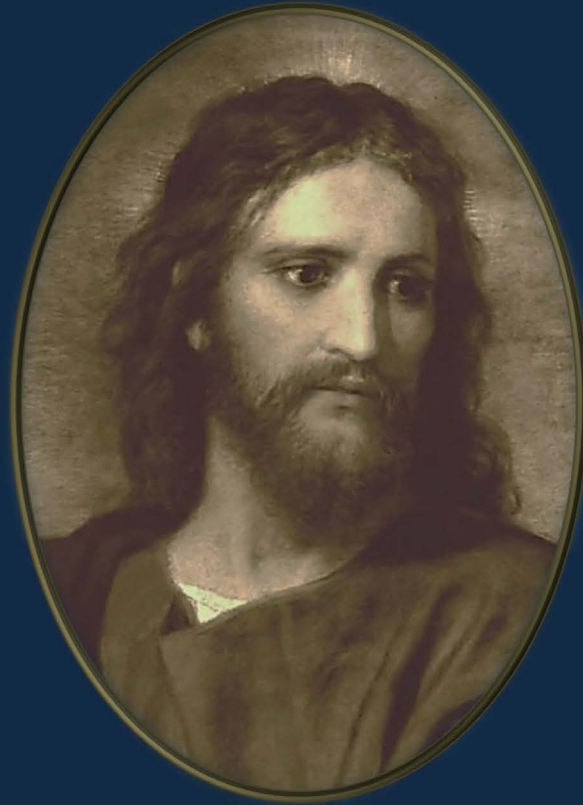




The Christian Academy of Truth



*"And ye shall know the truth, and the
truth shall make you free"*

John 8:32

Chapter 1: One's Spiritual Initiation

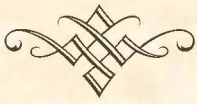


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Chapter 1: One's Spiritual Initiation. First Edition.

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Important Reminder

As mentioned in the Introduction to these teachings, the eight chapters of The Christian Academy of Truth have been compiled in a very specific sequence and need to therefore be studied in none other than that particular sequence. That is, from the beginning of Chapter 1 all the way through to the end of Chapter 8. Lest one will become confused and thusly unable to correctly understand all of the information conveyed.

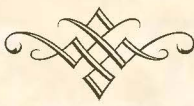
To read the Introduction, go to:

<https://www.thechristianacademyoftruth.org>



*“The interiorized mind is the microscope wherewith to re-discover
all of the invisible yet discernible understandings of the Truth”*



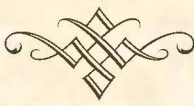


The Introduction to One's Spiritual Initiation

Let it first be specifically mentioned that the purpose of one's spiritual initiation is none other than for one to re-familiarize oneself with all of the logical notions of how to regain the conceptual understandings and the pragmatic experiences of the Truth. As such, it needs to be duly acknowledged that one's participation in any kind of religious rite does not in or by itself constitute any kind of spiritual initiation. Because, in order for one to derive the spiritual benefits from such a religious rite, one is to first understand its spiritual purpose and that requires one to first successfully complete one's spiritual initiation and then one's spiritual education. For instance:

- *The proceedings of a ritualistically performed baptism, during which a person is wholly or partially exposed to physical waterwaves, are meant to serve as a reminder that one is actually living in the quantum-physical energywaves of God. As can also be surmised from the verse, "For in him [God] we live, and move, and have our being" (Acts 17:28). Yet which proceedings are nowadays nearly always being misconstrued to mean that the baptized person is then somehow being miraculously absolved from all of the consequences of his / her past sins. In this regard, note that the true meaning of one's three genuine baptisms (i.e. of one's spiritual baptisms in the name of the Father and of the Son and of the Holy Ghost) will be factually explained in the addendum 'The True Meaning of the Biblical References to the Holy Trinity of God' to Chapter 3 (The Spiritual Descent of Man).*
- *The proceedings of a ritualistically performed marriage ceremony are meant to strongly impress upon the bride and the bridegroom the true spiritual purpose of their marriage. Which is for both of them to thenceforth unconditionally assist and support one another whilst each of them is striving to re-experience the ultimate perfection in God. As can also be surmised from the verse, "Be ye [each of you] therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48). Yet, far too many couples – all the more of whom are really still adolescent children – are nowadays allowed to 'happily' engage in such an hour-long ritualistic marriage ceremony without them understanding that all-important spiritual purpose. The severe lack of which spiritual understandings is then resulting in their inability to appropriately manage the many material and financial and physical and emotional and psychological and moral and parental and social aspects of that marriage, as clearly evidenced by the global divorce rate of almost 50%. Yet, which percentage would be much higher if it was not for those marriage partners who are choosing to remain in a dysfunctional marital relationship for the sake of the children and / or because of the one spouse being financially / emotionally / psychologically dependent on the other spouse. In other words, the global trend towards there being fewer and fewer successful marriages is clearly indicative of the fact that it is exceedingly easy to engage in an hour-long ritualistically performed marriage ceremony yet exceedingly difficult to ensure and to assure the ongoing success of that marriage if there be no prior understanding of its spiritual purpose. In this regard, note that the various ways wherein a marital relationship can be re-spiritualized will be at length explained in Chapter 6 (The Basic Methods of Truth).*

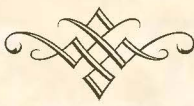
The purpose of this first chapter then is to convey all of the logical notions wherewith to complete one's spiritual initiation. However, as already mentioned in the general introduction to these teachings, by reason that the verity of these logical notions will only be factually endorsed in the subsequent chapters, the reader ought to for now



only consider them as no more than the various suggestions on how to realistically regain the conceptual understandings and pragmatic experiences of the Truth.

*Lastly note that these teachings will be occasionally utilizing the following **tannish** colour-coding to combine two complementary or contrasting notions in one and the same sentence. Such as, 'The materialistically-minded person (the spiritually-minded person) is still unaware (duly aware) of the spiritual Essence of all worldly things'.*





The Contents of This Chapter

Please be reminded that, because of all the logical notions in this chapter being relayed in a very specific sequence, they are to be thoughtfully contemplated and studied in none other than that particular sequence.

Part I: How to Realistically Find and Reach God

- 1. The Foremost Concept Required to Find God*
- 2. The Two Generic Processes Leading unto God*
 - 2.1. How to Conceptually Find the Realistic Approach to God*
 - 2.1.1. The True-to-Life Significance of the Word 'Truth'*
 - 2.1.2. The Evolving Capability of Christians to Find the Truth*
 - 2.1.3. Some Misconceptions Concerning the Truth*
 - 2.1.4. A Comparison between the Christian and the Scientific Approach to the Truth*
 - 2.1.5. The Fundamental Classification of the Various Aspects of the Truth*
 - 2.1.6. An Overview of the Relevant Scientific and Pragmatic Facts of Life*
 - 2.1.7. The Direction wherein to Understand all Truths*
 - 2.2. How to Pragmatically Follow the Realistic Approach to God*
- 3. The Conceptual Difference between the Way of Truth and the Road of Truth*
 - 3.1. The Way of Truth*
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 - 3.3. The Correlation between the Way of Truth and the Road of Truth*
- 4. A Detailed Analogy between the World of Business and the World of Truth*

Part II: How God Made His Creation to Appear

- 5. The Substantive Essence and the Energetic Nature of Creation*
- 6. The Energetic Compositions of the Three Habitable Regions in Creation*
- 7. The Overall Layout of Creation*
- 8. The Multi-Tiered Habitats within Creation*

Part III: The Most Important Prerequisite to One's Spiritual Growth

- 9. The Spiritual Importance of One Living a Compassionate Lifestyle*

To Conclude this First Chapter

An Overview of the Contents of the Second Chapter



Part I

How to Realistically Find and Reach God

1. The Foremost Concept Required to Find God

The foremost concept required to find God is that 'He is the highest Goal'. For it implies that He can indeed be found if one commits oneself to consistently follow an entirely realistic approach to Him.

From that statement can be surmised the primary reason why, notwithstanding the best intentions and most diligent efforts, one is not succeeding in finding God. That is, because of one not following a realistic approach to Him. While, on the other hand, if one does learn how to follow an entirely realistic approach to Him, then one will be able to not only find Him but to also reach Him. That is, because of one then progressively elevating one's everyday awareness at first to a sagely awareness and then to a saintly awareness and finally to a masterly awareness.

As such, the biblical verse "And ye shall know the truth, and the truth shall make you free" (John 8:32) ought to be correctly understood to mean that, if one is to be made free by the Truth, then one will have to first learn how to realistically understand the Truth and to then learn how to realistically practice the Truth.

2. The Two Generic Processes Leading unto God

The two generic processes leading unto God consist of one to first conceptually find the realistic approach to Him and of one to then pragmatically follow that realistic approach until He is reached.

The way to first find that realistic approach to Him is by means of one's spiritual education. As biblically endorsed by the verse, "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding" (Prov. 4:7).

And the way to thereafter follow that realistic approach to Him until He is actually reached is by means of one's spiritual training. As biblically endorsed by the verses, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father" (Matt. 7:21) and "For not the hearers of the law are just before God, but the doers of the law shall be justified" (Rom. 2:13).

2.1. How to Conceptually Find the Realistic Approach to God

To conceptually find the realistic approach to God requires one to acknowledge the true-to-Life significance of the word 'Truth', the fundamental classification of the various aspects of the Truth, and the specific direction wherein to find all truths.



2.1.1. *The True-to-Life Significance of the Word 'Truth'*

Notwithstanding the seeming disparity between many typically biblical terms and many typically scientific terms, the olden-day concept of the Truth ought to nevertheless be equated to the modern-day concept of Reality by reason that:

- i) the word 'Truth' literally means 'all things true'; and*
- ii) the word 'Reality' literally means 'all things real'; and*
- iii) since all renowned dictionaries are declaring the words 'true' and 'real' synonymous, it follows that their root words 'Truth' and 'Reality' are also synonymous and that they can as such be interchangeably used*

It can therefore be stated that, in this modern-day age, a seeker of Truth is to gain the profoundest understandings of all olden-day biblical truths by way of gaining the profoundest understandings of all modern-day factual realities. That is, by way of one learning to understand the spiritual significance of all the relevant scientific and pragmatic facts.

Special notes

- o Hence that, throughout these teachings, the Academy's adopted strategy is to show there to be no difference between the true-to-Life significances of all factual realities and the true-to-Life significances of all spiritual truths.*
- o The Holy Bible is neither containing the word 'Reality' nor its derivatives 'real', 'really', and 'realistic' by reason that these words were only later introduced into the mainstream of Middle-Eastern society.*

2.1.2. *The Evolving Capability of Christians to Find the Truth*

It is the acknowledgement of the sameness of all factual realities and all spiritual truths that is allowing one to understand the evolving capability of all Christians to find the Truth:

- o In biblical times, the general population had as yet no factual understandings of the science of Life and thusly had to be taught the Truth by way of all kinds of allegories and metaphors and parables and similes. So as to give them at least a very rudimentary understanding of the true natures and the true Essence of all earthly and heavenly and spiritual things. As such, the typical way of **finding God** during such biblical times had to be by means of the very slow method of trial and error (hereafter referred to as the erratic mode of spiritual learning), supported by a blind / dogmatic faith in God.*

Special note

During the New Testament times, a notable exception thereto were the twelve disciples of the Lord Jesus. All of whom had, long before they even met the Lord Jesus, already grown beyond the need for that erratic mode of spiritual learning. Which is why the Lord Jesus decided to select them as his twelve closest disciples and to personally teach them the factual Truth. As biblically endorsed by the verse, "He [Jesus] answered and said unto them [his disciples], Because it is given unto you to know the mysteries of the kingdom of heaven, but to them [the general



population] it is not given [for they are not yet willing to accept the factual Truth]" (Matt. 13:11).

