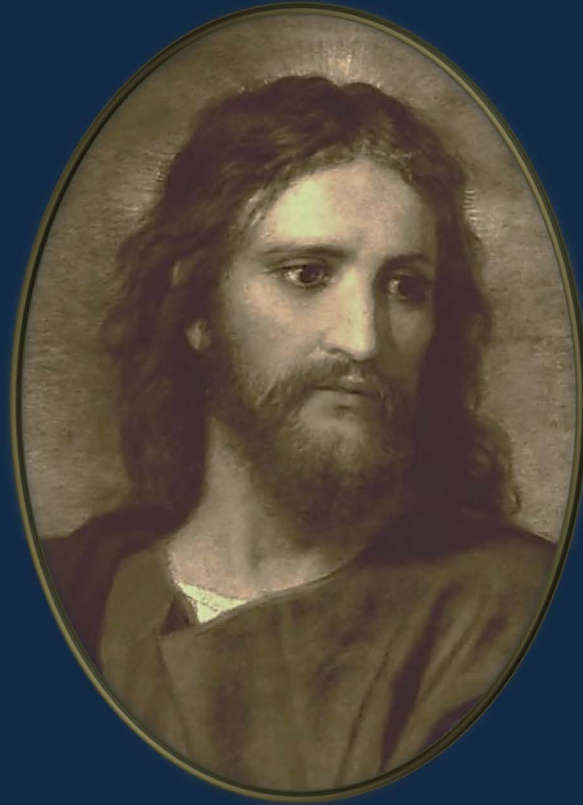




The Christian Academy of Truth



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

John 8:32

Chapter 4: The Current Status of Man

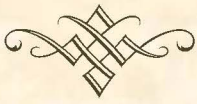


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Chapter 4: The Current Status of Man. First Edition.

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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.

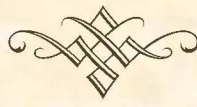
To read the Introduction, go to:

<https://www.thechristianacademyoftruth.org>



“The very first prerequisite to the actualization of one’s spiritual growth is the factual understanding of one’s at oneness with God”





The Introduction to this Chapter

From the previous chapters can be surmised that one's most important status in Life is not one's worldly status but one's spiritual status, which can be defined as 'the extent whereto one has regained the remembrance of one's divine status'. The mere fact that such an extent can widely vary from having no recollection of God to having regained the utmost God-realization, shows there to be but one way to regain that remembrance. And that is for one to constantly remind oneself that one is an individualized expression of God. As the Lord Jesus tried to convey when he said "I and my Father are one" (John 10:30).

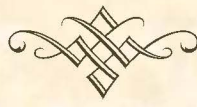
The purpose of this fourth chapter, then, is to assist one to regain the complete remembrance of one's divine status. It at first conveys a more detailed account of how all the spiritual and mental and physical aspects of one's being are perfectly correlated one to another. It then conveys the true-to-Life significance of every parable of the Lord Jesus, which will enable one to assess whether or not one is actually living a spiritual lifestyle. And it finally explains the scientific modi operandi of all so-called spiritual miracles, as the means for one to re-acknowledge the fact that one is also capable of performing such miracles. One's innate capabilities thereto being biblically endorsed by the verse:

"Verily, verily, I [Jesus] say unto you, He that believeth on me [referring to his universal Christ awareness, which is also one's own universal Christ awareness], the works that I do [inclusive of the performance of miracles] shall he do also; and [even] greater works than these shall he do; because I go unto my Father" (John 14:12).

An Important Caution with respect to the Performance of Miracles

Until such time that all of the remaining chapters of these teachings have been duly studied, one is to refrain from trying to perform any spiritual miracles by reason that, if such extraordinary powers be misapplied, then the outcome thereof will most definitely be counterproductive to one's spiritual growth.





