us it is of no significance.

A Manvantara is a cycle of development that consists of two phases — *manifest* and *non-manifest*. The first phase begins with a *creation of the world* and ends with an *end of the world*. During the second phase, there is no Creation; there is only He and the “building material” for new Creations.

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).

At the beginning of each cycle, He gradually creates (materializes) dense substrate — the matter of planets. Then miniscule particles of energy are “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. In the end, they must achieve such a level of perfection that they become worthy to merge into the Creator and thus to enrich Him with themselves. He guides the process of their growth, grants them a certain degree of *free will* — i.e. the possibility to make a choice in educational situations created by Him, the possibility to choose their path. We even have the possibility to choose whether we walk the path of Evolution or the path of involution.

He loves us like His children. And He constantly offers us new possibilities for making right choices; 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 closer to Him. If we do not comply with them, it may result even in becoming more distant from the Creator. Pain and suffering are the means that He uses to point out our errors. And the intensifying feeling of happiness, as we approach Him, serves as an 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 Embrace, to the supreme bliss of being in Him, in Mergence 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 your Lord has for you! 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 do not come to be in the flesh (again), but rather that you come forth from the bondage of bitterness of this (earthly) 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, with all the soul, 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, the leaders of the Christians communities established by that time, gathered for a "council" and decided "by a majority" to exclude from the Teachings of Jesus that part where the meaning of existence of humans and other living beings on the Earth was explained from the evolutionary standpoint. Thus the Teachings were deprived of their integrity and completeness. After that, people unable to find answers to many naturally arising questions began to fantasize. For example, they decided that the cause of our suffering on the Earth is the sins inherited from Adam and Eve, and therefore we are absolutely hopeless sinners; no efforts on self-perfection can help or are necessary, for it can only seduce us into the sin of pride... All we can do is to keep praying to "patron saints" and to Virgin Mary, begging them to beg Jesus Christ to have mercy on us, so that He sends us to paradise instead of hell...

But such beliefs cannot save anyone from hell, since they are directly opposite to the Teachings of Jesus Christ. He taught that people have to make efforts on perfecting themselves. In particular, He said: "... The Kingdom of God is being preached (by Me), and everyone is making efforts to

enter into it" (Luke 16:16). He also never called us back to paganism.

We will continue discussing this subject in the following chapters, and now let us look at a few examples of what Jesus said regarding soul's development in the course of its consecutive incarnations.

Watching a performance of talented singers, He told His 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 mastered their harmony and (these) qualities. And they came 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 Elijah who was to come. He who has ears, let him hear." (Matt 11:14-15). On 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, said 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, taking the longest period of time.

Differences between people in the level of intellectual development are well known not only in psychiatry, which classifies people into a number of categories: idiots, imbeciles, morons, physiologically feebleminded 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 Russian Orthodoxy the following verbal construction is widely used: “to pray *at* something”. This means to make standard bodily movements when facing an object of ritual value.

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

But there are people who are able to encompass the entire profundity of the knowledge about God; through self-sacrificial work such adepts achieve Godlikeness and merge with God, finishing thus the personal evolution.

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

The Process of Creation. Multidimensionality of Space

During the *non-manifest* phase of a Manvantara, there are only the Primordial Consciousness of the Creator and “building material” for creation of matter and souls — protoprakriti and protopurusha (see [3,4] for more details). The process of creation begins with local densifications of protoprakriti, which forms dense substrate for 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 admit that these were days in the usual sense, then it follows that the *creation of the world* took place about 6000 years ago. But archeological data indicate that people have existed on the Earth for about a million of years).

In the Gospel of Phillip, spatial dimensions are called in Greek – *eons*.

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

The *end of the world* is an inverse process of disintegration of the 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 (i.e. human corporeal form), 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 achieved full Self-realization (=God-realization) and merged into Him, and

through Those Who have not entered into the Abode of the Creator yet but have achieved Mergence with the Holy Spirit.

The Holy Spirit supervises the activity of other spirits of earlier stages of evolutionary development. He also guides all successfully developing 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 said these words, the Holy Spirit participated in the preparation of Jesus' coming (Matt 1:20) by giving people miraculous signs about His special mission (Luke 2:25-35; 3:21; Matt 3:16); later the Holy Spirit took part in organizing Jesus' work on the Earth (Luke 4:1).

Sky — and Heaven

Where does God live, where can one find Him? The overwhelming majority of people involved in primitive forms of religion answer this question by pointing up to the sky, just as 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 while 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 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 settled in the Kingdom) will reign over everything" (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 beneath any material object, be it a stone or a tree or our planet or a human body. This is true also for any volume of space where there are no dense objects but only air. This is what is meant by “within and outside us”.

Thus, in order to find the Abode of the Creator, one has to direct the search not upward but *depthward*. First, inside one’s own body — by transforming the emotional sphere: renouncing coarse emotional states (first of all — various forms of enmity: not only anger but also condemnation, envy, jealousy, etc) and cultivating subtle ones (first of all — all kinds of emotional love: tenderness, caress, ability to admire the beautiful and to attune to it, etc). Usually, success in this work can be achieved with the help of cleansing and development of the chakras and meridians.

The further refinement of the consciousness is performed in the spiritual heart. The initial container of the spiritual heart — the anahata chakra — is a volume existing on the subtle planes within the chest of the body. The spiritual heart is a bioenergetic organ that produces the emotions of love. The ability to move the concentration of the 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 cleansing of the chakra anahata with the help of special methods, one can easily cleanse the whole organism: the organism has to be made so pure that it looks transparent to the spiritual eyesight.

Having purified themselves in this way, spiritual adepts gain the ability to see the Divine Consciousness, to see not with the physical eyes but with the eyes of the consciousness. This can be realized inside the expanded spiritual heart.

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 a misunderstanding caused by religious ignorance.

Heavens are the subtlest eons.

Though these eons are present everywhere — above us as well — there is no sense in trying to find them by looking up or even by flying up. God in the aspect of the Creator and of the Holy Spirit is present in the subtlest spatial dimensions, which cannot be perceived with the physical eyes. One can see Him only having refined oneself (as a consciousness) to His level of subtlety; one can see Him not with the eyes of the body but with the eyesight of the 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 is the road that lead to the (True) 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 material plane and the eons of Heavens mentioned above, there are other spatial dimensions that exist

on the opposite (with respect to the Creator) end of the coarseness-subtlety scale. These are the layers of hell.

One can perceive them on some negative *places of power*.

Places of power [3] are characterized by the presence of some kind of dominant 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 certain spiritual work or for healing. Negative *places of power* allow one to know what life in various eons of hell looks like.

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

It is important for us to understand what determines the state and the spatial dimension (i.e. hell or paradise) where people find themselves upon the death of their physical bodies. The answer is quite simple: in the *other world*, people remain in the same state to which they accustomed themselves while living in the physical body. One continues to exist in this state until the next incarnation, which usually happens after hundreds of years. This is why it is extremely important to master the control of one's own emotions and not to live like an animal reacting reflexively to pleasant and unpleasant outer factors and to impulses of the body.

Various emotional states can be classified according to the scale of *coarseness-subtlety*.

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 assign such states as haste, impatience, sport or work excitement, sexual passion (passionate desire), etc.

Among the higher states of consciousness, there is tenderness (including sexually colored one), the 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 art.

There are even higher states of consciousness. They are not present among the “earthly” emotions, and there is no “earthly” thing that can induce them. They can be cognized only in the higher meditations of Mergence with the Holy Spirit 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 the *gunas*.

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

It should be stressed that the point here is not only about the ability to feel certain emotions, but about states of the consciousness habitual for a person. And the states habitual at the moment of the death of the 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.