- *By way of comparison, the typical way of **finding God** in these modern times is ordained to be – due to the now easily accessible knowledge of the science of Life – by means of the two academic processes of one's spiritual initiation and spiritual education (hereafter referred to as the academic mode of spiritual learning). For it is the only way to regain the most profound understandings of as well the true operational natures as the true substantive Essence of all earthly and heavenly and spiritual things and to thusly recultivate one's judicious / non-dogmatic faith in God.*
- *After having found God by means of either the above erratic or academic mode of learning, the typical way of **reaching God** is by means of the esoteric mode of spiritual learning. During which one is to all the more recultivate as well one's spiritual intuitions as one's spiritual conscience and which will thusly have to consist of as well the regular practice of the right kinds of prayer (yielding perfect faith) as the regular practice of the right kinds of fasting (yielding perfect powers). As biblically endorsed by the verse, "For verily I [Jesus] say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind [of mastery] goeth not out [cannot be recultivated] but by prayer and fasting" (Matt. 17:20-21).*

Special note

The subsequent chapters will at length explain how to conduct the right kinds of prayers and how to conduct the right kinds of fasting. As such, let it suffice to know for now that:

- *a righteously conducted prayer is a very effective form of meditation by reason that one will then be exclusively focusing one's attention on naught else but only the all-pervasive spirit of God.*
- *the practice of fasting, as advocated by the Lord Jesus, is to consist of two kinds of fasting:*
 - i) *physical fasting, as the means wherewith to biologically purify the body*
 - ii) *mental fasting, as the means wherewith to psychologically purify the mind*

2.1.3. Some Misconceptions Concerning the Truth

Many Christians have been led to believe that the Truth itself is to be found nowhere else but only in the Holy Bible. That indoctrinated belief is a false belief by reason that, even as any book written about the sun is containing only notions of the sun and thusly not the living sun itself, so is the Holy Bible also only containing notions of the Truth and thusly not the living Truth itself. These teachings will clearly show that:

- *From a philosophical perspective, the living Truth is the real world of Truth that one is daily living in and moving in and having one's being in. As distinctly relayed by the verse, "For in him [meaning God] we live, and move, and have our being" (Acts 17:28).*
- *From a scientific perspective, the living Truth is consisting of as well the existential essence of God as the operational nature of God. That is, of as well His all-pervasive spirit as of all His*



spiritual qualities and mental faculties and quantum-physical vitalities. Which the Holy Bible is respectively referring to as the kingdom of God and the righteousness of God. Such as in the verse, “But seek ye first the kingdom of God, and [emulate ye] His righteousness; and all these things shall be added unto you” (Matt. 6:33).

Special notes

- *The biblical term ‘righteousness’ is to be understood in terms of:*
 - i) *the need for effectiveness (to do the right kinds of things)*
 - ii) *the need for efficiency (to do every such thing right)*
 - iii) *the need for timeliness (to do every such thing at the right time)*
- *In these teachings, the word ‘Truth’ is being capitalized when referring to the but one Truth (Spirit, God, Reality) and non-capitalized when referring to a subjectified (personalized) or objectified (non-personalized) aspect of that but one Truth. Even as the capitalized word ‘Divine’ is meant to refer to God Himself and the non-capitalized word ‘divine’ is meant to signify ‘of, or relating to, the existence of God’.*

From these two perspectives can be surmised that the philosophical concept of the Truth is actually synonymous not only with the scientific concept of Reality but also with the theosophical concept of God. Which is why some metaphysical writings are boldly stating that ‘God is Truth and Truth is God’, so as to convey the notion that there is in reality but only one all-inclusive Truth: God alone.

Closely affiliated with this topic is the conventional belief that the Holy Bible is the only Word of God. These teachings will show that the ‘Word of God’ is actually referring to the energetic (electromagnetic, oscillatory) manner wherein God created at first all of the heavens and then the earth. As biblically endorsed by the verses:

- *“Through faith [the spiritual insights begotten from one’s contemplative and meditative efforts] we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear” (Heb. 11:3)*
- *“In the beginning was the Word, and the Word was with God, and the Word was God” (John 1:1). In this regard, note that the seeming contradiction between the Word was with God (seemingly separate from God) and the Word was God (at one with God) will be duly resolved by the factual explanations in the subsequent chapters.*

2.1.4. A Comparison between the Christian and the Scientific Approach to the Truth

The various approaches whereby all Christians and all scientists are trying to respectively understand all biblical truths and all scientific realities are no doubt very different to one another. Yet, as illustrated by the following comparison, their ultimate Goal is really but one and the same:

- *The study of the Holy Bible is the preferred means whereby all Christians are trying to regain the philosophical understandings of the true natures and the true essence of all things emergent from and part of the one Unity (theosophically referred to as ‘God’). As such, the Christian approach to the Truth / Reality can be described as ‘the attempt to most profoundly understand in biblical terms how exactly God created all of the heavens and the earth out of seemingly nothing’.*



- *The study of Nature is the preferred means whereby all scientists are trying to regain the factual understandings of the real natures and the real essence of all things emergent from and part of the same Unity (scientifically referred to as 'The Theory of Everything'). As such, the scientific approach to the Truth / Reality can be described as 'the attempt to most profoundly understand in factual terms how exactly all things known were occasioned by That which is as yet still unknown'.*

In view of that straightforward comparison, it ought to be patently clear that – notwithstanding their different terminologies and phraseologies – the ultimate aim of all Christians and of all scientists and in fact of every seeker of Truth is precisely the same: to find the one Source underlying the existence of everything.

The conclusion can therefore be drawn that the ongoing debates up to the most frantic arguments between Christians and scientists is not only due to each party's insistence to use their own specialised terms but also due to each party's unwillingness to even consider the other party's approach to the ultimate Truth / Reality. For it cannot be denied that most Christians tend to summarily dismiss the truthfulness of factual realities and that most scientists tend to summarily dismiss the factualness of biblical truths. Wherefrom can be surmised that, if both these parties are to resolve their differences, then all Christians will have to learn to understand their biblical terms in factual terms and all scientists will have to learn to understand their factual terms in biblical terms.

So, how are they to arrive at that common understanding? Well, the only way thereto is for them to convene regular meetings during which:

- *the 'Christians' should learn to accept the verity of all proven scientific facts before evaluating in view of their philosophical beliefs the feasibility or non-feasibility or partial feasibility of every unproven scientific theory such as The Big Bang Theory and the General Theory of Relativity*
- *the 'scientists' should in an equally co-operative spirit learn to consider not only all of the quantum-physical realities of Life but also all of the mental and all of the spiritual realities of Life*

Part of the challenge imposed on both parties is of course how to reconcile their specialized terms. Yet, during the course of such meetings, they should soon arrive at the common understanding that:

The biblical concept of all heavenly things is the scientific concept of all electromagnetic energies

Each of which wavelike electromagnetic energies is known to consist of a concerted series of electric (forward-moving) forces and magnetic (alternately-sideways-moving) forces which are – depending on their particular mode of operation – currently also known as the strong nuclear forces and the electromagnetic forces and the weak nuclear forces and the gravitational forces of Nature.

In this regard, note that all of the different kinds of electromagnetic energies can be graphically displayed as the electromagnetic spectrum, which often starts on the left with the least powerful kinds of electromagnetic energies and ends on the right with the most powerful kinds of electromagnetic energies. And which electromagnetic spectrum is thusly often subdivided into a number of humanly labelled sub-ranges:

[View Figure 1](#)



Needless to say that in the olden-day biblical times the true nature of all such natural energies / forces was still far beyond the comprehension of the general population who thusly ascribed:

- i) all ordinary events in Nature, such as the effects of gravity and the properties of fire and the light of the sun, to 'the workings of natural laws'*
- ii) all extraordinary events in Nature, such as hurricanes and earthquakes and volcanic eruptions and tidal waves and floods and famines and pestilences, to 'the will of God'*

The biblical concept of all earthly things is the scientific concept of all subatomic particles

Each of which subatomic particles is – excepting for the so-called Higgs bosons whose spiritual significance will be duly explained by the principles of Truth in the next chapter – but a spherical conglomeration of a powerful kind of electromagnetic energies (then also known as the subatomic energies of that subatomic particle).

Special note

For those readers who are not yet conversant with these scientific terms, the principles of Truth will factually explain:

- i) the outer appearances of all worldly things to actually belie their true inner natures and their true spiritual Essence*
- ii) every worldly solid and liquid and gas to actually consist of a vast number of exceedingly tiny invisible atoms*
- iii) every such tiny atom to actually consist of a number of even tinier subatomic particles*
- iv) every such subatomic particle to actually consist of a spherical conglomeration of many invisible electromagnetic energies, then also known as its subatomic energies*

As such, during such meetings, both Christians and scientists should soon arrive at the common understanding that all of the earthly subatomic particles are actually consisting of heavenly electromagnetic energies. The acknowledgement whereof is bound to demystify the significance of a wide variety of biblical verses, such as:

- *“And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven” (Matt. 16:19)*

The heavenly electromagnetic energies of God are not only the energetic constituents of all earthly subatomic particles but also the energetic media that are strengthening (binding) and weakening (loosening) the chemical and nuclear bonds between such earthly subatomic particles. As will be factually endorsed by the principles of Truth in Chapter 2.

- *“If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?” (John 3:12)*

It is the refusal to understand the true nature of all earthly subatomic particles that is rendering



one incapable of understanding the true nature of their constituent heavenly electromagnetic energies.

- *“And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven” (John 3:13)*

This verse serves to impart the following notions:

- i) *Every spiritual soul is perfectly capable of spiritually transmigrating between the regions of creation. Such as from the angelic to the human region of creation at the time of one’s human conception and, conversely so, from the human to the angelic region of creation at the time of one’s mortal death. In this regard, note that the true-to-Life modi operandi of all such spiritual transmigrations will be duly explained in Chapter 4 (The Current Status of Man).*
- ii) *The last portion of that verse, i.e. ‘even the Son of man which is in heaven’, can for now be understood to mean that during his ministry on Earth the Lord Jesus never lost the awareness of all earthly subatomic particles to actually consist of heavenly electromagnetic energies.*

Special notes

- *The archangelic and angelic and human regions of creation are the natural habitats of, respectively, all archangelic beings and all angelic beings and all human beings.*
 - *The manner wherein God selectively utilized the different kinds of heavenly electromagnetic energies whilst establishing at first the archangelic region and then the angelic region and finally the human region of creation is soon logically explained in Part II of this chapter and will be factually explained in Chapters 2 and 3 (The Principles of Truth and The Spiritual Descent of Man).*
- *“The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy [earthly-minded]: and as is the heavenly, such are they also that are heavenly [heavenly-minded]. And as we have borne the image of the earthy, we shall also bear the image of the heavenly” (1 Cor. 15:47-49)*

Those who are still materialistically-minded are quite naturally believing themselves to be earthly beings. While those who are spiritually much more advanced are knowing themselves to be – depending on the measure of their God-realization – either a heavenly angelic being or a heavenly archangelic being or an exclusively spiritual being. The verity whereof will become patently clear whilst studying the principles of Truth in Chapter 2.

- *“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth” (Matt. 28:18)*

This verse serves to convey the notion that the Lord Jesus is perfectly capable of mentally controlling all of the heavenly electromagnetic energies (powers) of creation and thusly also all of the earthly subatomic particles in creation. That every genuine practitioner of Truth is capable of recultivating that same divine capability will be factually endorsed (i.e. scientifically validated) in the subsequent chapters.