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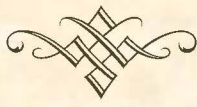
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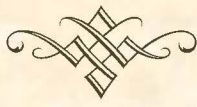
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Part I

How to Remember Your Divine Status

1. The Factual Truths about Oneself

To regain the remembrance of one's divine status, one must be willing to re-acknowledge every aspect of oneself to be a transcendental aspect of God in His capacity as oneself. For the sooner that fact be re-acknowledged, the sooner one will come to realize that 'God did indeed make all things by way of becoming all of the things that He made'. As biblically endorsed by the verse, "All things were made by him; and without him was not any thing made that was made" (John 1:3).

1.1. The True Origin of One's Spirit

One's spirit is the spirit of God as He is expressing Himself in His capacity as one's spiritual soul. A tiny portion whereof, namely one's human ego, did however become so mesmerized by all of the delusive appearances in this world that it became utterly forgetful of its divine status. This practically means that, instead of one to falsely believe oneself to be a human being, one is to truly know oneself to be a spiritual being. By reason that one is actually an invisible spirit mentally expressing itself through a matrix of invisible electromagnetic energies that are altogether delusively appearing to constitute a human body. As biblically endorsed by the verses:

- *"Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" (1 Cor. 3:16)*
- *"Is it not written in your law [in Psalms 82:6 and Isa. 41:23], I said, Ye are gods" (John 10:34)*
- *"For it is not ye that speak, but the Spirit of your Father which speaketh in you" (Matt. 10:20)*

This being said, note that for ease of writing these teachings will continue to refer to 'one's soul' and 'one's ego' but that these terms are to be understood to mean that one actually is a spiritual soul that has allowed a tiny portion of itself to become a deluded human ego.

1.2. The True Origin of One's Awareness

After having completely extricated oneself from the spell of cosmic delusion by way of one regaining at first one's Holy Ghost awareness and then one's Christ awareness and then one's Cosmic awareness and finally one's Infinite awareness, one will find one's awareness to always have been God's awareness.

In this regard, note that there are some scientists and even some psychologists who are of the opinion



that the awareness of a living creature is the natural result of all the neurological interactions in its brain. Yet which opinion is utterly flawed by reason that no physical brain can ever perform all of its extremely complicated activities without the superintelligently-applied mental powers of a spiritual soul. As evidenced by the fact that at the time of the mortal death of any living creature, when its soul with its mental powers leaves the body, then its physical brain – which is then usually still fully intact – can no longer perform any such extremely complicated activities.

1.3. One's Three Cognitive Modes of Awareness

One's three cognitive modes of awareness, not to be confused with one's seven cerebrospinal levels of awareness (these will be explained in subsection 1.15), are the three transcendental ways in which one chooses to remain mindful of oneself and of the world that one is living in:

- One's conscious awareness is that part of one's awareness that has been divinely ordained to remain subject to the spell of cosmic delusion. Also known as one's ego awareness, it is occasioning one to experience oneself as if one were separate from the rest of creation and to thusly experience oneself as a seemingly separate human being.*
- One's subconscious awareness is that part of one's awareness that is intrinsically linked to those portions of one's brain wherein are mnemonically stored all of one's past notions and emotions and sensations. Thusly allowing one's ego to recall its past experiences.*
- One's superconscious awareness is that part of one's awareness wherewith to remain acutely aware of one's divine status, of one's true spirituality, of one actually being at one with God. Also known as one's soul awareness, it is allowing one to re-experience oneself as an all-knowing and all-powerful spiritual being.*

From this classification can be surmised that:

- i) it is one's subconscious awareness that is severely limiting / restricting one's superconscious awareness (soul awareness) to one's conscious awareness (ego awareness), that is occasioning one to suffer from spiritual amnesia, that is preventing one from thinking and speaking and acting all the more conscientiously and all the more intuitively*
- ii) if one is to regain the utmost God-realization, then one will have to make the necessary spiritual efforts to gradually dissolve that restrictive barrier between one's conscious awareness and one's superconscious awareness*

1.4. The Correlation between One's Common Sense and One's Spiritual Sense

One's common sense is, quite plainly and simply, one's spiritual capability to maintain a clear distinction between that what is right and that what is wrong. This practically means that there is a direct correlation between one's common sense and one's spiritual sense in that the extent of one's common sense is the extent whereto one is willing to abide by the inner promptings of:

- i) one's spiritual conscience, which can be defined as 'the silent voice of God in His capacity as one's spiritual soul telling one what to do and by implication what not to do'*
- ii) one's spiritual intuitions, which can be altogether defined as 'the silent voice of God in His*



capacity as one's spiritual soul telling one how to do something and by implication how not to do something'

Hence that the extent of one's common sense is also the extent whereto one has learned to respect the uncompromising operation of God's spiritual / cosmic law of cause and effect, which is always impartially bestowing upon oneself all of the 'rewards' for one's righteous deeds and all of the 'punishments' for one's unrighteous deeds. As biblically endorsed by the verse, "Be not deceived; [the ever-righteous operation of the spiritual / cosmic law off] God is not [to be] mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7).

1.5. The True Origin of One's Mind

When maintaining a clear distinction between one's mind itself and that what it is capable of achieving, then it ought to be evidently clear that one's mind itself is an integral part (i.e. an apportionment) of the all-powerful mind of God. By reason that:

- i) the mind of God can be defined as 'the operational capability wherewith He willfully / forcefully occasioned the appearance of all the electromagnetic energies in creation'*
- ii) one's own mind can be defined as 'the operational capability to willfully / forcefully interact with all of such electromagnetic energies'*

However, because of one having severely restricted one's superconscious awareness (soul awareness) to one's conscious awareness (ego awareness), one has lost the capability to all-powerfully express one's mind. Which is why there is a definite need for one to commit oneself to each and every day practice those methods of Truth wherewith to – even as the Lord Jesus did – progressively regain one's dominion over all of the earthly and heavenly energies in creation. So that one will also be able to justifiably proclaim that "All power is given unto me in heaven and in earth" (Matt. 28:18).

In this regard, let it be duly noted that one has in reality but only one mind but which one is capable of expressing in three different modes (i.e. in a conscious mode and a subconscious mode and a superconscious mode). As such, whenever these teachings are – for ease of writing – referring to one's conscious mind and one's subconscious mind and one's superconscious mind, then such is to not be misconstrued to mean one has three different / separate minds.

1.6. The True Origin of One's Will

One's human will is the will of God in His capacity as oneself. As biblically endorsed by the verse, "And God said, Let us make man ... after our likeness" (Gen. 1:26). Therefore, irrespective of how righteously or unrighteously one chooses to apply one's will, it is bound to remain an integral part (i.e. an apportionment) of God's will until such time that one has successfully regained the utmost God-realization.

In this regard, let the student be reminded of the fact that it is only after the activation of one's will – i.e. by means of the application of one's mental powers – that a direct connection is being established between one's mental forces and one's bodily forces. Hence that the wilful expression of a mental force is colloquially also known as a willpower or a mindpower.

As such, it is because of the forceful application of one's willpowers / mindpowers that one is capable



of strengthening the thought energies of God in one's medulla chakra. So as for one to then either:

- i) mnemonically store them in the brain as electrical charges*
- ii) emotionally send them through the five lower chakras to all other bodily cells*

1.7. The True Origin of One's Spiritual Feelings and Mental Sentiments

When duly considering the fact that absolutely nothing can ever be excluded from the infinitude of God, then it ought to be patently clear that all of one's spiritual feelings and all of one's mental sentiments must have their origin in God. Yet, it is because of most people all too often mistaking their mental sentiments for their spiritual feelings that they are continuing to make so many mistakes in their lives. Which is why the Holy Bible is cautioning one to never mistake:

- i) the pseudo feelings of love for the true feelings of love*
"Love not the [delusive appearances of the] world, neither the [mundanely appearing] things that are in the world. If any man love the [delusive appearances of the] world, the [spiritual] love of the Father is not in him" (1 John 2:15)
- ii) the pseudo feelings of peace for the true feelings of peace*
"And the [spiritual] peace of God, which passeth all understanding [i.e. which cannot be mentally but only spiritually experienced], shall keep your hearts and minds through Christ Jesus [can only be re-experienced whilst living a Christ-like lifestyle]" (Philippians 4:7).
- iii) the pseudo feelings of wisdom for the true feelings of wisdom*
"Which things also we speak, not in the [mundane] words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual [things]" (1 Cor. 2:13).