If we blame for our emotions “them” — other people or certain circumstances — we are wrong. We ourselves attune to these bad people or circumstances, 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 reason 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 says that he is in the light, but hates his brother is in the darkness until now" (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? ... Each of us will give an account of himself to God. Therefore let us stop judging each other. Instead, make up the mind not to put any obstacle in 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, lest you also 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).

“Such actions would not bring you to 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 is possible for man to accomplish. It is when, full of a sincere belief, he decides to root out... all evil thoughts, and when to attain this goal he forsakes the paths of iniquity.” (The Life of Saint Issa, 9:17; 11:8).

Perhaps, some readers may object: **“To stay away from evil and to care only about one’s own salvation is egotism! And what about wicked people then? — should we let them do all kinds of bad things?!”**

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

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

If we follow the Christ's principles, we will not be accustoming ourselves and other people to hell even when participating in "earthly" battles.

Let me repeat that the above said does not imply that one has to stay away from social life, from the needs of other people and not only of people. "No one has greater love than this, that man lays down his life for his friends" (John 15:13), said Jesus. Yet, when doing this, one should not feel hatred, anger, or contempt, but feel calm and love and keep the attention on the Highest Goal — the Heavenly Father. It is in this way that Jesus went to His death.

... While being in physical bodies, we can volitionally change our habits of living in particular emotional states with the help of the methods of psychical self-regulation and various meditative techniques. We can also receive help from other people — in order to become as good as possible. But once the body has died, it is impossible to change one's status. And no one will be able to help. Jesus Christ did not take sinners out of hell; prayers of saints or of anyone else cannot do it either. One can change one's own destiny only by oneself when living in the physical body.

* * *

Our destinies in the contemporary 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 weave us away from this habit. How? By placing us in situations where we will suffer pain ourselves, so that we can — by experiencing pain — learn to be compassionate to the pain of others. In this way we program our destinies to become "hell on the Earth", but in such conditions it will be much harder to refine emotions.

So, what should we do 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 the Easter time, they symbolically would shift their sins into lambs, then kill these lambs—"sinners" — as an "offering to God" and eat their dead bodies. Obviously, this kind of absurdity only increased their sinfulness in the eyes of God.

No, one's sins cannot be shifted to anyone. One can wash them away only with one's own sincere repentance.

It is repentance followed by an intellectual self-analysis that is the main purifier of the soul.

God always "shepherds" us as His "flock of sheep" (Jesus often used this allegory) on the "pastures" of the Earth. He wants to make us perfect, so that we become worthy of enriching Him. This constitutes His Life; it is with this purpose that He creates material worlds. And He will never leave us, no matter if we want to know about Him or not, if we love Him or not, if we strive to become perfect and merge into Him or not.

Getting closer to Him through efforts on self-perfection brings true bliss to the seeker. Particularly "pungent" are the first contacts with the Divine Consciousness. Then, longer and longer periods of Mergence with It bring the Highest Bliss. These are the greatest rewards for our achievements on the spiritual Path!

But if we do not obey His Will, if we go in the opposite direction, we doom ourselves to suffering. This suffering is the "reward" for disobedience.

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

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

Some people believe that one can repent only to a priest. And it is only through a priest that one can get “remission of sins”.

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

In some Protestant Churches, the penitential work is organized much better. After the necessary preparation, believers repent before Living God, without intermediaries. The solemnity of the situation and support of the congregation contribute to the intensity of the emotion of repentance.

But not all people can come to such communities or to truly wise spiritual counselors, who can explain what one must repent of and how. Therefore, let us discuss the basic scheme of penitential work.

First, one has to gain an understanding of the fundamental matters of religious philosophy: what is God, what is the Evolution, what is the meaning of life. Then it becomes clear why we have to work on ourselves, what ideal we have to aspire to, what qualities we have to cultivate in ourselves and what qualities to get rid of, what is really a vice and what is only considered as a vice by people but not by God. For this purpose, it is good to begin with studying the words of Jesus and learning to distinguish Jesus’ Teachings from what people have fantasized on the subject of Christianity. “... Learn from Me...” (Matt 11:29), said Jesus.

Sometimes one may hear the statement that the “10 commandments” given by God to people through Moses are the “commandments of Jesus Christ”. If you come across such preachers, stay away from them: they have understood absolutely nothing, but try to teach others. In reality Jesus Christ gave Teachings about God and about the Path to Him

which are much more profound than the whole Old Testament. They consist of tens of precepts-commandments.

And one more thing: if we think that we are good as we are and that there is no reason to change ourselves, then we are so far from the real spiritual work that we do not have even a slightest idea about its purpose. Because everyone — from beginners up to highly advanced adepts — can find in the Teachings of Jesus Christ possibilities for self-improvement.

Now let us discuss self-analysis. What people call sins is not the main point. Sins are but manifestations of our vices — features of the character, qualities of the soul. Sins help recognizing vices, but it is vices that one has to struggle against, not sins. And this is not a one-day job... To remodel oneself — i.e. to remodel the soul by cleansing it of bad qualities and instilling good ones into it requires years of arduous efforts.

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

The process of revealing vices and recalling specific sins must be accompanied by sincere emotional remorse.

But if in this process you suffer emotionally from self-pity because of the future retribution, then you are on a wrong way.

We have to feel compassion not for ourselves but for our victims — all those whom we made suffer physically or emotionally. And then we have to re-experience mentally each situation anew, but this time correctly.

If it is possible to redress the wrong in some way — even partly — we must certainly do it. If we ask forgiveness from God but ignore an existing possibility to redress the misdeed, we cannot expect a positive result: such repentance does not look sincere.

There can be no substitute for penitential work. The belief that one can get rid of vices through practicing meditation and

various “cathartic” techniques is erroneous. Even if one was provided with an opportunity to enter the eons of the Holy Spirit or even to experience the Embrace of the Creator, this does not burn one’s vices away. They remain and keep manifesting themselves. This statement is not a hypothesis but reality.

Therefore, I advise you to stay away from such “novations” as the method of “shouting out” vices (it implies that all one needs to do 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 a Russian “pastor” (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 you kill!” It is best to stay away from such fools, in order not to become the blind led by the blind (Matt 15:14).

... As a conclusion of this and previous chapters, let me repeat the main points:

People go to hell not as a result of some misdeeds, but because they accustomed themselves to living in hellish states of the consciousness during their earthly lives. And misdeeds violating the principle of non-causing unnecessary harm to other living beings predetermine the earthly hell.

The first and essential method of saving oneself from future hell is repentance — tracing in oneself all vices that cause ethical mistakes (sins) followed by the feeling of remorse; the basis of repentance is empathy with the victims of one’s own sinful behavior.

The true purpose of repentance is not to beg forgiveness for oneself but to get rid of vices.

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

Jesus Christ

Many people (at least in Russia) considering themselves Christians believe that *Christ* is something like 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 modern spelling. By these words they call the One who comes to the Earth from God-the-Father — as a Part of Him — to give help of the highest Divine level to incarnate people.

In order to understand this phenomenon correctly, one has to comprehend well all that 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 after attaining full spiritual self-realization and merging into the Father, They dwell in His Abode in the state of mutual mergeance, 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". There is a statement about the same 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. all They are God-the-Father now)". But They — former human beings who became coessential with the Father — are capable of individualizing Themselves again for a time in the form of the Holy Spirit if it is necessary for the purpose of fulfilling a certain task of the Father.

Therefore, it is correct to say that Jesus Christ is a Part of God-the-Father and that it was not always like this — Jesus also has a human past. When was it? — in this or one of the previous Manvantaras? — it does not matter. It is only important that upon attaining full 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 were several Christs on the Earth during the history of mankind. They came to the Earth at different times and to different nations, creating every time a hearth of spiritual culture, giving knowledge about God, about the meaning of human life on the Earth and the Path to the ultimate Goal. Jesus Christ was One of Them.