It is regrettable that some Christians have come to doubt not only the credibility of the Holy Bible but also the actual existence of God, mainly because of them thoughtlessly accepting the apparent plausibility of certain misconceived scientific theories (such as the Big Bang Theory). In this regard, note that these kinds of doubts are actually necessary for the furtherance of one's spiritual re-awakening. By reason that they are prompting one to all the more reconcile all spiritual truths with all scientific realities (excluding all scientific theories) and to thusly all the more realize that there is within and throughout and beyond the whole of creation but only one ultimate Truth / Reality / God.

2.1.5. The Fundamental Classification of the Various Aspects of the Truth

Contrary to the opinion of some contemporary scholars, there is no inconsistency between the olden-day and the modern-day classification of the various aspects of the Truth:

- ❖ *The by far greatest majority of the olden-day scribes of the Holy Bible classified the aspects of the Truth only from a substantive (structural) perspective. Thusly accounting for the only sporadic mentioning in the Holy Bible of the operational mind of God as 'the mind of the Spirit' (Rom. 8:27) and 'the mind of the Lord' (Lev. 24:12; Rom. 11:34; 1 Cor. 2:16). As such, the complete biblical classification of the various aspects of the Truth is:*
 - i) *all earthly things and all heavenly things*
 - ii) *all mental powers*
 - iii) *all spiritual things*
- ❖ *Nearly all modern-day scientists and psychologists and metaphysicists tend to classify the aspects of the Truth from a secular perspective. That is, in terms of:*
 - i) *all physical things*
 - ii) *all mental powers*
 - iii) *all spiritual things*
- ❖ *Nearly all modern-day philosophers, including all of the clerics of the major religions, tend to classify the aspects of the Truth from as well a religious as a secular perspective. That is:*
 - *from a religious perspective:*
 - i) *all earthly things and all heavenly things*
 - ii) *all mental powers*
 - iii) *all spiritual things*
 - *from a secular perspective:*
 - i) *all physical things*
 - ii) *all mental powers*
 - iii) *all spiritual things*

The above classifications are clearly illustrating 'all physical things' to actually be 'all earthly things and all heavenly things'. Whilst also already strongly alluding to the fact that all of such worldly things could never have been created if it was not for the all-powerful mind of God. In other words, that His mental powers are the missing link between all spiritual things and all worldly things. As biblically endorsed by the verse, "For there is no power but of God: the powers that be are ordained of God"



(Rom. 13:1). The incontestable truth whereof will be factually endorsed by the principles of Truth in Chapter 2 in that they will be exposing the deceptiveness of the outer appearances of all worldly things by way of revealing their inner natures to actually consist of the mental powers of God and their innermost essence to actually be the spirit of God. As such, let it suffice for the reader to for now only thoughtfully consider the possibility that:

- all spiritual things are altogether comprising the substantive essence of God or, for short, God Himself
- all of the electromagnetic energies in creation are the forceful expressions of the mental powers of God in His capacity as the Creator, which practically means that:
 - all heavenly things are all of the different kinds of electromagnetic energies as categorically portrayed by the electromagnetic spectrum
 - all earthly things are all of the different kinds of subatomic particles, each of which is a spherical conglomeration of a specific kind of heavenly electromagnetic energies

Special note

At present, all of the branches of knowledge known to man have been categorized into:

- the physical sciences, pertaining to the physical aspects of Nature
- the psychological faculties, pertaining to the mental aspects of Nature
- the philosophical disciplines, pertaining to the spiritual aspects of Nature

In the near future, all of such seemingly different branches of knowledge will be duly acknowledged to be perfectly interrelated one to another. That is, by reason that they are actually the knowledge of, respectively, the cosmological body of God and the operational mind of God and the spiritual essence of God.

2.1.6. An Overview of the Relevant Scientific and Pragmatic Facts of Life

This subsection can only try to maintain an academic distinction between the scientific facts of Life and the pragmatic facts of Life. For the reader will soon find that distinction to become all the less distinct from an exclusively spiritual perspective.

❖ The Scientific Facts of Life

If the word 'scientific' be understood to refer to all of the 'objective' aspects of Life, i.e. to all of the quantum-physical realities of Life, then the scientific facts of Life can be said to pertain to the inner natures and the innermost Essence of all 'worldly' things:

- As a religionist, it is the extent of one's scientific understandings that is determining the extent whereto one is acknowledging the true nature and the true essence of all earthly things and of all heavenly things:
 - without the knowledge of the science of Life: 'all earthly things' are mundanely known as all solids and liquids and gases and energies in Nature while 'all heavenly things' are bound to remain incomprehensible



- *with a basic knowledge of the science of Life: 'all earthly things' can be understood to comprise all subatomic particles and 'all heavenly things' to comprise all electromagnetic energies*

Special notes

- *Even in terms of these basic scientific understandings, it can already be acknowledged that all scientifically known relatively-long radiowave energies are in fact all philosophically known thought energies.*
 - *That all thoughts are in reality thought energies is evidenced by the fact that one is capable of intentionally / willfully storing the mentally-strengthened versions of such thought energies in one's brain in the form of electrical charges. That is, by way of one then applying one's mental powers of concentration to such weak thought energies.*
 - *Notwithstanding the fact that such thought energies are the least powerful kinds of energies in creation, they are nevertheless the most beneficial tools in creation. By reason that they are allowing one to conceptually understand how to actualize one's spiritual growth and to thusly regain the utmost God-realization.*
 - *The important distinction between one's singular thoughts and one's notions (the righteous and the unrighteous combinations of such singular thoughts) will be at length explained in Chapter 4 (The Current Status of Man).*
- *with the right kinds of scientific understandings: 'all earthly things' and 'all heavenly things' can be realistically understood to comprise the multi-varied energetic expressions of the mind of God*

Hence that, whosoever learns to understand all of the principles of Truth in the second chapter of these teachings will be able to 'lift the worldly veil of Nature from the spiritual reality of Nature'. That is, because of one then re-acknowledging the scientific fact that – notwithstanding the seeming reality of all worldly appearances – the whole of creation is actually consisting of a vast expanse of the invisible spirit of God whereupon He powerfully activated a cosmic matrix of His invisible energies. As biblically endorsed by the verse:

“For the invisible things of Him from the creation of the world [i.e. that the whole of creation is actually consisting of] are clearly seen [intuitively discerned], being understood by the things that are made, even His eternal power [invisible energies] and Godhead [invisible spirit]; so that they are without excuse” (Rom. 1:20)

In this regard, note that the principles of Truth will show all so-called 'visible' light energies to actually comprise but a tiny range of all invisible electromagnetic energies. But which, if and when they are being electrically relayed through one's 'optical' nervous system to one's brain, cannot but then invoke in one's spiritual awareness the seemingly real but actually delusive appearances of all kinds of worldly things. In other words, it is that spiritual capability to visualize the delusive appearances of all kinds of worldly



things in one's spiritual awareness that is preventing one from intuitively discerning all of the spiritual realities of Nature.

Special note

The following biblical verse serves to relay the fact that God intentionally designed and fashioned the physical senses of all His creatures in as well the human as the angelic region of creation in such a way that they would experience His creation in a spiritually valid but nonetheless delusive mode. That is, in such a way that their physical senses would not be capable of perceiving the esoteric interrelationships between all of the quantum-physical and mental and spiritual realities of Life:

“And for this cause [meaning the perpetuation of the drama of creation] God shall send them strong delusion, that they should believe a lie: That they all might be damned [condemn themselves to live a dreadful lifestyle] who believed not the truth, but had pleasure in unrighteousness” (2 Thess. 2:11-12)

In other words, as can be surmised from the last portion of these verses, the onus is on every human being to no longer limit his / her awareness to all of the delusive appearances of this world but to henceforth always maintain an exclusively spiritual outlook on Life.

- *At this point, the reader ought to consider the various modi operandi that God employed to:*
 - *at first 'create' all of the energetic constituents of the heavens and the earth – i.e. all of His electromagnetic energies – out of seemingly nothing*
 - *thereafter 'gather' the most powerful of them into the spherical forms of His subatomic particles*

So specifically note that the following logical explanations are pertaining only to how God occasioned the actual existence of all His electromagnetic energies and of all His subatomic particles. And not yet to how He – as will be explained in section 6 – selectively utilized such electromagnetic energies and such subatomic particles to structurally configure the three habitable regions of His creation:

- i) *At the advent of His creation, spanning several eons, God firstly created (i.e. made to appear) all of His subtle relatively-long radiowave energies – philosophically known as His thought energies – by way of willfully / mentally / forcefully occasioning the oscillatory movements of His spiritual substance within a vast number of longitudinal tracts throughout a vast spherical expanse of His being. Thusly God created (i.e. made to appear) all of His thought energies.*
- ii) *Over the course of several more eons, God willfully / mentally / forcefully strengthened the oscillations of a large portion of these thought energies until they became all of His other electromagnetic energies. That is, until they became all of His relatively-short radiowave energies and microwave energies and infrared energies and 'visible' light energies and ultraviolet light energies and X-ray energies and gamma ray energies. All of which can be collectively referred to as His intermediate energies. Thusly God created*



(i.e. made to appear) all of His intermediate energies. In this regard, note that:

- the principles of Truth in Chapter 2 will be duly explaining how every kind of electromagnetic energy can in fact be converted into any other kind of more powerful (less powerful) electromagnetic energy, i.e. by way of one increasing (decreasing) the overall energy content of that electromagnetic energy
- it will be duly explained in Chapter 3 (The Spiritual Descent of Man) that the 'light' of God, as mentioned by Moses in Gen. 1:3-5, is actually referring to all of the intermediate energies of God and thusly not only to all 'visible' light energies

iii) Thereafter, again over the course of several eons, God willfully / mentally / forcefully 'gathered together' all of the most powerful kinds of electromagnetic energies into the spherical forms of all His primordial subatomic particles. Thusly God created (i.e. made to appear) all of His subatomic particles.

In this regard, note that the principles of Truth in Chapter 2 will be duly explaining how a subatomic particle is preserving its spherical shape by means of all the so-called mass-coupling effects of all its constituent subatomic energies.

Special note

The many eons during which God created (i.e. made to appear) all of His thought energies and intermediate energies are collectively referred to by Moses in Gen. 1:5 as 'the first day'. The duration whereof was most certainly not a terrestrial day but a vastly longer cosmic day. To briefly elaborate on that important difference:

If – hypothetically speaking – it were possible for one to live on the surface of the sun, then one 'stellar' day would equal about ten billion terrestrial years (i.e. for as long as the sun keeps on emitting light energies) and its duration would be even longer on a larger sun. In other words, one cosmic day in the mind of God is to most definitely not be equated to one terrestrial day in the mind of man. As Peter tried to explain without using the then still unknown terms 'millions' and 'billions': "But, beloved, be not ignorant of this one thing, that one [cosmic] day is with the Lord as a thousand [terrestrial] years, and a thousand [terrestrial] years as one [cosmic] day" (2 Peter 3:8).

Chapter 3 (The Spiritual Descent of Man) will be imparting a variety of other considerations that will clearly show the seven biblical days of creation to most definitely not have been seven terrestrial days.