1.8. The True Origin of One's Conceptual Notions

By reason that every one of God's thought energies (relatively-long radiowave energies) is in and by itself a perfect energy, it cannot be any otherwise than that one's every rightful (wrongful) notion is a rightfully (wrongfully) configured combination of such thought energies. Which is then compelling one to adopt the right (wrong) kinds of attitudes and to pursue the right (wrong) kinds of behaviours.

In this regard, let it be re-iterated that one is perfectly capable of mnemonically storing the mentally-strengthened versions of such thought energies in one's brain in the form of electrical charges, i.e. by way of one applying to them one's powers of concentration. Thusly explaining why there is a direct correlation between one's strong (weak) powers of concentration and one's good (poor) memory.

1.9. The True Origin of One's Energetic Emotions

The English word 'emotion' was derived from the Latin verb 'exmovēre', which literally means 'to move out'. Hence that one's every kind of energetic emotion is actually consisting of an assortment of energies that one is willfully occasioning to flow from one's medulla oblongata through one's seven cerebrospinal chakras into all of one's bodily cells. Wherefrom can be surmised that there is a reciprocal relationship, known as the mind-body connection, between the right (wrong) kinds of emotions that one arouses within oneself and one's bodily health (ill-health).

So once again, because of one's medulla oblongata being the 'mouth of God in man', the true origin of



all one's energetic emotions is none other than God in His capacity as oneself.

Special note

The answer to the question posed in the general introduction to these teachings as to whether God is even so experiencing emotions can now be relayed as follows:

Every one of His electromagnetic energies and every one of His dark energies is, by definition, an energetic expression of God and can thusly be regarded as an energetic emotion.

1.10. The True Origin of One's Sensorial Experiences

Until such time that the true-to-Life significance of the parable of the prodigal son and his elder brother be conveyed in the second Part of this Chapter, let it suffice for the student to for now only acknowledge the distinctive differences between:

- i) the sensorial impressions of the electromagnetic energies of God*
- ii) the sensorial impressions of the dark energies of God*
- iii) the spiritual feelings of love and peace and wisdom of God*

1.11. The Truth about One's Freedom of Choice

While the freedom of choice of all 'lesser' creatures has been restricted to only their natural instincts, all human beings have the freedom of choice to live their lives either as per the promptings of their natural instincts or as per the promptings of their spiritual conscience and spiritual intuitions. Hence that, within the human region of creation, only all human beings are capable of voluntarily regaining the utmost God-realization.

However, it is because of most people living a materialistic lifestyle instead of a spiritual lifestyle that they themselves curtailed their unlimited freedom of choice to no more than a mere glimpse of its former glory. This practically means that, although most people are certainly trying to exercise their freedom of choice, they are very often no longer capable of doing so because of all their firmly entrenched materialistic tendencies and habits. Which is why the Lord Jesus chose to proclaim, "Watch and pray [always keep a spiritual outlook on Life], that ye enter not into [any kind of worldly] temptation" (Matt. 26:41).

In this regard, let the student thoughtfully consider the following statements of the spiritual master Sri Paramahansa Yogananda (the founder of the worldwide organization Self-Realization Fellowship):

- "[True] freedom means the power to act by soul guidance, not by the compulsions of [one's worldly] desires and habits. Obeying the ego leads to bondage; obeying the soul brings liberation" – with emphasis*
- "The soul [ego] is bound to the body by a chain of desires, temptations, troubles, and worries, and it is trying to free itself. If you keep tugging at that chain which is holding you to mortal consciousness, some day an invisible Divine Hand will intervene and snap it apart, and you will be free" – with emphasis*

Special note

There are some philosophers who are of the opinion that one does not have any freedom of choice at



all. Their reasoning is that God is perfectly aware of all future events and that, as such, one's entire life has already been predestined. That false belief is due to such philosophers failing to understand that, within His creation, God is exercising His freedom of choice through the avenue of all His living creatures. This practically means that one is actually predestining one's own life (in one's capacity as the ego or in one's capacity as the soul) by means of all the decisions that one chooses to make on an everyday basis. And this practically also means that, what all sentient creatures are concerned, God is indeed perfectly aware of all their past and present experiences but not so of all their future experiences. That is, because of all such future experiences being dependent on the kinds of decisions that they are choosing to make.