From the description of Jesus' childhood, we know that even at the age of 12 He astonished teachers of Jerusalem with His wisdom in a religious conversation (Luke 2:42-52).

The further period of Jesus' life is described in two sources: *The Life of Saint Issa*³, *Best of the Sons of Men* and in the *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 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 merchants set out toward Sind..." (4:10-12).

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

In the homilies in India, in particular, He taught:

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

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

"Help the poor, support the weak, do ill to no one, and covet not that which you have not and which you see belonged to another." (5:26-27).

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

"... 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 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 people live according to the rules of justice if it had no preceptors?"

Then Jesus answered, **"So long as the people had no priests, the natural law governed them, and they preserved the candor of the souls.**

"The 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 by dividing It into a 'Spirit of Evil' and a 'Spirit of Good', for He is only God of Good, Who, like 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 right 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 (let) everyone will be doing. What I am (let) everyone will be. These boons are for every nation, (they are) the 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 that which He did and said there that became well known to the future generations.

Upon returning to the native land, Jesus with several disciples-assistants began to travel visiting many towns and villages. He worked wonders such as healing sick people and raising people from the dead, preached in synagogues, in houses, in the open air about what the 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 worldly 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 the 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 Him. “Father! I want those you have given Me to be with Me where I am!...” (John 17:24).

But when He said something that exceeded their ability to comprehend, they surprised Him with their lack of understanding; many left Him doubting the 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 was insane if He is saying things like that... (Mark 3:21,31-35).

At the end — after three years of teaching, giving discourses, working wonders — He was 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 of various diseases?...

It turned out that these crowds did not need the Teachings about the efforts that one has to make in order to enter the Kingdom of God. They wanted Jesus 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 healed some of them, but it could not continue like this forever. He wanted people to learn the 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 the priests, got 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: the crowd of resentful *wanting* primitive people got more and more angry because they could *receive* more but were given too little...

Soon, the same people yelled 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 judgment, saying: ‘Give righteous judgment, you 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 the clergy not accept Him? There were no formal differences between them and Jesus as to the faith’s basis: they spoke about the same God-the-Father, they referred to the same Jewish Bible...

But in reality there were very important differences between them: Jesus preached Living God, Whom He knew very well personally; while the priests only believed in God without knowing Him. With the help of religion, they secured a good social rank and material well-being for themselves and therefore 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 their transgressors⁴.

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

⁴ F.W.Farrar carried out a special historical study on this subject [64].

It is always the case with “mass” confessions, which put the emphasis on ritualism and rules of conduct and inevitably forget Living God...

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

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

Could He avoid it? — Of course, He could! He could simply leave Judaea together with His disciples, and all 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 the 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 at the One they have pierced”. That is, when the soldiers broke the legs of the two criminals crucified together with Jesus to make them die before the night, Jesus had left the body already, and the soldiers just pierced His side with a spear... (John 19:31-37).

Second, His death and the days that followed were marked by many miracles: darkness fell too soon, the curtain of the Jerusalem temple got torn in two ‘by itself’ (Luke 23:44-45), Jesus’ body disappeared from where it was placed, Jesus several times appeared to His disciples materializing a body, He had conversation with them, edified them.

But people were astonished most of all by the evident “Resurrection of Jesus from the dead”. Though these people were religious, they did not understand that after parting with the body every man arises in the *other world* with self-awareness in the non-corporeal form (Matt 22:30). Jesus proved

this and did actually much more: with His Divine Power He dematerialized His body taken down from the cross and then several times materialized it again for some time.

His disciples, Paul, and then many others devoted their lives to preaching about the Son of God Who came to the Earth, was crucified, and then arose, Who taught about the Heavenly Father and about 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).

“... As the Father knows Me, 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 have known 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..." (Matt 11:29).

"I am the Way, and the Truth, and the Life... If you have known Me, you would have known My Father also..." (John 14:6-7).

"... I know from where I came and where I go..." (John 8:14).

"Where I go, 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 go to the Father, because the Father is greater than I" (John 14:28).

Spreading of Christianity

As we discussed already, to the regret 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 to comprehend entirely and immediately the Divine knowledge.

One of the examples is a rebuke that Levi gave to Peter in the time after Jesus left the earthly life: "Peter, you are always 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 learned to control his emotions, to live in cordial love, had not abandoned arrogance...

After the crucifixion of Jesus, His disciples shook up by His death and the miracles that followed tried to continue His work as much as they could. All they preached, and many of them started to work with their own disciples. For this purpose, most of them stayed among Jews. But apostle Thomas went through Syria to the East, and where he could — from India to China — established Christian communities. Syrian and Indian Malabar Churches established by him exist till now (see more details in [8]).

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

Some of Jesus' disciples wrote their scriptures, which have survived to the 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 the Gospels, John and Mary Magdalene were the favorite disciples of Jesus. The Gospel written by John is one of the best in quality and volume. He is also the author of three Epistles to disciples. The first Epistle contains many valuable precepts and pieces of advice.

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

The Apocryphon was written by John soon after the crucifixion of Jesus, i.e. before he wrote his 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 Jesus' Teachings — 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 the Earth, and the essence of the Father Who sent Jesus. He asks God questions like these: "Why was the Saviour appointed? And why was He sent into the world by His Father? And who is His Father Who sent Him?..." (The Apocryphon of John, 1:20).

And he receives 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 of prophetic contacts: after about one third of the text, the narration changes its character, there are phases without any meaning or value... The God's intention in such a case is to see whether the listener understands this joke-test. John did not understand, did not stand the test on intellectuality: he took everything seriously, shared it with the fellow apostles, scrupulously wrote down everything.

A similar case happened when John wrote his Apocalypse that resembles a nightmare (at best). Its theme is not the Path to Perfection through faith, love, work on transfiguration of oneself, but menaces, prophecies of disasters and catastrophes.

The text is void not only of Divine Love but also of any positive value for readers. It only distracts readers provoking them to fruitless reflections about the *future*, while God teaches us to live and work *here and now*.

The Apocalypse of John included in the New Testament became a test on intellectuality and spirituality, a test-temptation for millions of people studying Christianity. And many got tempted. The Apocalypse, in the end of the New Testament, as if “crosses out” and rejects the Teachings of Jesus about aspiration to God-the-Father and self-development through love. Thus, some people chose in the New Testament holy preachings of love, purity, aspiration to God-the-Father, while others “resonate” with the disgusting scenes of horror, pests, blood, rot. They pick with the mind at this dirt instead of attuning to good, beauty, instead of learning to love people, the Creation and the Creator.⁵

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

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

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

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

We were lucky to have an opportunity of a direct communication with Him, and with apostles Mark, Philip, and Andrew on Their favorite *places of power* near Saint Petersburg, in particular. All They attained Divinity and come to people from the Abode of the Creator in the form of the Holy Spirit.

What is the reason for this? 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 the matter was.

And the matter was that the Lord decided not only to stop this 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 Teachings of Jesus.

Paul wrote about this the following: "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 the crucifixion of Jesus. Paul never met incarnate Jesus and only some time later had personal contacts with His disciples. But after accepting Christianity, Paul yielded himself entirely to God's guidance and with all his remarkable energy began to work on transfiguration of himself using, among other things, meditative methods granted to Him by God.

In addition to this, God assigned Paul with a special mission — to bring the new faith to the pagans of the Roman Empire outside Judaea.