- Based on the previous explanations, the energetic constituents of the human region of creation can now be tabulated as follows:

[View Figure 2](#)

- When acknowledging the fact that all earthly subatomic particles are really but spherical conglomerations of heavenly electromagnetic energies, then it should come as no surprise that some biblical scribes included 'all earthly things' in their definition of 'all heavenly things'. Such as in the verse "I knew a man in Christ above [more than] fourteen years ago ... such an



one caught up to the third heaven” (2 Cor. 12:2), which serves to convey the notion that that person had successfully elevated his human awareness via his angelic awareness to his archangelic awareness. Wherefrom can be surmised that:

- it is only after having methodically elevated one’s human awareness via one’s angelic awareness to one’s archangelic awareness that one can come to realize all heavenly things and all earthly things to actually consist of the energetically-strengthened thought energies of God
- it is only after having further elevated that archangelic awareness to an exclusively spiritual awareness that one can reclaim oneself to be a fully liberated spiritual master By reason that one will then have regained the utmost God-realization (i.e. the realization of one being utterly and completely at one with God and thusly also with all of His heavenly and earthly powers).

In this regard, it is important to acknowledge the fact that nearly all contemporary church leaders are still basing their beliefs on the mundane instead of the spiritual interpretation of biblical verses. Which is why they are still dogmatically proclaiming the Lord Jesus to be the one and only Son of God (i.e. to be the only true spiritual master) and that, as such, all other religions must necessarily be the works of the Devil. Which notion may well appear to be suggested by the verses:

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God” (John 3:16-18)

Yet which verses need to be correctly understood in conjunction with the following verses:

- “But as many as received him, to them gave he power to [**also**] become the sons of God, even to them that believe on his name” (John 1:12)
- “For as many as are led [live] by the Spirit of God, they are [**also**] the sons of God” (Rom. 8:14)
- “Verily, verily, I [Jesus] say unto you, He that believeth on me, the works that I do shall he do **also**; and [even] greater works than these shall he do; because I go unto my Father” (John 14:12), which verse is unequivocally endorsing the fact that every bona fide practitioner of Truth is innately capable of reclaiming the **same** spiritual status as of the Lord Jesus

Hence that, when the Lord Jesus declared “I am the way, the truth, and the life: no man cometh unto the Father, but by me [through me]” (John 14:6), then he did not make that statement from a human perspective but he did so from the perspective of his universal Christ awareness (biblically referred to as ‘the only begotten Son’). That is, wherewith he always remained keenly and acutely aware of all the energies comprising all of the universes in as well the human as the angelic region of creation (as biblically endorsed by the Matt. 28:18 verse “All



power is given unto me in heaven and in earth"). As such, it needs to be duly acknowledged that the spiritual title of 'Christ' (meaning 'the anointed one') can in fact be equally reclaimed by every bona fide practitioner of Truth who is prepared to emulate the lifestyle of any whichever bona fide spiritual master. The truth whereof:

- i) can also be surmised from the verse "The [spiritual] disciple is not above his [spiritual] master: but every one that is perfect [who has perfected all of his / her everyday attitudes and behaviours] shall be as his [spiritual] master" (Luke 6:40)
- ii) will become evidently clear during the study of the addendum 'The True Meaning of the Biblical References to the Holy Trinity of God' to Chapter 3 (The Spiritual Descent of Man)

❖ **The Pragmatic Facts of Life**

If the word 'pragmatic' be understood to refer to all of the 'subjective' aspects of Life, then the pragmatic facts of Life can be said to pertain to as well the spiritual essence of God as the mental powers of God. Both of which can be esoterically (i.e. spiritually) experienced not only within the ambit of one's human form but also beyond the ambit of one's human form.

From a biblical perspective, the essential (spiritual) and the natural (mental and quantum-physical) similarities between God's constitution and one's own constitution can be easily understood in terms of the true-to-Life significances of the following verses:

- The **essential** similarity between oneself and God: "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24) and "Ye know not what manner of spirit ye are of" (Luke 9:55).

If these two verses be correctly understood in conjunction with one another, then it ought to be patently clear that every human being is in fact a spirit, also known as a spiritual soul. Wherefrom can be deduced that:

- The notion that man has a spiritual soul is the superficial notion entertained by those who are still materialistically-minded, i.e. who are still ignorant of the spiritual Essence of all worldly things.
- The notion that man is a spiritual soul (i.e. an integral part of God) is the profound notion entertained by those who are already much more spiritually advanced, i.e. who are already duly acknowledging the spiritual Essence of all worldly things and thusly also of their own human body. As biblically endorsed by the verse "Jesus answered them, Is it not written in your law, I said, Ye are gods?" (John 10:34).
- The **natural** similarities between 'God's cosmic body and cosmic mind' and 'man's human body and human mind': "And God said, Let us make man in our image, after our likeness" (Gen. 1:26).
 - The term 'in our image' is specifically referring to the similarity of God's cosmic body (His entire creation) and man's human body. Although vastly different in size and shape,



they are both consisting of His lively electromagnetic energies. This practically means that one's human body is actually an integral part of God's cosmic body.

- *The term 'after our likeness' is specifically referring to the similarity of God's cosmic mind and man's human mind. Although vastly different in strength, both God and man are capable of exerting all of the necessary mental forces wherewith to energetically manage and control their body. This practically means that one's human mind is actually an integral part of God's cosmic mind.*

In this regard, let it be duly noted that God will never unilaterally (i.e. dictatorially) change the evolutionary processes in Nature and that there is, as such, no other way for one to effect a non-evolutionary event in Nature (colloquially known as a miracle) than for one to steadily recultivate one's innate God-given mental powers. To which purpose the scientific modus operandi of every kind of spiritual miracle will be extensively explained in Chapter 4 (The Current Status of Man).

2.1.7. The Direction wherein to Understand all Truths

That direction wherein to understand all truths is implicitly being relayed by all of the following verses:

- ❖ *"Do ye look on things after the outward [delusive] appearance?" (2 Cor. 10:7)*
- ❖ *"Did not He that made that which is without make that which is within also?" (Luke 11:40)*
- ❖ *"For there is nothing covered, that shall not be revealed; and hid, that shall not be known" (Matt. 10:26)*
- ❖ *"For the Spirit [here referring to the spirit of God in man] searcheth all things, yea, the deep things of God" (1 Cor. 2:10)*

Wherefrom can be surmised that the direction wherein one is to learn to conceptually understand all truths is from the outer delusive appearances of all worldly things via their inner energetic natures to their innermost Essence. Thusly necessitating one to conceptually penetrate the multi-layered 'coverings' of all such worldly things until rediscovering their innermost Essence. For it is during and after such in-depth explorations that one will come to realize that:

- *While there is an infinite variety of outer / delusive appearances, there is a progressively smaller and smaller variety of their inner / true natures until there remains but only one all-pervasive Essence. It is the ultimate realization of that but one substantive spirit of God that will then be resolving the seeming contradiction between God being the innermost essence of all worldly things yet also being truly omnipresent.*
- *God is indeed the all-powerful Creator and Sustainer of all things, which:*
 - i) *He originally created from the inside out and not somehow from the outside in, as will be factually explained by the principles of Truth in Chapter 2*
 - ii) *He is presently sustaining by means of His lively powers, as biblically endorsed by the verses:*
 - *"For there is no power but of God: the powers that be [i.e. all of the powers of creation] are ordained of God" (Rom. 13:1)*



- *“All things were made by him; and without him was not any thing made that was made” (John 1:3)*
- *“I laid me down and slept; I awaked; for the LORD [God in His capacity as my spiritual soul] sustained me” (Psalms 3:5)*

With respect to this last verse, let it be specifically noted that it is not one's human ego but one's spiritual soul (the LORD, God in His capacity as one's spiritual soul) that is transcendentally sustaining the viability of one's human body. As evidenced by the fact that, when at the time of one's mortal death one's spiritual soul and thusly also one's human ego will be exiting one's human body, then it will quite naturally start to chemically decompose at a fairly rapid pace. Thusly occasioning it to return to 'the dust of the earth' from whence it came.

- *God is an invisible Spirit who is capable of manifesting Himself as 'all visible things' by way of a straightforward but seldom recognised process of sensory deception. Which is why it is so important for every seeker of Truth to learn to understand that the whole of creation is not existing in the way that it appears to exist but is actually consisting of the invisible spirit of God whereupon He forcefully activated a cosmic matrix of invisible electromagnetic energies.*
- *One's physical senses are extremely limited in their scope of application (yielding strong delusion) while one's spiritual sense is unlimited in its scope of application (yielding spiritual freedom). The truth thereof being biblically endorsed by the verses:*
 - *“They [referring to those who are still living under the spell of cosmic delusion] seeing see not [the spiritual Truth]; and hearing they hear not [the spiritual Truth], neither do they understand [the spiritual Truth]” (Matt. 13:13)*
 - *“While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal [transitory, delusive, worldly]; but the things which are not seen are eternal [everlasting, real, spiritual]” (2 Cor. 4:18)*
 - *“And be not conformed to this world: but be ye transformed by the renewing of your mind [i.e. by way of one learning to factually understand the spiritual Truth], that ye may prove [unto yourself] what is that good and acceptable and perfect will of God” (Rom. 12:2)*
 - *“Which things also we speak, not in the words which man's [fallible] wisdom teacheth [i.e. about the delusive appearances of all kinds of worldly things], but which the Holy Ghost teacheth; comparing spiritual things with spiritual [things]” (1 Cor. 2:13)*

As such, the direction wherein to factually understand all truths is from all things most familiar (all earthly things) via all things less familiar (all heavenly things) to all things least familiar (all spiritual things). That is, from all earthly truths via all heavenly truths to all spiritual truths. To which purpose one will have to learn to factually understand all of the following interrelationships:

- i) *at first between all earthly things (subatomic particles) and all heavenly things (electromagnetic energies)*
- ii) *and then between all heavenly things (electromagnetic energies) and all spiritual things (altogether constituting the infinite spirit of God)*



This being the only way wherein one can ever resolve all of the mysteries of Earth and of Heaven and of God and thusly the only way wherein one can ever come to realize that there is actually but only one highest Truth: God as the sum total of all truths. Wherefrom can be surmised the foremost reason why, notwithstanding the most sincere and diligent efforts, nearly all religionists are failing to find that ultimate Truth. That is, not because they are incapable of doing so but because of them trying to understand that highest Truth without them first learning to understand all basic truths (all earthly things) and then all advanced truths (all heavenly things) and finally all higher truths (all spiritual things). Which impractical approach to God can be likened to one trying to reach the top of a mountain in one giant leap without one firstly climbing its base and then its flanks and finally its peak. As such, it needs to be clearly understood that:

If one aspires to travel the transcendental road of truth from Earth through Heaven to God, then one will have to methodically elevate one's everyday awareness at first to a sagely awareness and then to a saintly awareness and finally to a masterly awareness.

Unbeknownst to most Christians, that direction wherein to learn to factually understand all truths is also being implicitly relayed by Moses in the first Genesis chapter. That is, by way of him having capitalized and not capitalized the words 'heaven' and 'earth':

- *The capitalized word 'Heaven', which he equated to 'the firmament' in Gen. 1:8, is referring to the **macrocosmic** spherical radius that God made (i.e. decided upon) prior to the establishment of the human region of creation. By reason that at that time, as respectively recorded in Gen. 1:7 and Gen. 1:9, God:*
 - i) *conceptualized the spatial positioning of that macrocosmic spherical radius / boundary / firmament / Heaven so as to apportion (divide) the electromagnetic energywaves (waters) that were to remain above that firmament (i.e. wherewith He intended to complete the formation of the energetically-less-dense angelic region) from the electromagnetic energywaves (waters) that were to remain below that firmament (i.e. wherewith He intended to complete the formation of the energetically-more-dense human region)*
 - ii) *subsequently 'gathered together' many such electromagnetic energies below that firmament into the spherical forms of all His primordial subatomic particles (i.e. so as to start finalizing the formation of the human region)*

In this regard, note that – as soon depicted in Figure 4 – the 'gathering together' of such electromagnetic energies (i.e. of such subatomic energies) into the spherical forms of His primordial subatomic particles then quite naturally resulted in the emergence of a vast band of seemingly empty space between the angelic region of creation and the human region of creation.