1.12. The Truths Pertaining to One's Human Body

The principles of Truth in Chapter 2 have shown one's human body to actually consist of God's subatomic particles and intermediate energies and thought energies. As biblically endorsed by the verses "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3:16) and "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (1 Cor. 6:19).

Both of which verses are meant to convey the notion that all of one's bodily energies (vitalities) are in fact the mental powers of God that can be:

- *either ordinarily derived from the earthly sources of sustenance (food, water, air, sunshine)*
- *or extraordinarily derived from the heavenly source of sustenance (biblically referred to as manna, as the bread from heaven)*

The truth whereof can also be surmised from the verse, "It is written, Man shall not live by bread alone [the earthly sources of sustenance], but by every word [heavenly energy] that proceedeth out of the mouth of God [one's medulla oblongata]" (Matt. 4:4).

1.13. The Experience of Pain is the Acute Discernment of the Sentiment of Fear

As the objectified electromagnetic energies in one's human body can in and by themselves not subjectively feel any pain, it ought to be obvious that every so-called 'feeling of pain' is actually not a feeling but a mental sentiment. Namely, an acute sentiment of fear in response to the energetically-relayed sensation of there being a physical injury to the body or there being something seriously wrong in the body.

Now, the true intent of every such sensation (hereafter, for ease of writing, referred to as 'a sensation of pain') was for it to yield no more than a mental discomfort, so as to draw one's attention to the afflicted body part and so as for one to then take the necessary actions to remedy that affliction. But because of most people having exclusively identified themselves with their physical body instead of with their spiritual soul, they developed a grossly inflated oversensitivity to all of such sensations of pain and thusly came to experience them as 'dreadful and even unbearable feelings'.

In this regard, it is important for one to acknowledge that:

- *All wild animals are experiencing their sensations of pain only in the form of mental frustrations. Hence that, contrary to popular belief and actually testifying to the mercy of God, all wild animals*



are not really suffering all that much pain (mental frustrations) when they are injured or maimed or killed by other wild animals. In other words, the popular yet false notion that such wild animals are then suffering all kinds of excruciating pains is due to 'one projecting one's own oversensitivities to the sensations of pain unto such wild animals'.

- *As all domesticated animals (including all pet animals) are maintaining a telepathic relationship with their owners, they have adopted at least some oversensitivities to the sensations of pain from their owners. Thusly occasioning them to experience their sensations of pain more acutely than all wild animals.*
- *The ordinary kind of person is experiencing the sensations of pain in exact accordance with how he / she chooses to psychologically respond to such sensations of pain:*

- *That the sensations of pain can be psychologically managed is evidenced by the fact that those who were raised in a frugal (spartan) manner are much less susceptible to the sensations of pain than those who were raised in a luxurious (pampered) manner.*

Note however that this does not mean that one should raise one's children in a harsh / hostile / unforgiving environment but it does mean that one is to lovingly encourage them to always maintain a tough attitude towards all of their adversities.

- *To give but one example of how excruciating the oversensitivity to the sensations of pain can be. Those who are suffering from a migraine headache know that their exposure to harsh sunlight or to loud noises is to most likely worsen that headache. That is, because of them not yet knowing how to mitigate the energetic impacts upon themselves of such exposures.*
- *A most absurd way of trying to overcome one's oversensitivities to the sensations of pain is to deliberately subject one's body to all kinds of injuries. A typical example thereof are those 'fakirs' who are claiming to be true devotees of God but who are inanely piercing their body with all kinds of needles and swords and hooks. Needless to say that one is to, as a practitioner of Truth, never ever subject one's body to any such absurd practices.*
- *There thusly being but one natural way to eradicate from one's mind all of the oversensitivities to the sensations of pain. And that is for one to all the more re-identify oneself with one's spiritual soul (with God in His capacity as one's spiritual soul) instead of with one's physical body (which is merely an objectified matrix of electromagnetic energies through which one has chosen to transcendently express oneself).*

1.14. The Fundamental Difference between One's Mind and One's Brain

One's mind is the operational capability to willfully / forcefully interact with the electromagnetic energies in creation while one's brain is the biological organ through which one is humanly channelling but a few such operational powers.