Paul preached ardently, created new Christian communities, argued with religious leaders of pagans. Many times he was beaten to death, but each time God returned him into the body, and Paul again strove to fight.

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

He simply could not manage to change himself 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 highest Revelations from God he alternated with hatred against “homosexuals” and “adulterers”... It was also him who, for the first time in the history of Christianity, declared an *anathema* – a damnation on behalf of the Christian Church (1 Cor 16:22) – contrary to the Teachings 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 the Apocalypse of John. Because being included in 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...

It is Paul and John who developed an absurd theory that one can “wash out” one’s own sins with another’s blood, with another’s suffering. (We discussed this in the beginning of the chapter *Repentance*). They stated in their Epistles that innocently killed Jesus was a Lamb of God allegedly sent by God-the-Father as a sacrifice... to Himself – as atonement for

the sins of people... "Since the law was weak as it acted through the flesh, God sent His own Son in the likeness of sinful flesh as a sacrifice for sin..." (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 — this is all we need to do: then 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 the 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 contemporary "believers" who call themselves Christians, but are not capable of making efforts on improving themselves, 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 the both Americas, Australia; there are many Christians in Asia, Africa. Today about one third of the Earth's population professes Christianity.

... And now we have to come to an important understanding: the word *Christianity* has two fundamentally different meanings: Christianity as the Teachings of Jesus Christ and Christianity as what it was made to be 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 themselves 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 of the Teachings of Jesus but consider themselves true believers; probably they are in a majority... Yet this book is not about the history of earthly Christianity, but about the Teachings of Jesus Christ.

Freedom of Will

One may ask: how did it come that God allowed bad material to be included in the New Testament?

The answer is: one of the main principles of God's work on upbringing us is to provide us with the freedom of will, i.e. the right to choose one's own life path. Do you want to go to Me? If yes — go! Take My hand, I will help you! If you want to go in the opposite direction — you may go, of course, but try to find Me anyway. I will be constantly reminding you about Me...

To where man aspires with the mind and consciousness is an important indication for God about how to help this person. For the sake of applying this principle, God allows including tempting information even in Holy books which describe the True Path.

We can consider this as lessons on psychology given by our Highest Teacher. These lessons include frequent tests on how much we have advanced spiritually, on the 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 the things that cause people to sin, (but) it is necessary that such things come..." (Matt 18:7).

The principle of the 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 the man slept, his enemy came and sowed darnel among the wheat. 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 did 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 "seeds" are true or false information. Thanks to it, the field can give good "harvest" as well as "darnel". So time is needed for everyone until the "harvest" to choose through personal quest, personal decisions what I want 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 the (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 the 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 the use of the freedom of will that we form our destinies.

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

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

God interferes also when people intend to do something that must not happen, something that would harm the spiritual progress of embodied souls. If we see it in another way, then we misunderstand something, we 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 nothing but fairy tales; as for the people who take them seriously — ... this characterizes their intellectual level... God can materialize or dematerialize anything, for example — dematerialize the body of a villain who intends to do something that must not happen (objectively!).

And if something like this happens, it means that it had to happen, and God knew about it. 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 needs to cause us pain).

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

And if we have the clear conscience but are afraid of some "earthly" things (except for 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's will. 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 God's intention for people does not consist in creating for them a paradise on the Earth. If there were a paradise on the Earth, then we would have no powerful stimulus to advance somewhere else.

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

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

And if there were no wars and other calamities, then it would be impossible to display self-sacrificial heroism for sake of others 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 an opportunity to become better.

Destiny

It was mentioned already that the evolution of each soul goes on for many thousand years, and intervals between consecutive incarnations are longer than periods of life in the embodied state. From this it follows that the main life of every one of us goes on in the non-corporeal form; from there we

observe all wandering in the material illusions of many other incarnate people.

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

Though one forgets everything that was before the birth in a material body, one's life does not start over — it just continues. And the destiny formed in the previous incarnation unfolds accordingly.

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

As soon as children reach the age when they become capable of making ethically important decisions, they get more opportunities to influence their destinies, to change them to better or to worse.

Correct or wrong upbringing of children can have a significant effect on their lives. But we have to remember that all conditions — the parents capable of giving particular education and the social environment where the birth took place — all these were also planned by God according to one's destiny.

The abilities of an incarnate person are not unlimited. They are limited mainly by the level of the person's intellectual maturity, which defines the ability to comprehend information of a certain degree of complexity.

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

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

Intellectual Development

The New Testament provides us with an opportunity to see the religiosity of people of different intellectual levels.

The highest level is represented by Jesus Christ. Not even His personal disciples could comprehend with the mind all the profundity of His Teachings.

The second level is represented by the closest disciples of Jesus, who tried to understand the Teacher and partly succeeded in this.

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

And the lowest level is people capable of thinking only according to the following scheme: "They give me — it's good! They stop giving me — it's bad!"

The developed intellect of a person does not imply that the level of ethical development of this person is also high. But

ethical self-development is not possible without a developed intellect. Therefore, if we seek spiritual self-realization, we have to work on the intellectual self-development as well.

What contributes to this development? First of all, getting education, various kinds of labor (especially, creative ones), 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 the mind and developing it.

... The translation of the New Testament (into Russian, for example) is far from being perfect. The profound meaning of some statements of Jesus was "cut off" by translators, who were incapable of understanding His ideas.

But one error in the 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 readers concluded from it that Jesus preaches the intellectual primitivism and parasitism.

But Jesus meant a completely different thing! He said about the future blessedness not of 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 possessing 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 the 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 Teachings.

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

About Alcoholism

"I took My stand in the midst of the world, and in the flesh I appeared to them. I found them all drunk, and I did not find any of them thirsty (for the Truth). My heart 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 Russian reality — lines of professional panhandlers standing near Orthodox temples. All of them are zealously crossing themselves: allegedly they are praying for us (though, of what worth are the prayers of these people-parasites?)... There are very few among them who are indeed in trouble and really need money. Others just chose parasitism as their profession.

And people give alms to them, because Jesus Christ said: "Give to everyone who asks of you..." (Luke 6:30).

But did He mean this kind of "giving"?

He Himself achieved everything. He was coessential to the Father. He Who is merged with the Father needs nothing worldly. 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 maintain the existence of the body.

Jesus lived not for Himself; He lived for people. And He gave them all that He had, all of Himself. He suggested the same 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 the Earth? Seek the Father then! And do not grudge giving 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... Thus, do not seek what you shall eat, nor what you shall drink, and stop being in anxiety (about this). 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?' Jesus answered, '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 this man could make progress if he decided to become His disciple. But the man did not decide to become a disciple of Jesus...

Who did Jesus address when He proposed to renounce all the worldly: the people worthy of becoming His disciples or all people? Of course, the former!

For example, once He came with His disciples to 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 had not done it? Then why did Jesus say these words to her? He said it to justify for Martha the behavior of His favorite disciple Mary. And Martha, on her side, performed the highest service she was capable of.

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

Jesus hoped to impart to His closest disciples the highest knowledge about the cognition of the Heavenly Father. It concerns the final stages of personal evolution of human souls. And we have to prepare ourselves for them by developing in ourselves Love, Wisdom, and Power through worldly affairs — through sexual and parental love, through providing ourselves and our families with living, through helping friends and anyone whom we can help, through defending them from criminals, through striving to improve the material and spiritual life of all people... And only when we have developed ourselves in all these exoteric affairs, then the time comes to engage in serious esoteric work with the purpose of cognizing God-the-Father and merging with Him.

Only few 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 he who works "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 of 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 served people with the higher service — the service that these people could not fulfill themselves. They showed 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 will 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 does not choose to 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. He who does not work to provide himself with living and to help others (if he can do it) is a parasite without chances of approaching God.