- *The capitalized word 'Earth' in Gen. 1:10 is collectively referring to every **microscopic** spherical radius that is appearing to divide the outer environment from the inner environment of a subatomic particle. As such, that microscopic spherical radius can be thought of as being the hypothetical surface area of every subatomic particle.*



In other words, in view of that definition, Moses chose to collectively refer to all of the hypothetical surface areas of all subatomic particles as 'dry land / Earth' and to all of their constituent subatomic energywaves (waters) as 'Seas'.

- *The non-capitalised words 'heaven' and 'earth' are, depending on their intended meaning within the context of the relevant verses, either referring to:*
 - *the structural elements (electromagnetic energies) of the heavens and the earth as they initially existed in thought form only (i.e. in the form of relatively-long radiowave energies):*

"In the beginning God created the heaven and the earth [in thought form only]. And the earth was without [terrestrial] form, and void [still devoid of solids and liquids and gases]; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters [i.e. God started to mentally strengthen many such thought energies into the intermediate energies wherewith He intended to structurally configure as well the angelic as the human region of creation]" (Gen. 1:1-2)
 - *the assorted arrangements of His electromagnetic energies throughout the heavenly [archangelic and angelic] regions of creation and throughout the earthly [human] region of creation:*

"Thus the heavens [referring to the archangelic region and the angelic region] and the earth [referring to the human region] were finished, and all the host of them [referring to all of their inhabitants]" (Gen. 2:1)
 - *the mundane sky (heaven) surrounding the planet and the planet itself (earth)*
 - *the different levels of awareness that are generally associated with one living in one of the two heavenly regions of creation or in the earthly region of creation*

The conclusion to and the practical implications of the above explanations can now be relayed as follows:

- ❖ *The way to find God is by way of one learning to acknowledge as well the verity of His spiritual essence (His spirit) as the verity of His operational nature (His righteousness). And the way to reach God is by way of one learning to firstly and foremostly re-experience Him within one's human body. For it is not until God be re-experienced within one's human body that one's oneness with God can be re-experienced all around one's human body. Which is why the Lord Jesus chose to proclaim:*
 - *"The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is [to firstly and foremostly be re-experienced] within you" (Luke 17:20-21)*
 - *"Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered" (Luke 11:52)*
 - *"But thou, when thou prayest, enter into thy closet [thy bodily temple], and when thou hast shut thy door [the door of the five human senses, so as to disentangle the mind from all delusive appearances], pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matt. 6:6)*



In this regard, let it be acknowledged that the term 'the kingdom of God' is meant to collectively refer not only to His supernatural / highest kingdom of Life (His all-pervasive spirit) but also to the following nine transcendental / lower kingdoms of Life within the ambit of His creation:

- *His three 'energetic' kingdoms: all of His thought energies and intermediate energies and subatomic particles*
- *His six 'hierarchical' kingdoms: all of His minerals and vegetals and animals and all of His human and angelic and archangelic beings*

Special note

Within the context of these teachings, the word 'vegetals' is meant to refer to all plants and plant products and is thusly inclusive of all vegetables and all fruits and all seeds and all nuts and all legumes and all grains.

❖ *Whilst conducting the aforementioned exploratory process, one is bound to encounter the following three sequential milestones en route to the final Destination:*

- 1) *The first milestone is the conceptual acknowledgement (pragmatic experiences) of the actual existence of God's subatomic particles whose hypothetical surface areas Moses collectively referred to as 'dry land / Earth'. It is during that first phase of one's spiritual education (spiritual training) that one will come to understand (experience) His subatomic particles to actually consist of His intermediate energies. Thusly resulting in one then raising one's human understandings (experiences) of Life to one's angelic understandings (experiences) of Life.*

As such, the proverbial saying 'to pass through the pearly [spherical] gates of heaven' can be realistically understood to mean that one is to contemplatively (meditatively) penetrate (pass through) the hypothetical surface areas of the earthly subatomic particles into the realm of their heavenly electromagnetic energies.

- 2) *The second milestone is the conceptual acknowledgement (pragmatic experiences) of such intermediate energies to actually be the energetically-strengthened thought energies of God. It is during that second phase of one's spiritual education (spiritual training) that one will then be raising one's angelic understandings (experiences) of Life to one's archangelic understandings (experiences) of Life.*
- 3) *The third milestone is the conceptual acknowledgement (pragmatic experiences) of God's thought energies to actually be God's mental powers / energies. It is during that third phase of one's spiritual education (spiritual training) that one will then be raising one's archangelic understandings (experiences) of Life to one's exclusively spiritual understandings (experiences) of Life.*

Whereafter the final Destination will then be straightforwardly understood (experienced) to be none other than God Himself as the true Essence of all earthly and heavenly things.

Specifically note that these last explanations are meant to clearly emphasize the important difference between one's conceptual approach to God and one's pragmatic approach to God:



- *One's conceptual approach to God, by means of the process of one's spiritual education, can only yield the profoundest understandings of at first the operational nature of God and then the substantive essence of God (respectively referred to in the Holy Bible as His righteousness and His kingdom).*
- *One's pragmatic approach to God, by means of the process of one's spiritual training, will be yielding the much-more-important actual experiences of God firstly within the ambit of one's human body and then all the more expansively beyond the ambit of one's human body until such time that one has regained the utmost God-realization.*

2.2. How to Pragmatically Follow the Realistic Approach to God

As just mentioned, it is not enough for one to only learn to conceptually find the realistic approach to God but one will also have to learn to pragmatically follow that realistic approach to God until He is actually reached. That is, respectively by means of one's spiritual education and by means of one's spiritual training.

That spiritual training is to then consist of one righteously practicing all of the methods of Truth in the real world of Truth – i.e. in every situation and under all circumstances – until such time that one has regained the utmost God-realization.

In this regard, let it be duly noted that the need to successfully complete the process of one's spiritual training in the real world of Truth will become most apparent during the study of the subsequent chapters. For these will show there to be in reality not a single imperfect electromagnetic energy nor a single imperfect mental force nor a single imperfect spiritual soul in the whole of creation. And that, as such, the intrinsic physical and mental natures of man and the intrinsic spiritual essence of man are in and by themselves already perfect. And that, as such, the only true challenge every practitioner of Truth is faced with is to re-spiritualize all of his / her everyday attitudes and all of his / her everyday behaviours until re-experiencing the all-round perfection of God. As biblically relayed by the verse, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48).

3. The Conceptual Difference between the Way of Truth and the Road of Truth

It can be generally stated that all religionists are much more concerned with how to empirically find the Truth and that all scientists are much more concerned with how to factually find the Truth. However, as can be surmised from the following explanations, every practitioner of Truth needs to as diligently pursue both these approaches to the Truth if he / she is to vastly accelerate the pace of his / her spiritual growth.

3.1. The Way of Truth

The term 'the way of truth' is mentioned only twice in the Holy Bible (Psalms 119:30 and 2 Peter 2:2) yet is often therein also referred to in equivalent terms. Such as by the way of God, the way of the Lord, the way of the Spirit, the way of Life, the way of righteousness, the way of Thy commandments, the way



of wisdom, the way of understanding, the way of remembrance, the way of peace, the way of salvation, the way of His saints, the way of holiness. All of which are clearly referring to the art of living, to how one ought to re-spiritualize each and every aspect of one's everyday lifestyle.

3.2. The Road of Truth

The term 'the road of truth' is not directly mentioned in the Holy Bible because of it actually referring to the science of Life, which was in biblical times still far beyond the comprehension of the general population. However, for the benefit of those who were at that time spiritually somewhat more advanced than the average kind of person, the Lord Jesus did indirectly refer to that road of truth with the cryptic sayings:

- *"Strait is the gate, and narrow is the way [the original word 'hodos' ought to not have been translated as 'way' but as 'road'], which leadeth unto life, and few there be that find it" (Matt. 7:14)*
 - *'Strait is the gate' means 'straight is the passage from one's outer appearance into one's inner nature'.*
 - *'Narrow is the way [road]' means 'steadily inward (i.e. without any undue deviations) is the manner wherein to spiritually (introspectively) travel deeper and deeper into oneself'.*
 - *'Which leadeth unto life' means 'which will then enable one to rediscover the innermost Source (Essence) of one's entire being: God alone'.*

In this regard, note that the advanced methods of Truth wherewith to inwardly travel that road of truth (i.e. wherewith to spiritually re-ascent back to God) will be at length explained in Chapter 7.

- *"Wide is the gate, and broad is the way [road], that leadeth to destruction, and many there be which go in thereat" (Matt. 7:13)*
 - *'Wide is the gate' means 'wide is the passage between one's own outer (worldly) appearance and the outer (worldly) appearances of all other things'.*
 - *'Broad is the way [road]' means 'expansive is the road whereupon one can physically travel between all of such worldly appearances without one ever realizing the actual presence of God within them'. In other words, it is the exclusive focusing of one's attention on the delusive appearances of all worldly things that is occasioning one to become all the more forgetful (ignorant) of their innermost Source and that is thusly occasioning one to then often misuse and abuse one's God-given mental powers.*
 - *The subphrase 'that leadeth to destruction' is meant to convey the notion that the then habitual misuse and abuse of one's God-given mental powers will be quite naturally resulting in the ongoing deterioration (sickening and premature aging) of one's human body until such time that one is forced to abandon that human body (to die a mortal death).*

As such, the proverbial road of Truth is actually consisting of a continuous series of scientific facts whose realities one will have to learn to introspectively re-experience.



3.3. *The Correlation between the Way of Truth and the Road of Truth*

Although the factual road of truth [associated with the science of Life] and the empirical way of truth [associated with the art of living] are two different concepts, they are nevertheless very closely correlated to one another by reason that:

- i) the further one travels on the factual road of truth within oneself, the sooner one will be re-experiencing the perfect love and peace and wisdom and powers of God wherewith to righteously live the empirical way of truth*
- ii) the more one righteously lives the empirical way of truth, the further one will also be advancing on the factual road of truth within oneself*

Which is why, if one is to at all times ensure the optimal pace of one's spiritual growth, then one will have to maintain a perfect balance between the esoteric practices required to inwardly travel the factual road of truth and the exoteric practices required to outwardly live the empirical way of truth.

4. *A Detailed Analogy between the World of Business and the World of Truth*

The straightforward but seldom recognized correlation between 'the world of business' and 'the world of Truth' was intimated by the Lord Jesus when he replied to his parents, "Wist ye not that I must be about my Father's business?" (Luke 2:49). In this regard, let it be duly noted that, although the word 'business' is usually understood to mean 'a trade' or 'a profession', its simplest meaning is neither more nor less than 'being busy'. Which is why it can be stated that those who are constructively busying themselves with all kinds of spiritual things are in effect conducting their Father's business.