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

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

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

People

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

Then Jesus undertook a great self-sacrifice: He voluntarily gave Himself up to a painful death through crucifixion so that all what He had said would not be forgotten and would serve the future generations of people.

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

But He also subdivided people into the following groups:

The first group is "swine" and "dogs", who are not worthy of being given pearls of spiritual knowledge, for they will trample them under their feet and then turn and tear you (Matt 7:6).

The second group is hypocrites—"wolves" (Matt 10:16; 23:13-35).

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

He said such words without hatred toward “dogs”, “swine”, and “wolves”. He knew that they were but unwise children, if one assess their age from the standpoint of the evolution of souls; and they “did not know what they were doing” 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 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 of 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 with the same phenomena. He or she finds in the end that however much is said to the crowd of disciples about the Supreme, the majority of them cannot comprehend it, and at the first occasion they manifest an inclination to reduce it to primitive religious games or even worse; some of the disciples are even disposed to betray and kill the teacher who self-sacrificially helped them.

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

The discussed psychological patterns of behavior of people of different evolutionary ages explain also many social processes and phenomena — for example, manifestations of political or religious fanaticism, also the ability to understand what patriotism is.

Patriotism

The word *patriotism* originates from Greco-Latin *pater* — father. This word denotes the feeling of membership in some social community — family, tribe, nation, state, religious movement, etc.

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

“Inflating” of patriotic ideas in large national or religious associations can lead to an increase of nazi (fascist) moods. They captivate a part of the 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, the ideas of patriotism can be used with the purpose of defending from enemy’s aggression or liberating the country from the occupation.

But the highest patriotism means people’s associating by the idea of feeling God-the-Father as the Highest Hierarch, and the homeland for them is His Creation or even the entire universe. In this case, all people and other incarnate and non-incarnate beings are members of one family — brothers and sisters of various age, children of common God-the-Father, Who loves everyone.

And this is really the case; this is the actual situation in the universe. But people intoxicated with egoism and hatred, blinded with craving for “earthly” things cannot understand this. And quite often such people are the “overwhelming majority” of the society...

... In all nations that Jesus Christ visited, He preached the idea of Godcentredness, patriotism, where the *Pater* is God-the-Father. In *The Life of Saint Issa, Best of the Sons of Men* one can find some information 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 the 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).

He preached the same 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 be after the end of all things (of this Creation)... He is 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 that 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 at the Earth from the depth of the multidimensional space, it resembles a chicken egg without the shell, immersed into tender light. The “white” around the “yolk” are the strata of the Holy Spirit. And in the deep beneath them is the substrate on which He landed us, so that we can grow and mature up to the level when we become able to see Him, to fall in love with Him, to aspire to Him, and to infuse into Him. Why should we be hostile with each other then, instead of directing all of our attention to Him — to 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 a body, concluded from it that God-the-Father has the appearance of a human body. And they began to picture Him in the form of an old man sitting on a cloud.

But man is not a 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 the Infinite Ocean of Consciousness of the whole universe.

And the task of every one of us is to attain qualitative Godlikeness and sufficient growth of the amount of the consciousness, and then to infuse ourselves into that Ocean and become one with It.

However, it is not enough to become intelligent and large. Man sent for self-development into the world of matter gets accustomed to living in dense spatial dimensions even without a body. And these dimensions are so distant from God-the-Father that He even cannot be seen from within them. When

one lives as a spirit in the non-corporeal form, one cannot move into subtle spatial dimensions. So, people-spirits, who are far from Perfection, can only know something about God, but they have never seen or experienced Him.

In order to cognize the Creator, one has to become:

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

b) ethically perfect — so that God allows approaching Him, otherwise He does not allow it,

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 the body, but the power of the consciousness. Moreover, the consciousness has to learn to live in the state of the Creator's subtlety. Development of the coarse power of the consciousness means movement to the direction opposite from the Creator.

The task of knowing subtle spatial dimensions is facilitated thanks to the multidimensional structure of the human organism (not of the body, but of the organism); the material body is only one of the layers of the organism. One can say that every man is represented potentially in all subtle realms. But it is not the same as what occultists describe in their books; there is no point in taking seriously the names they invented for several non-material "bodies" that every man allegedly has.

But the Holy Spirit (1 Cor 6:19) as well as God-the-Father (1 Cor 3:16-17) indeed "dwell in us" — They abide in the multidimensional depth *beneath* our bodies; "the Kingdom of God is in your midst" (Luke 17:21), said Jesus. And it is enough just to "dive"... But most people need years or even many incarnations for fulfilling this.

We discussed the methods of the refinement of the consciousness. It starts with the correction of the emotional sphere: getting rid of coarse emotions and cultivating subtle

ones. Then one has to cleanse and develop the spiritual heart and then — other structures of the organism. After this, one continues this work outside the material body, inside one's expanded spiritual heart.

The most important part of the human organism is a *root* (Rom 11:16, 18). It is a "connection 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, one may realize the fact that every incarnate person possesses a multidimensional "framework", which one has to fill with the consciousness growing from the anahata chakra in the process of spiritual Self-realization (= God-realization). Having fulfilled this, one gets a possibility not only to enter the Abode of the Creator for a time but also to settle there 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 a 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 the growth of the consciousness. Thanks to this, the consciousness can grow as muscles grow due to the material components of the food.

Let us note that it is working muscles that grow. And on the contrary, non-working muscles atrophy. It is the same with the 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 the refinement, deliverance from attachments to matter, and at the growth of the consciousness is called meditation.

All processes of the transfiguration and development of an individual consciousness are possible only in the incarnate

state, for it is through the organs of the body that we obtain energy needed for these processes. In other words, the organism is a kind of factory which converts the energy contained in the matter of the food into the energy of the consciousness.

Let me stress that the growth of the consciousness can be correct or wrong. The latter happens when the consciousness grows in coarse spatial dimensions. And this process depends on our understanding of the principles and goals of our lives, 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 we use, and even on what we eat.

As a result of the correct work on the development of the consciousness, one gets “born” in subtle spatial dimensions and “ripens” there. This is what Jesus tried to explain to Nicodemus (John 3:3,5-7): that the one who gets “born” in the Abode of the Father and even manages to “mature” there during the 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 virtually impossible to understand what Jesus meant.

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 inside 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. A lack of basic medical knowledge, neglect of simple rules of bodily

hygiene, smoking, drinking, nutrition that includes corpses of animals contrary to Jesus' advice (see more details below) — all these are ethical reasons.

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

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

There are also congenital diseases, diseases caused by traumas and various accidents, infectious diseases, oncological diseases, and others, which look as if they are not caused by a fault of the diseased. But this is just an apparent impression: one may always find the objective reason for these cases when investigating them. For example, God decided to stop a person in his or her activity, to make that person think, to direct him or her at studying the reasons and mechanisms of diseases from the medical standpoint in order to become more broad-minded, to develop the intellect. Or it was necessary to show to him who maimed someone in the past life what it is like — to be a cripple...

There are cases when a person gets ill in order to meet someone thanks to illness and receive spiritual awakening through this acquaintance.

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

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

With the help of severe diseases, God made many people turn to Him — when addressing Him is the only hope for

relief. Some of them got healed soon after that, others improved their destinies for the future incarnation by forming an initial aspiration to Him. In both cases it was good. Of course, it would have been better if they had done it voluntarily, without disease.

Jesus and His disciples performed miracles of healing with two purposes: a) to present people with the facts of miracles and thus awake them to making personal spiritual efforts, and b) to 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 is in Me" (John 14:10-11).

However, the resulting situation is not always simple for the healed people: many of them received the healing for free. Thus, the healing was given to them "in advance": if you change your life — it will be 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 others: "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 makes sense to discuss what demons are.