Now, that correlation between 'the world of business' and 'the world of Truth' is best explained in terms of the following comparative notions of how to, on the one hand, succeed in the natural world of business and how to, on the other hand, succeed in the spiritual world of Truth. In this regard, note that for ease of understanding a natural businessperson will at first be referred to as a prospective businessperson and then as a business practitioner and that a spiritual businessperson will at first be referred to as a seeker of Truth and then as a practitioner of Truth:

- *A prospective businessperson would be wise to first educate himself in the generic aspects of business (financial aspects, people aspects, marketing aspects, and so on) so as to gain a comprehensive understanding of all their interrelationships. Even so, a seeker of Truth would be wise to first educate himself in the generic aspects of Truth (earthly aspects, heavenly aspects, mental aspects, and spiritual aspects) so as to gain a comprehensive understanding of all their interrelationships. This will result in the prospective businessperson gaining a thorough understanding of the general principles of business and the seeker of Truth gaining a thorough understanding of the general principles of Truth.*
- *A prospective businessperson would then select an area of business where there is an as yet unfulfilled need, i.e. which area of business has the potential of earning him many financial rewards. Even so, a seeker of Truth would then identify an area of Truth where there is an as yet unfulfilled need, i.e. which*



area of Truth has the potential of earning him many spiritual rewards. The prospective businessperson would select his prime area of business in his external environment (i.e. outside himself), wherein he ought to identify a lack of products manufactured and / or services rendered. The seeker of Truth would select his prime area of Truth in his internal environment (i.e. within himself), wherein he ought to identify a lack of spiritual qualities and / or mental faculties and / or physical vitalities.

- *A prospective businessperson would be wise to thereafter educate himself in the specific methods of business that must be applied to the selected area of business, i.e. he must learn to thoroughly understand all of the relevant methods of manufacturing and / or service delivery. Even so, a seeker of Truth would be wise to thereafter educate himself in the specific methods of Truth that must be applied to the selected area of Truth, i.e. he must learn to thoroughly understand all of the relevant basic and advanced methods of Truth.*
- *By now, because of his thorough understanding of both the general principles and specific methods of business, the prospective businessperson will have cultivated the necessary self-confidence (faith) to successfully start and conduct his natural business but has not yet become a business practitioner. Even so, by now, because of his thorough understanding of both the general principles and specific methods of Truth, the seeker of Truth will have cultivated the necessary self-confidence (faith) to successfully start and conduct his spiritual business but has not yet become a practitioner of Truth.*
- *The next step is for the prospective businessperson to obtain from some financial institution – by way of supplication (request) – the financial resources required to actually start his natural business (e.g. a loan to acquire premises, equipment, and materials). Even so, the next step is for the seeker of Truth to obtain from God – by way of supplication (prayer) – the spiritual resources required to actually start his spiritual business (e.g. a heightened sense of intuition). Whereafter the prospective businessperson would appoint himself as the executive director, and employ managers and labourers. And whereafter the seeker of Truth would appoint himself as the spiritual soul, and employ his mental faculties (his mind) as his managers and his physical vitalities (his body) as his labourers.*
- *Only from here onwards – that is by way of the righteous practice of the operational methods of business in the real world of business – does the prospective businessperson become a business practitioner and is thusly capable of earning many financial rewards. And only from here onwards – that is by way of the righteous practice of the operational methods of Truth in the real world of Truth – does the seeker of Truth become a practitioner of Truth and is thusly capable of earning many spiritual rewards. The truth whereof is but seldom recognized especially by those who are claiming to be spiritually-minded but who are not even trying to live a spiritual lifestyle, which is why the Lord Jesus chose to proclaim, “The harvest truly is plenteous, but the labourers are few” (Matt. 9:37).*
- *In terms of these comparisons, lastly note that the business practitioner will have to ethically operate his natural business as per the requirements of all changeable local and regional and national and international laws (manmade laws). And that the practitioner of Truth will have to morally operate his spiritual business as per the requirements of God’s immutable law (the spiritual / cosmic law of cause and effect). Which is why the Lord Jesus even so declared, “Render therefore unto Caesar the things which be Caesar’s, and unto God the things which be God’s” (Luke 20:25).*



One can no doubt find many other similarities between how to conduct a natural business in pursuit of financial rewards and how to conduct one's spiritual business in pursuit of spiritual rewards. But, for the purpose of one's spiritual initiation, the above ought to more than suffice for one to arrive at the conclusion that:

- ✓ *one's spiritual education is the relatively easy part of one's spiritual re-awakening by reason that it requires one to no more than only mindfully study all of the principles and methods of Truth*
- ✓ *one's spiritual training is the relatively not-so-easy part of one's spiritual re-awakening by reason that it requires one to no less than soulfully practice all of the methods of Truth in the real world of Truth until such time that each and every such method has been mastered unto perfection*

Which is not an impossible feat for as long as one bears in mind that one's success in Life cannot be achieved by way of one trying to frantically and feverishly work harder (yielding all kinds of psychological discomforts) but only by way of one trying to calmly and peacefully work smarter (yielding all kinds of psychological comforts).



Part II

How God Made His Creation to Appear

From a logical perspective, the way wherein God made His entire creation to appear can be rather easily understood in terms of the following four sections. However, let it be re-emphasized that one is to for now only thoughtfully consider the plausibility of all such logical notions. That is, until such time that they are shown to be factually correct in the subsequent chapters of these teachings.

5. The Substantive Essence and the Energetic Nature of Creation

The mere assumption that there must be some kind of essence to creation presupposes there to be a most fundamental substance underlying that creation. That most fundamental substance was at first believed to be the ether but that possibility was summarily dismissed by those scientists who failed to prove its actual existence. Recently however, by reason that certain astrophysical and quantum-physical phenomena cannot be any otherwise explained, the scientific community is again very strongly suspecting such a most fundamental substance to actually exist:

- The astrophysicists, who are studying the whole of Nature from a macrocosmic perspective, have come to strongly suspect the existence of some kind of invisible substance and of some kind of unconventional energies underlying the entirety of creation which they – not realizing the awesome spiritual significances thereof – are now respectively referring to as ‘dark matter’ and ‘dark energies’.*
- The quantum physicists, who are studying the whole of Nature from a microscopic perspective, have come to strongly suspect the existence of the so-called ‘Higgs bosons’ which they – in anticipation of their actual discovery – have already included in the Standard Model of Particle Physics.*

The principles of Truth in Chapter 2 will unambiguously prove as well the metaphysical concept of the ether as the astrophysical concept of dark matter as the quantum-physical concept of the Higgs bosons to actually be the theosophical concept of the omnipresent spirit of God. And that, as such, the whole of creation is actually consisting of a spherical portion of the substantive spirit of God whereupon He made to appear all of His electromagnetic energies.

6. The Energetic Compositions of the Three Habitable Regions in Creation

From an energetic perspective, the archangelic region of creation is by far the subtlest region, the angelic region of creation a much-less-subtle region, and the human region of creation by far the densest region. The differences in their average energetic densities being the natural result of the different ways wherein



God decided to energetically structure them. As such, when now considering the vast expanse of the uninhabitable empty space between the human region and the angelic region to not contain any electromagnetic energies, then the energetic spectrum of the whole of creation can be tabulated as follows:

View Figure 3

7. The Overall Layout of Creation

That the whole of creation is consisting of not only the human region and the empty space surrounding the human region but also of the angelic region and the archangelic region can be logically deduced from the following notions:

- ❖ *The CMBR (Cosmic Microwave Background Radiation) studies revealed the human region to be a spherically configured region that appears to be surrounded by a vast expanse of empty space, which can only mean that the human region of creation must be spatially positioned at the centre of creation.*
- ❖ *That there is more than one heaven in creation is biblically endorsed by the verse, “Thus the heavens [the archangelic region of creation and the angelic region of creation] and the earth [the human region of creation] were finished, and all the host of them [referring to all of their inhabitants]” (Gen. 2:1). The mere fact that such two heavenly regions are not located within the human region of creation and neither, by definition, within the empty space surrounding the human region can only mean that they must be spatially positioned beyond that empty space.*

So, by reason that the various processes that God employed to at first create all of His electromagnetic energies and to then structurally configure them into the three habitable regions of creation will only be factually conveyed in the subsequent chapters, the reader is to for now only consider the plausibility of the following graphical representation of the overall layout of creation:

View Figure 4

In this regard, note that it is due to the actual existence of the all-pervasive spirit of God that it is practically possible for a spiritual soul to spiritually (i.e. not energetically) transmigrate between the different regions in creation. Such as, in the case of all human beings, at the time of their human conception from the angelic region to the human region and at the time of their mortal death from the human region to the angelic region. Which is why the Lord Jesus chose to declare “And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven” (John 3:13). Thusly rendering it also practically possible for an ascended spiritual master to transcendentally manifest himself / herself in a then materialized human form to one or more of his / her highly advanced disciples, such as:

- *the Lord Jesus to St. Francis of Assisi*
- *the Virgin Mary to some of her most faithful disciples at Lourdes and at Fatima*
- *Elias and Moses to the Lord Jesus and his disciples (as recounted in Mark 9:4)*

In this regard, note that these ‘beyond the grave’ appearances of Elias and Moses were not for the benefit of the Lord Jesus himself (i.e. by reason that he is always in spiritual communion with them) but



that they served to impart the following valuable lesson of Life to his disciples and, via their testimony, to all other Christians:

That the eternal existence of a spiritual soul can never be extinguished by the transitory experience of mortal death.

To mention but two other logical notions that can be derived from that overall layout of creation:

- *The fact that God is omnipresent – i.e. present absolutely everywhere – means that He can be as profoundly experienced in the human region as in the angelic region as in the archangelic region. This practically means that the often perceived ‘distance’ between oneself and God is not a matter of cosmic space but of the measure of one’s God-realization.*
- *The emergence of Life on planet Earth was most certainly not an isolated incident. For the human region alone is known to contain about 50 sextillion (i.e. 50 billion trillion) solar systems across about 70 billion galaxies, which is rendering it probabilistically impossible for planet Earth to be the only habitable planet in that entire human region.*

In this regard, let it be re-iterated that Chapters 2 and 3 (The Principles of Truth and The Spiritual Descent of Man) will be factually explaining the various processes that God employed to manifest Himself at first in the lively capacity of all His ‘objective’ electromagnetic energies and then in the lively capacity of all His ‘subjective’ life forms (i.e. not only on this planet but also on many, many other earthly and heavenly planets).

8. The Multi-Tiered Habitats within Creation

From a hierarchical perspective, every major habitable region in creation can be deemed to consist of seven adjoined sub-regions in that there is a sevenfold increase in the average density of its electromagnetic energies from its highest sub-region all the way through to its lowest sub-region. Thusly predisposing the inhabitants of a lower sub-region to live a less spiritual lifestyle than the inhabitants of a higher sub-region. Wherefrom can be surmised that on average:

- *within the human region of creation, the outermost sub-region is being inhabited by the most humane beings, the innermost sub-region by the most inhumane beings, and the five in between sub-regions by the five different kinds of semi-humane / semi-inhumane beings*
- *within the angelic region of creation, the outermost sub-region is being inhabited by cherubic beings, the innermost sub-region by demonic beings, and the five in between sub-regions by the five different kinds of semi-cherubic / semi-demonic beings*

Wherein the word ‘cherubic’ is meant to be the antonym for the word ‘demonic’.

- *within the archangelic region of creation, the outermost sub-region is being inhabited by seraphic beings, the innermost sub-region by satanic beings, and the five in between sub-regions by the five different kinds of semi-seraphic / semi-satanic beings*

Wherein the word ‘seraphic’ is meant to be the antonym for the word ‘satanic’.

Hence that the whole of creation is actually consisting of many relatively more heavenly and many relatively more hellish habitats. As biblically endorsed by the verse, “In my Father’s house [the whole of



creation] are many mansions: if it were not so, I would have told you” (John 14:2).

This classification of the multi-tiered habitats within creation is the only classification that is enabling one to realistically understand the cosmological significance of the two notions that ‘heaven is above’ and ‘hell is below’. That is, within the ambit of every major habitable region in creation, the living conditions in every higher (lower) sub-region are more heavenly (more hellish) than the living conditions in every lower (higher) sub-region.