Demons and devils are inhabitants of hell. They can be — according to their previous incarnations — people and animals of various biologic species: monkeys, crocodiles, dogs, rabbits, frogs, etc. Their common feature is that during the last incarnation they enjoyed making harm to other creatures, developed corresponding abilities, and went to hell as a result of this. In this state, God uses them for correcting incarnate people.

Devils are more powerful energetically than demons. They may be people who developed “successfully” in black magic or just victims of perniciously unwise and incompetent instructors of esoteric methods. I gave some examples of such instructors in the books [2,3,4].

Demons and devils can be seen (by clairvoyance) usually in the appearance they had in the last incarnation or in the form of a lump of black energy — either amoeba-like and moving or residing motionlessly in some organ of the body. Sometimes they can take on someone else’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 that not every healer can withstand.

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

It is important to understand that demons and devils do not enter the bodies of people on their own will — they are sent by God. And only by the Will of God they leave the body of the possessed. But this requires that the possessed person 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 exorcism. This is a special ritual in which the priest directs at demons his hatred and recites prayers, including special prayers-damnations. These magic battles look very impressive: both the possessors and the possessed feel bad, the possessors manifest themselves through the bodies of the possessed by crying, cramping, the

temple gets filled with barking, screaming, obscene words shouted 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 correct decisions.

Jesus said about this the following: "When the unclean spirit has gone out of man, he walks... seeking rest, and finds none. Then he says, I will return into my house from where I came out. And when he comes, 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). Thus, we can see that Jesus did not approve such ways of healing.

What should the possessed do to heal themselves?

First of all, not to hate and not to fear, because 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, "... 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 the attention toward God. Let me note also that repentance is an important part of fasting.

For example, it may be that they who torture now the possessed died painfully because of this person some time before...

In any case, all ethical principles taught by Jesus 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 to them. For example, for a crocodile one may draw a mental picture of how it is good to live in a river with other crocodiles, and that it may incarnate there and become a small nice crocodile baby again. If the possessors are evil dogs, then one may direct them to a slaughterhouse by picturing to them its "amenities". Frogs may

be directed to a nice froggy swamp... This is not a fantasy but my personal experience of successful healing.

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

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

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

"... There is one miracle which 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

Morals and ethics are not the same thing.

Morals are concepts of what is "good" and what is "bad" and how one should behave given this; they 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 the objective necessity and advisability. 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 is “appropriate” to do and what is not, etc.

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

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

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

Love for God

The main ethical principle of one’s relationship with God has to be love for Him. “Love your God!...” – Jesus made this precept of the Old Testament the most important one in His Teachings (Mark 12:28-34).

Love for 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 started to require from each other: “Love God! Love God!” and to read prayers and kowtow all day long. This would be an absurdity. However, there are people who behave exactly like this.

We have discussed already that only intellectually and ethically mature adepts are capable of cognizing God-the-Father. 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 immature people in such work, then they turn it into a childish 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 there are many pseudo-religious groups and communities where the worldview of people is a mixture of urinothrapy (drinking urine), fascism, and astrology; they have Orthodox icons at home, paint eggs for Easter, and consider themselves Christians. If such people get engaged in spiritism or establish "telepathic contacts" with "representatives of extraterrestrial civilizations" and then develop mystical fear (it is quite easy in such cases); after that even psychiatrists are not able to help them.

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

No one explained to these poor people what God is, where to find Him, what He teaches us, and what we should do about it. And that we must inquire about Him, not about demons or devils, because we really attract with our attention that which we think about.

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

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

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 implies, first of all, a) intellectual self-development through all possible means, b) ethical self-transformation through studying His Will for us, through conscious development of positive qualities in

ourselves and struggling with negative ones, also through serving other people: helping them in everything good, trying to facilitate their earthly lives and spiritual growth.

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

What should we do if we have no love for Him but want to have it?... If one can neither see nor experience God, then it is hard to fall in love with Him; for many people it is even impossible to do in the near future... This is why Jesus suggested: first, learn to love each other, develop thus your ability to love!

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

Irritated anger is the state of inhabitants of hell. On the contrary, if we have love, it can 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 Bliss, not only in purifying yourselves, but also in guiding others in the way that shall permit them to gain the 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, (if) yes — (then) yes; (if) no — (then) no..." (Matt 5:33-37).

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

"... Truly I say to you, inasmuch as you did not do it (did not help) 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 the Earth among those who when they have the power of judgment are governed by truth, and form right judgment.'" (The Gospel of Nicodemus, 3:14).

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

"Whatever be the gifts which each has received, you must use them for one another's benefit..." (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 Jesus' Teachings are the following:

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

The second one is the 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 a quick advancement to Him and Mergence.

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

The degree of transformation of oneself (as a consciousness) into the energy of emotional love is the measure of one's spiritual advancement (given that one possesses also wisdom and the consciousness is large enough). (Sternness and emotional severity of many "pastors" is an indication of the opposite).

Love is not thoughts about good deeds and even not doing deeds which we believe are good.

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

If one wants to do 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, doing violence to others, and even to resentment about other's reaction: they "don't understand love", "don't want to accept my care"...

True love is incompatible with violence (except for cases when one needs to protect someone from violence, sometimes by sacrificing oneself, and except for some situations of guiding children and correcting the behavior of mentally ill people); otherwise it becomes not love but ravishment. And no normal person wants such an attitude.

The true love is also not the “stormy” emotions of sexual passion. This is passion, not love.

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

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

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

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

In the human multidimensional organism, there are special energy centers (they are called chakras or dantyanas) responsible for regulation of the states of the 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” the spiritual heart is the main point on the initial stage of spiritual development. For the majority of people it is the first opportunity to experience what love is, and not just to talk about it. Not before we come to know it, can we understand “on what language” we should talk to God and to those who are close to God. Only since that moment, we become capable of finding harmony in relationships with the

world of living nature, with other people. Only then that which is called "spirituality" may arise in us; without it, there can be no spiritual Path.

In old times in the Christian movement a method of "opening" the spiritual heart was developed. It is called *Jesus prayer*. Some seekers achieved the due result with its help [21]. But the effectiveness of this method was low because of the lack of knowledge about the nature of consciousness and about the structure of the human organism. This is why only a few of those practicing *Jesus prayer* achieved success with its help, and even if they did — it was only after years of working with it.

Possessing the necessary knowledge and methods, one can achieve the result after a few sessions [3,4].

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 mouths are opened to you, ... our hearts have 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 for each other, 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, but if I have not love, it profits me nothing.

“Love has patience, is kind; love is not envious, 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 never fails, though prophecies will be abolished and tongues will 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 (instead of love) in your hearts, do not glory and lie against the truth. This is not

the wisdom coming down from above, but... devilish ('wisdom')." (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 your love be without hypocrisy! Shrink from evil, cleave to good! Be brotherly loving to one another!..." (Rom 12:9-10).

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

"Love your friends!... 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).

"... Let My joy remain in you, and let your joy 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 have talked already about the differences between people related to their psychogenetic age and advancement in the evolutionary development. And now let us pay attention to the fact that people of different gunas behave differently not only in religious practice or toward 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 the gunas sex is quite different.

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

This attitude to sex is manifested in the 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 other for sex, though they permit sex for themselves.

In the earthly Christianity, we can see one of the manifestations of the *tamas guna* in the form of the Orthodox dogma of “immaculate” conception⁶ 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 a product of something maculated?...