Special note

*These two notions that ‘heaven is above’ and ‘hell is below’ need to also be understood in terms of how one is occasioning one’s cerebrospinal energies to flow through one’s cerebrospinal axis. To facilitate that kind of understanding, Chapter 3 (The Spiritual Descent of Man) will explain there to actually be **seven** major centres of awareness in one’s cerebrospinal axis. The various aspects whereof St John chose to again and again refer to in his Book of Revelation as the **seven** spirits, the **seven** candlesticks, the **seven** stars, the **seven** angels, the **seven** churches, the **seven** lamps of fire, the **seven** seals, the **seven** trumpets, the **seven** thunders, the **seven** golden vials full of the **seven** last plagues, the **seven** mountains, the **seven** kings, and so on. But let it suffice to know for now – i.e. for the purpose of one’s spiritual initiation – that the raising of one’s predominant awareness to the highest of these seven cerebrospinal centres of awareness is bound to quite naturally result in one then regaining the utmost God-realization.*



Part III

The Most Important Prerequisite to One's Spiritual Growth

This last part serves to emphasize the most important spiritual quality that needs to be recultivated if one is to actualize one's spiritual growth. Colloquially known as the virtue of compassion, that spiritual quality can be defined as 'the ability to at all times maintain a considerate / caring / loving attitude towards God in His transcendental capacity as every other living creature'. As specifically so ordained by the second greatest commandment "Thou shalt love thy [every] neighbour as thyself".

9. The Spiritual Importance of One Living a Compassionate Lifestyle

From a sociological perspective, to be compassionate towards others is to have the heartfelt desire to try to alleviate the sufferings of others. Hence that a truly compassionate person will always feel for others (godly spirits) as he feels for himself (a godly spirit) and will thusly, by way of the bridging sentiment of compassion, always try to feel God in His transcendental capacity as every other living creature. In this regard, let it be duly acknowledged that such bridging sentiment of compassion is to consist not only of the bridging sentiment of sympathy (i.e. of one-minded-ness) but also of the bridging sentiment of empathy (i.e. of one-feeling-ness).

It is the outer expression of the inner virtue of compassion that is known as an act of charity. The intent thereof is to wholeheartedly help another person to the same extent that one would help oneself. That is, by way of one giving that other person whichever material possessions and / or emotional solace and / or psychological support and / or spiritual wisdom that he / she is observed to be in need of. Yet bear in mind that, with respect to the charitable dispensation of one's material possessions, one is to always maintain a clear distinction between one's own needs and the needs of others. Lest such well-intended acts of charity (meaning 'the giving unto others of what one is oneself not truly in need of') might become acts of sacrifice (meaning 'the giving unto others of what one is oneself truly in need of').

As such, it is within the context of that important distinction between the acts of charity and the acts of sacrifice that the true-to-Life significances of the following biblical verses need to be correctly understood:

- *"Yet lackest thou one thing: sell all [of the unnecessary worldly possessions] that thou hast, and distribute [the proceeds thereof] unto the poor, and thou shalt have treasure in heaven: and come, follow me" (Luke 18:22)*

This verse is meant to convey the notion that one cannot make any spiritual progress in life for as long as one keeps on living a luxurious / opulent / decadent lifestyle.



- “It is easier for [the tail of] a camel to go through the eye of a needle, than for a rich man [a greedy person] to enter into the kingdom of God” (Matt. 19:24)

This verse serves to convey the notion that it is the greediness for worldly possessions and / or for worldly powers that will be occasioning one to, after one’s mortal death, inhabit one of the hellish sub-regions in creation.

That the everyday practice of charity is to become the most important aspect of one’s spiritual training is several times over being strongly emphasized in the Holy Bible:

- “And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing” (1 Cor. 13:2)
- “And now abideth faith, hope, charity, these three; but the greatest of these is charity” (1 Cor. 13:13)
- “And above all these things put on charity, which is the bond of perfectness” (Col. 3:14)
- “And above all things have fervent charity among yourselves: for [the practice of] charity shall cover [mitigate] the multitude of sins” (1 Peter 4:8)

This last verse serves to convey the notion that it is only by means of the practice of charity that the otherwise unavoidable consequences of one’s past sins can be mitigated and even neutralized.

*As the various methodologies on how to recultivate the virtue of charity will only be conveyed in Chapter 6 (The Basic Methods of Truth), let it suffice to only mention for now that, if one is to live a genuine Christian lifestyle, then one will have to conduct one’s charitable activities in the true spirit of **the universal Christ**. The basic concept whereof the Lord Jesus tried to convey by means of the following narrative:*

*“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory and before him shall be gathered all nations. And he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry, and ye gave me meat [food]; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? Or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? Or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, **Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.** Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting [ongoing] fire, prepared for the devil and his angels. For I was hungry, and ye gave me no meat [food]; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, **Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.** And these shall go away into everlasting [ongoing] punishment: but the righteous into life eternal” (Matt. 25:31-46)*



Specifically note that in these verses the original word 'aiōnios' should not have been translated as 'everlasting' but as 'ongoing'. The reason thereto is that, even as a truly devoted earthly father would never condemn his child to a life of eternal suffering, so will God in His aspect of the Heavenly Father – i.e. Who is infinitely more loving than any earthly father – never ever condemn any of His children to a life of eternal suffering. The biblical term 'eternal damnation', as appearing in Mark 3:29, is therefore also a mistranslation of the original tongue, again by reason that God will never intentionally commit even the slightest cruelty. Wherefrom can be surmised that whatsoever unkindness or cruelty one is being exposed to in this world is actually either the immediate or the delayed result of one's own past wrongdoings towards others. As biblically endorsed by the verse, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7). Which is why it needs to be clearly understood that:

- *any biblical reference to the so-called 'wrath of God' is not referring to any vindictiveness of God but is meant to refer to the righteousness being exacted by the infallible operation of the cosmic law of cause and effect*
- *any religious cleric who is threatening his / her congregational members with the prospect of eternal damnation so as to scare them into living a more virtuous lifestyle is – notwithstanding his / her claim to be spiritually-minded – actually still spiritually ignorant*

For each and every person is bound to either sooner or later return to God, either expeditiously so when living the right kind of lifestyle or very-long-windedly and miserably so when living the wrong kind of lifestyle.

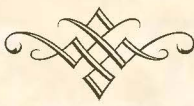




To Conclude this First Chapter

This chapter has clearly shown the old maxim 'those who are failing to plan are planning to fail' to be as applicable to all of one's spiritual endeavours as it is to all of one's worldly endeavours. For if one tries to approach God in a disorderly unplanned way (i.e. by means of the extremely slow method of trial and error), then such is bound to result in many failures and but very few successes. But if one, on the other hand, tries to approach God in an orderly planned way (i.e. by means of the much faster processes of one's spiritual initiation and education and training), then one will be able to at first successfully find Him and to then successfully reach Him.





An Overview of the Contents of the Second Chapter

The principles of Truth in the second chapter of these teachings serve to at length explain the science of Life from a process-related perspective, so as to ensure that every such principle can be readily understood even by those who are not yet scientifically-minded. That second chapter will be imparting at first all of the basic principles of Truth (pertaining to the structural aspects of creation) and then all of the advanced principles of Truth (pertaining to the operational interrelationships between all of such structural aspects). And will thusly progressively:

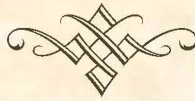
- i) expose the deceptiveness of the outer appearances of all worldly things*
- ii) reveal their inner natures to actually consist of the mental powers of God*
- iii) reveal their innermost essence to actually be the spirit of God*

As such, the next chapter will be primarily conveying the factual knowledge of the quantifiable attributes of God (in terms of the science of Life) while the subsequent chapters will be primarily conveying the factual knowledge of the qualifiable attributes of God (in terms of the art of living).

The Basic Principles of Truth

Part I: The Structural Aspects of Ordinary Matter

- 1. The Four States of Ordinary Matter*
- 2. The Atomic Structure of Ordinary Solids and Liquids and Gases*
 - 2.1. The Generic Structure of Atoms*
 - 2.2. The Actual Size of Atoms*
 - 2.3. The Scientific Classification of Atoms*
- 3. The Subatomic Structure of Ordinary Solids and Liquids and Gases*
 - 3.1. The More Detailed Structure of Atoms*
 - 3.1.1. The Dynamic Configuration of the Orbital Electrons*
 - 3.1.2. The Variedly Energized States of the Electrons*
 - 3.1.3. The Subatomic Constituents of the Nucleus*
 - 3.1.4. The Variedly Energized States of the Three Major Quarks*
 - 3.1.5. The Distinction between Simple and Composite and Aggregate Subatomic Particles*
 - 3.2. The Concept of Isotopes*
 - 3.3. The Generic Concept of Photons*
 - 3.4. The Scientific Classifications of Subatomic Particles*
 - 3.4.1. The Classifications of Simple Subatomic Particles*



3.4.2. *The Classification of Composite Particles*

3.4.3. *The Classification of Subatomic Particles in terms of their Propagational Speed*

3.5. *The Standard Model of Particle Physics*

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4.2. *The Other Characteristic Features of an Electromagnetic Energy*

4.2.1. *The Frequency and Wavelength of an Electromagnetic Energy*

4.2.2. *The Different Kinds of Electromagnetic Energies*

4.2.3. *The Energy Content of Electromagnetic Energies*

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4.2.5. *The Polarization of Electromagnetic Energies*

Part III: The Structural Aspects of Ordinary Forces

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6.1. *The Relative Ranges of the Four Fundamental Forces*

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7.1.2. *The General Theory of Relativity*

7.2. *The Theory Upheld by the Quantum Physicists*

8. *The Present-Day Theory Pertaining to the Origin of the Cosmos*

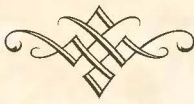
The Advanced Principles of Truth

Part V: The Spiritual Significance of Dark Matter

9. *The Noumenon of God's Spiritual Substance*

10. *The Properties of God's Spiritual Substance*

10.1. *The Extremely High Inelasticity of God's Spiritual Substance*



10.2. The Extremely High Conductivity of God's Spiritual Substance

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12.3. The Electromagnetic Energies of God

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20. How God Made all of His Electromagnetic Energies to Appear

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22.5. How to Maintain the Distinction between the Various Operational Masses

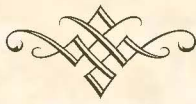
23. The True Origin of all Gravitational Forces

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25. The Electromagnetic Nature of Subatomic Particles

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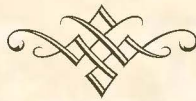
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A Simplified Representation of the Electromagnetic Spectrum