People of *tamas guna* are not able to understand that sex of other people may be very different from theirs: it can be not the means of satisfying one’s primitive animal passion (called *sexual attraction* in scientific language), but the means of expressing love, giving oneself to another, searching and finding mutual harmony — the harmony of merged consciousnesses loving each other. Through *sattvic* sexual love, people can really learn merging consciousnesses in love, so that having learned it they can merge themselves as consciousnesses with the Consciousness of the beloved Heavenly Father.

But who is capable of such love? Only *sattvic* people. And who are *sattvic* people? What is the criterion here? They are people who have mastered the cordial love — i.e. the emotions of the “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 go deeper into *tamas*, and every new sexual act for them is really another step on the way to hell. Yet, for others sex is the means of establishing oneself in harmony, subtlety,

⁶ In Orthodoxy, the conception of Jesus by Mary is called *immaculate conception*.

purity, emotional love, developing the ability of caring for others, training oneself in merging the consciousnesses in the embrace of love, studying in the school of God on the Path 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 with lust for 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 her) when 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 me, in the soul. I fell on the ground and cried. He stroked my hair and said:

'My dear sister, find strength to listen to Me. Much evil exists on this Earth; many lies have been said by the evil one. Forget that you are a sinner and tell Me whether your 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. The (True) Life is the life of love, not the life of hatred.

“Many of the ‘righteous’ hate and condemn. But I say to you, an adulteress who does not hate will be better in the Judgement Day than the ‘righteous’ who condemn.” (Questions of Mary, 13-15).

Jesus told 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 wrote the same: “If a marriage is open to the public, it becomes prostitution...” (The Gospel of Philip, 122).

Mary Magdalene became a disciple of Jesus and joined His group. There is an important description of her relationship 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 saw 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 the seemingly contradictory statements of Jesus about the allowance of divorce is also clear. In some cases, He advised against it (Matt 19:3-9; Mark 10:2-12; Luke 16:18), in others — on the contrary, He blessed divorce when one of the spouses could proceed on the Way to God, to Perfection, while another could not and did not want to go but only impeded the partner (Mark 10:29-30; Luke 18:29-30).

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

Why is it so? Because two people, after joining in marriage, do 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 the Church assumes the right to decide the affairs of joining and separating people. Yet, God did not assign 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 also lessons in the School of God called Earth. Two people were in the same grade in school, and they were in love with each other. But after leaving the school, they do not necessarily enter the same university for continuing their education; their paths may become different, and they also may be different — different in the ability to comprehend information from God. In such a case, their joint family life will be... adultery: "... Every sexual intercourse between dissimilar people is adultery" (The Gospel of Philip, 42).

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

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

Nudism

A view of a naked human body — even a very beautiful one — causes violent emotions of indignation in many people educated by the modern Christian Churches. Who are they? Who are these people living constantly in the emotions of

condemnation, hostile and intolerant to everything unusual to them, including the really beautiful?

If they believe that they are given too little or that they are not helped in the “right” way, then they are ready to kill him who self-sacrificially helps them. When they happen to be in nature (went for an outing or picnic in the forest, for example), they cannot enjoy its beauty and calm, but can only drink, yell, defile, kill living beings. In their private life and in work, they conflict with each other, lie, steal without being aware that they are committing a crime: they worry only about the possibility of being caught. When they develop a sexual passion (lust), it may become so wild, especially in men, that they are ready to kill for the sake of satisfying themselves. Have you recognized them? This is the guna tamas in its worst manifestation.

For other people, a view 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 something filthy, but enjoyment for both; beauty and harmony are familiar to them. This is rajas.

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

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

And what about people who have advanced in their development above the gunas — what is their attitude toward the sattvic nude beauty? 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 aspires to communication with Him, is not tempted to enjoy contemplating this beauty for a long time, because such a person has cognized that which is superior to it. "He who has come out of the world can no longer be detained...; (he) is above desires and fear" (The Gospel of Philip, 61).

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

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

But the majority of those who swim and sunbathe on nudist beaches do not relate it with 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 spiritual work for those who 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 is replaced by a fond, tender, careful attitude toward each other. This emotional situation is very auspicious for the mergence of subtle and loving consciousnesses with each other and with the Holy Spirit, which is very valuable on the spiritual Path.

... One may ask: how is this subject related to Christianity? Very directly, because Jesus talked with His disciples about it (though, very briefly in the scriptures available for us). I just need 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 (eternally) Living One" (The Gospel of Thomas, 37).

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

And the last remarks on this topic:

First: nudists should not behave "glaringly" toward people who do not like nudism. Of which guna these people are is not important. But if this is unpleasant to them, then behaving this way means causing them harm, violating the principles 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 become for him or her an element of spiritual work.

Man and Woman on Spiritual Path

It is appropriate to discuss here the psychology of sex (gender).

To start with, what is the sex of God?

If one pictures Him as an old man sitting on a cloud and says: "This is your God-the-Father, worship Him!", then, of course, He is of male sex, and He may even wear a beard. And a certain category of people of a certain evolutionary age will worship such an icon and believe that God is a man. This happened in Russia.

Jesus also called Him the Father, i.e. in the masculine gender. But it was according to the Judaic tradition where God is regarded as Father.

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

And can spirits be of a certain sex?

Spirits have no body to which sex is peculiar, yet they retain the self-perception from the last incarnation until the

next one. They may even retain the appearance habitual for them. "The forms of... spirits 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 the soul has to develop or suppress in itself. 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 the body is related also to sexual hormones: androgens, estrogens, progesterone... And this determines not only one's awareness of belonging to a certain sex (it is defined by the level of androgens at the embryonic stage of the development). The most important thing for our topic now is that vigor and some other characteristics of an adult person directly depend on the level of sexual hormones.

This is why men — with their high level of androgens — usually live more intensively than women, striving to explore unknown realms, to study the unknown, to fight for their ideals, to dominate over the less vigorous part of the 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 the "inferiority" of the latter, but a natural process of distribution of social roles depending on one's capabilities in particular kinds of activity.

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

A high level of androgens peculiar to 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 guide people, to help them, to sacrifice oneself for their sake.

A typical woman is the opposite of such a 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 the agitated, obstinate,

ever striving 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 them closer to her ideal, sometimes by sacrificing herself... And mature and full-fledged men also 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 or she needs to learn, they can go together to the common Goal — to 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 toward 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 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.

“Therefore I say to 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 will 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).

Everything said in this chapter is 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 toward the representatives of the opposite sex.

I can give the following illustration. ... Once there were an old man and an old woman living in a communal flat. At his old age, the old man got poor eyesight. Because of this, he urinated beside the pan. The old woman had to clean after him in the lavatory: she felt ashamed before their neighbors living in this flat. 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 old man lost his breath because of shame and indignation; he nearly had a heart attack...

And he continued to urinate 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: as we discussed above, he could not transform all of his aspects 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 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 the (True) Life.’ Jesus said, ‘Look, I will guide her to make her male... 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 qualities that the best women possess. A woman going to Perfection has to supplement herself with masculinity – the best qualities that 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 to Mergence with 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 will be incarnated in the social environment which will make them experience fully the same disdain on themselves.

It is the same with the national factor, with confessional one, with the problem of “sexual minorities”: he who despises or hates 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 teaching us.

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

Our task is to learn not to subdivide people by any feature into “us” and “aliens”. “We all are children of God” — thus God teaches us: “... There is no difference between Jew and Greek, for the same Lord is over 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 yet others — with love-compassion. But one must never hate or disdain anyone!

“Regard a disciple of God. If he is a sensible fellow, he understands what discipleship is all about. The bodily forms do not deceive him, but he looks at the qualities of the soul when someone speaks to him. There are many animals in this world living in human form. When he identifies them, to the swine he gives acorns, to the cattle he gives barley and chaff and grass, to the dogs he gives bones. To the slaves he gives crops, to the children he gives the perfect.” (The Gospel of Philip, 119).

Compassion

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

Doing unnecessary harm to people or to other beings can never be justified in the eyes of God.

But what harm can be considered as “necessary”? For example, to cause pain or other damage to criminals when we repel their criminal deeds or defend other people from them. Another example is to punish children who frolic dangerously

for themselves and for others; or to restrict mentally ill people. And so on.

But revenging oneself cannot be justified: this is an egocentric reaction of the offended lower self that must not be allowed.

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

For example, Jesus expressed discontent, when He was hinted about an opportunity 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 [19]). Neither He nor His disciples ate bodies of animals except for fish; this follows from the words of apostle Peter (Acts 10:10-14).

However, they did kill and eat fish. This is understandable: Jesus did not suggest to people too hard “upheavals” in the stereotypes of their lives. If He had said to fishermen “do not eat fish!”, they would have stopped listening to such a preacher!

Yet, for modern people it is possible to accept the principle of Love-Compassion as an ethical concept and to follow it as widely and completely as possible within reason.

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

There is also 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 food — we cannot develop on the Earth without doing this. And our food must be adequate, with a complete set of indispensable amino acids.

However, killing or maiming plants for no meaningful reason is a different thing: for example, to pick “automatically”

a leaf and throw it, to make a bouquet of flowers, or to buy (to cut) a fir-tree for New Year or Christmas and admire how it dies. This is a meaningless death: people kill these plants not for the reason of survival and development but out of fancy, because "everybody does 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 which prevent satisfaction of one's own whims, inability to compassionate, to co-experience the pain of others make people invent various justifications for transgressing this commandment of God or 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 not an imitator of Christ...

Though, in the Epistle to Romans Paul writes a different thing: "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 which life has been given..." (The Life of Saint Issa, 7:14).

The true compassion originates from the awareness that all of us — even vegetal creatures — are God's children of different age, brothers and sisters of one His family. We all have objectively equal interests in the universe; we all are *one*. By helping others, I help Him in His Life-Evolution; all this is one Life, the Life of One Organism of the Absolute, where there is nothing that is "mine"; there is only one common Life full of His Meaning. My role — as a part of His Organism — is to help others on this Path of Growth. There is nothing that is 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. Let the same disposition be in you which was in Christ Jesus" (Phil 2:4-5).

This can be realized when one masters living according to His interest and thus — according to 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 against the 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.

But full-fledged love even for neighbors is not possible without the ability to look at the situation from their standpoint, with "their eyes". And for this we need to experience ourselves not only in our own bodies, but also as being coessential to the one (ones) 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 or herself being the whole group — a one united organism; the care for the former "I" and the former "personal interest" disappears, the experience of the "I" dissolves in all the subordinates; they become coessential to the leader in his or her self-perception; the care for them prevails over the care for his or her personal things. This is the realization of the precepts "... You shall love your neighbor as yourself..." (Matt 22:39) and "Love your brothers!... Protect them like the pupil of your eye!" (The Gospel of Thomas, 25).

People of Love begin 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 by the Father (Eph 1:22-23).

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

Jesus told 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 get green, rustle, and fall off. But the vine also brings beautiful fruits, and the seeds of fruits will give new sprouts (John 15:1-16).

The opposite of such a leader is a fool with highly developed feeling of self-importance manifested in the form of haughtiness.

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

These meditations are performed with the help of special meditative methods. Let me cite some recommendations of Jesus and His apostles that can be helpful for preparing oneself to such work.

"... You know that the rulers of the nations who lord over them, and their great men who 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; and whoever desires to be chief among you, let him be... a slave." (Matt 20:25-27).

"... Learn from 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 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 (from the body) 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).

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

"... Nor do we seek glory from men..." (1 Thes 2:6).

"Exhort the rich in this world that they be not high-minded, nor trust in uncertain riches, but in Living God, 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 'This is 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 that it is the true one, because many people only play "monks" without having understood what God is.

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

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

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

3. To develop correctly the emotional sphere and to grow in oneself love for God, which at some point has to turn into a passion for Him.

4. To strive for emotional subtlety and to avoid the coarsening of the 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 we go hiking; or we want to receive a university diploma, a Ph.D. degree. It is good; it is all right. All this is a training before the main Climbing. And it is appropriate to perform this Climbing only when we are ready by 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 everything. As a result, the spiritual warrior enters the *Bridal Chamber* (The Gospel of Philip, 67,125,127), where he or she meets the Beloved, ultimately settles there and merges with Him.

This stage of being burned with the passion of love for Him is the true monasticism.

Monk is a word of Greek origin. It denotes a person who came to the state of solitude in respect to all the “earthly”, including his or her own body, the state of being turned with the “face” of the consciousness to the Beloved, first of all. The monk misses Him, when something on the Earth distracts the monk 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 Lord's Abode. The monk strives to become better, and the Lord explains how to do it. The “Kingdom” where the monk lives now is really “not of this world” (John 8:23; 18:36). Though, the monk's 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 there are many who go in through it. Because narrow is the gate and constricted is the way which leads to the (True) Life, and there are few who find it.” (Matt 7:13-14).

“... I desire you to be without (earthly) 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 live in this world, it is necessary for us to acquire the Resurrection, so that when we strip off the flesh, we may be found in Calm, but not walk *outside*.” (The Gospel of Philip, 63).

“He who came out of the worldly cannot be seized... (he) is above the desire and fear.” (The Gospel of Philip, 61).

“Those who say that they will die first and then rise are in error. If they do not receive the Resurrection while being incarnated, they will receive nothing after leaving their bodies.” (The Gospel of Philip, 90).

**“Only those who cognized their Essence will enjoy truly”
(The Gospel of Philip, 105).**

“The Children of the Bridal Chamber have one and the same Name.” (The Gospel of Philip, 87).

Meditative Work

At the last steps on the way to the *Bridal Chamber*, spiritual warriors have to perfect themselves not only intellectually and ethically, but in the psychoenergetical respect as well. That is, they have to transform the energy of the consciousness, making it more and more subtle, large, and detached from the body. It is called meditative work.

Jesus and His disciples had no intention to leave to people 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 on this subject.

“The Kingdom of God is within you” (Luke 17:21).

“Truly I say to you, whoever shall not receive the Kingdom of God as a little child (that is openly, 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 (other’s) soul. Damn the soul that depends on (its own) flesh.” (The Gospel of Thomas, 112).

“... The Eternal Spirit, dwelling in the state of complete Calm and of Supreme Beatitude, awoke and manifested Itself

for some period from the Eternal Beingness, so as to show (people) in the guise of humanity the means of uniting with Divinity and of attaining the Eternal Felicity, and to demonstrate by example how man may attain moral purity, separate the soul from its mortal coil, and achieve the Perfection necessary for entering 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 look not at 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, this tabernacle (body) dissolves, we have a building from God, an eternal house in Heaven. For indeed in this we groan, earnestly desiring to be clothed with our Heavenly dwelling-place; for we... wish... that the mortal might be swallowed up by the (True) Life. And God formed us for this very purpose...

"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)... 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 according to that which he has done through the body..." (2 Cor 5:1-10).

"... Be imitators 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 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 who is united with the Lord is One Spirit with Him." (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 Teachings) 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 souls and of the Perfect Felicity awaiting humanity in that immaterial World of Light where, in Calm 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 be 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 Straight Path and have gone astray..." (2 Peter 2:15).

"(They) changed the glory of the incorruptible God into an image made like corruptible (body of) 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).

* * *

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

This is Christianity — when in order to realize the Teachings of Jesus Christ people declare a merciless war on their vices, zealously cultivate 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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