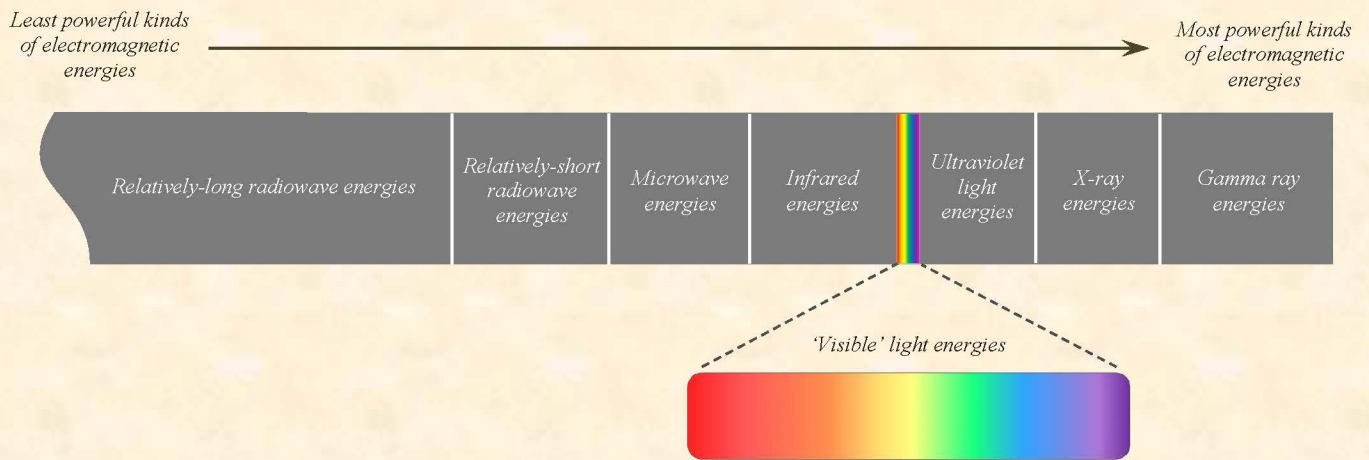


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The Energetic Constituents of the Human Region of Creation

<i>The Electromagnetic Spectrum</i>	<i>Relatively-long radiowave energies</i>	<i>Thought Energies</i>
	<i>Relatively-short radiowave energies</i> <i>Microwave energies</i> <i>Infrared energies*</i> <i>'Visible' light energies*</i> <i>Ultraviolet light energies*</i> <i>X-ray energies*</i> <i>Gamma ray energies*</i>	<i>Intermediate Energies</i>
<i>The Standard Model of Particle Physics</i>	<i>All fundamental subatomic particles</i> <i>(such as, to mention but two of them, the electrons and the quarks)</i>	<i>Subatomic Particles</i>

Special notes

- *Every kind of spherical subatomic particle and consequently also every one of its photonic (i.e. radiated) emissions is consisting of one of the above asterisked kinds of intermediate energies*
- *In addition to the above listed 'physical' powers, the reader ought to also bear in mind the actual existence of all mental powers.*

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A Tabular Representation of the Energetic Compositions of the Three Habitable Regions in Creation

The Scientific / Philosophical Classifications			The Habitable Regions		
			The human region	The angelic region	The archangelic region
The Electromagnetic Spectrum	Thought energies	Relatively-long radiowave energies	✓	✓	✓
	Intermediate energies	Relatively-short radiowave energies	✓	✓	
		Microwave energies	✓	✓	
		Infrared energies*	✓	✓	
		‘Visible ’ light energies*	✓	✓	
		Ultraviolet light energies*	✓	✓	
		X-ray energies*	✓		
		Gamma ray energies*	✓		
The Standard Model of Particle Physics	Subatomic particles	Each subatomic particle is consisting of one type of the above asterisked energies	✓		

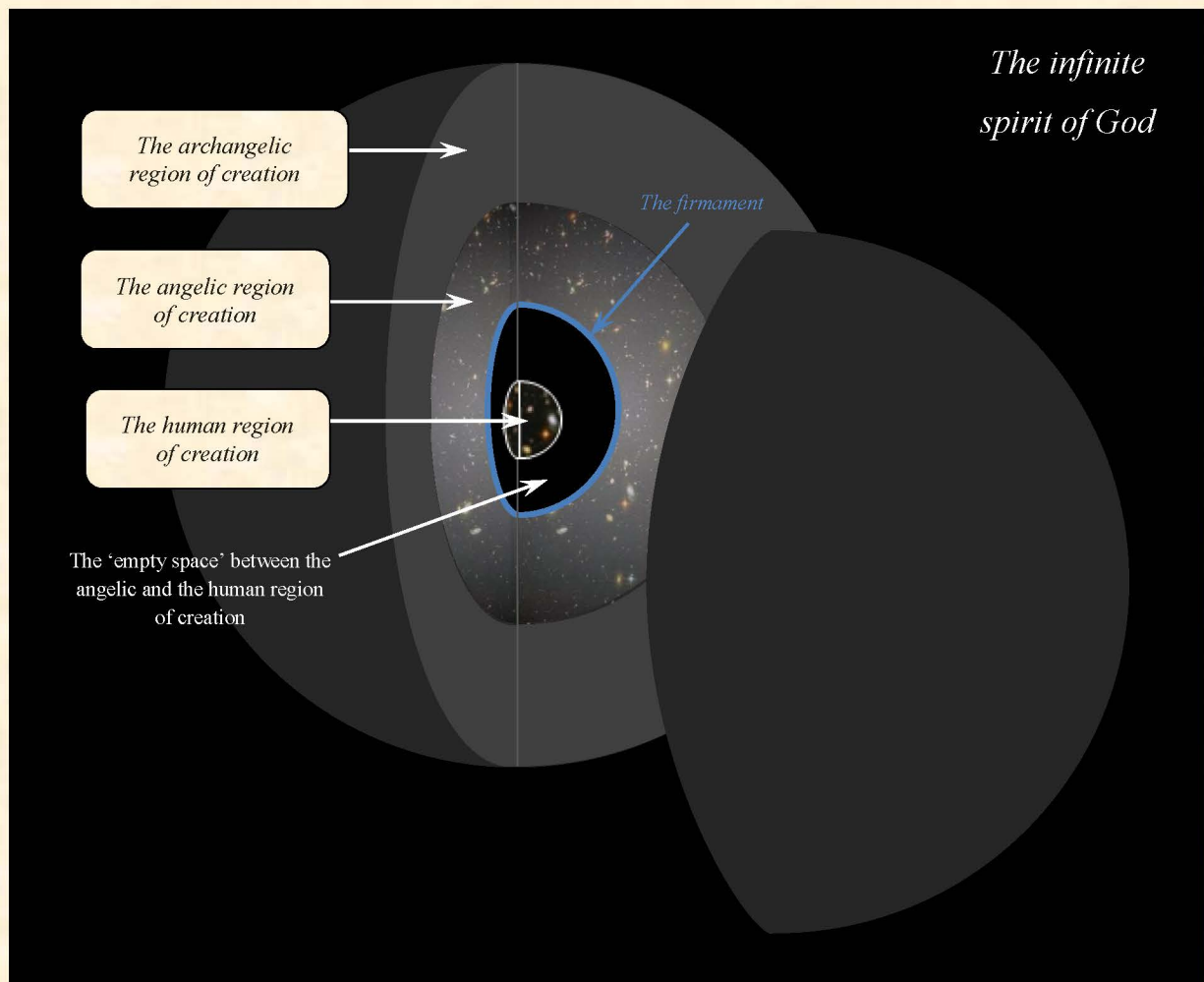
Special note

The next two chapters of these teachings (The Principles of Truth and The Spiritual Descent of Man) will be relaying the factual reasons why the so-called empty space between the angelic region and the human region is not containing any electromagnetic energies and is therefore not a habitable region.

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A Three-Dimensional Representation of the Overall Layout of Creation

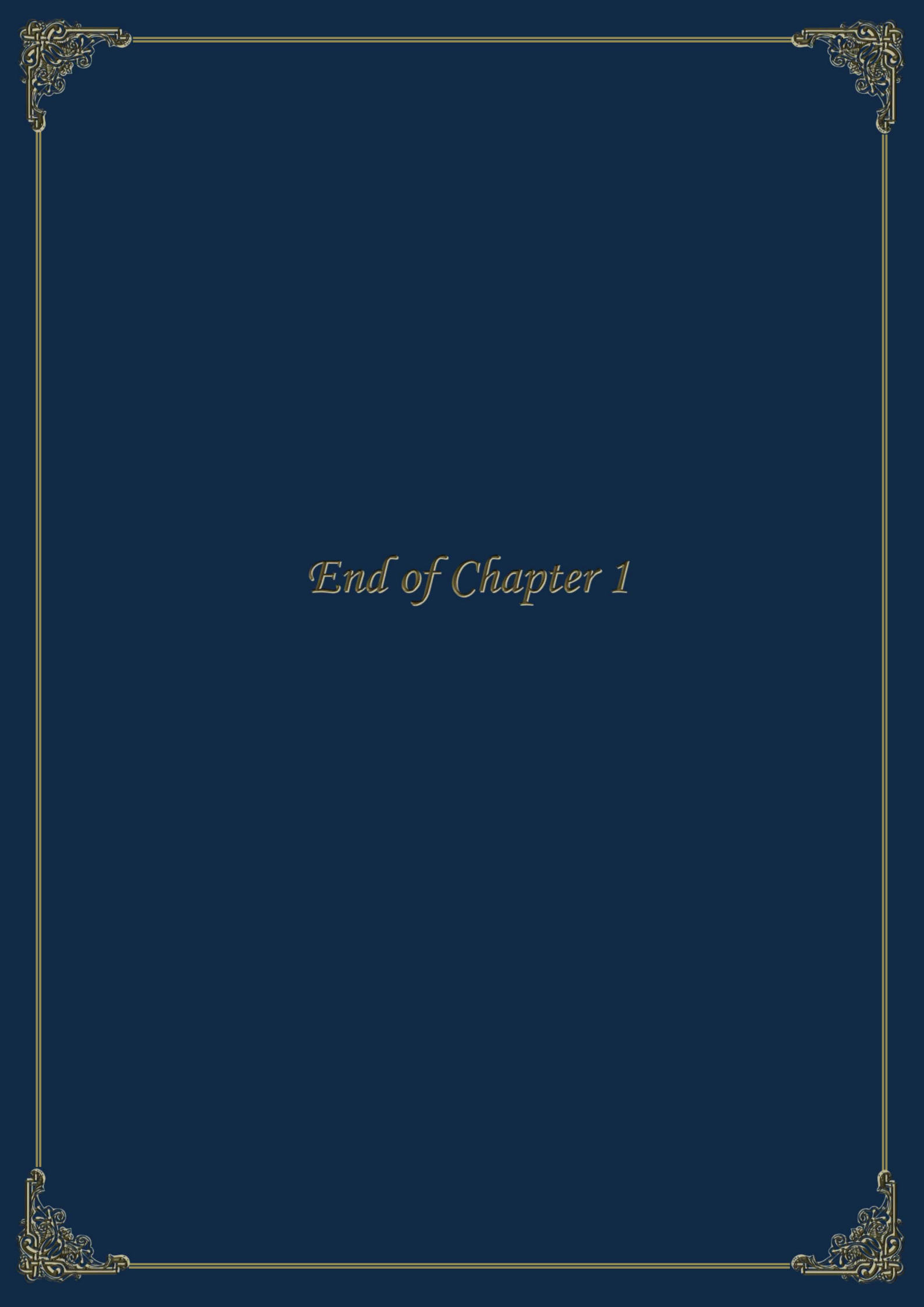


Special notes

- The above illustration is not drawn to scale. As such, it is to be borne in mind that, although the human region is vastly expansive in itself (i.e. scientifically estimated to be about 870,000,000,000,000,000,000 kilometers in diameter), it is nevertheless vastly smaller than the so-called empty space around it, which is in turn vastly smaller than the angelic region, which is in turn vastly smaller than the archangelic region.
- The archangelic region ought to have been depicted as an entirely black region (i.e. by reason that its thought energies cannot invoke in one's spiritual awareness any visual images). However, in order to not negate the academic intent of the above illustration, that archangelic region has been depicted as the relatively darkest habitable region.
- The angelic region, which Chapter 3 (*The Spiritual Descent of Man*) will explain to be a holographically-structured region, has been depicted as the brightest region by reason that its angelically-perceived colours are on average far more luminescent than all humanly-perceived colours.

Figure 4

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End of Chapter 1