In this regard, it needs to be duly noted that:

- *it is not one's human ego but one's spiritual soul that is superintelligently managing and controlling every biological function of one's brain*

Such as to, for instance, mnemonically store within it (i.e. in the form of electrical charges) all of



one's notional and emotional and sensorial experiences

- *as previously mentioned, one's entire 'brain' is not only consisting of the cerebral brain but also of all the white and grey brain cells in one's spinal cord and in one's major organs and in one's major nerve plexuses*

1.15. One's Seven Cerebrospinal Levels of Awareness

One's seven cerebrospinal levels of awareness are the seven consecutive levels of awareness, each associated with the operational capabilities of a particular chakra, to which one has to – one after another – keep on meditatively uplifting one's awareness until such time that one has regained the utmost God-realization. These seven consecutive levels of awareness thusly altogether comprising what can be referred to as 'the transcendental highway to the Infinite'.

For it will be clearly shown, by means of the true-to-Life significances of all the verses in the Book of Revelation in the next chapter of these teachings (The Spiritual Ascent of Man), that:

The more one elevates one's awareness through the seven chakras (the seven lamps of fire on the seven candlesticks) to the medulla oblongata (the mouth of God in man), the more one will be capable of appropriately managing and controlling all of the heavenly energies (the seven angels) flowing through such seven chakras. And that it is one's unwillingness to do so that is then quite naturally resulting in one having to experience all of the dire consequences thereof (the seven plagues), in exact accordance with the ever-righteous operation of the cosmic law of cause and effect.

1.16. Some Notions Pertaining to the Science of Astrology

The science of astrology is the esoteric knowledge of how one's cerebrospinal energies are being impacted upon by the cosmic energies of the stars and the sun and the moon and the planets. It is that particular kind of esoteric knowledge that Moses chose to refer to when he wrote, "And let them [the celestial bodies] be for signs [to those who understand the science of astrology]" (Gen. 1:14). With respect to all human beings, the basic principles of that science can be relayed as follows:

- *Each of the twelve zodiacal signs (the stars) and the sun and the moon and the planets are radiating towards the Earth a very specific assortment of cosmic energies (including their gravitational forces) that are bound to interact with the heavenly energies flowing through one's seven chakras.*

The actual forces of such cosmic radiations are so weak that they cannot be measured by any scientific instrument, which is why the greatest majority of all contemporary scientists are still unwilling to even consider the factualness of the science of astrology.

- *At the time of one's human conception, one chose to be conceived at the very instant that there was a perfect correlation between one's mental tendencies (the kind of thought energies that one prefers to conceive) and the then prevailing scope and range of cosmic radiations. Such being the true reason why one is now exhibiting the characteristic traits of one's astrological signs and why one is now also cyclically experiencing all of the ups and downs of one's physical and emotional and intellectual capabilities (nowadays referred to as one's three biorhythms in life).*
- *As no two people are operating their seven chakras in exactly the same way, every person is being*



differently affected by the impact of the cosmic radiations upon his / her cerebrospinal energies. In this regard, let it be duly noted that the spiritual maturity of a person cannot be assessed by any kind of so-called astrological charting but can only be assessed by the way he / she is choosing to attitudinally and behaviourally respond to all of such astrological impetuses (incitements, stimuli). Hence that, for instance, a so-called 'Aries' person can in fact be spiritually much more advanced than a so-called 'Pisces' person.

- *From a zodiacal perspective, one's true purpose in life is for one to learn to endear oneself to all of the archetypically embedded spiritual qualities of the twelve zodiacal signs and to thusly, so to speak, become the entire zodiacal / perfect man himself. As biblically endorsed by the verse, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect [zodiacal] man, unto the measure of the stature of the fullness of Christ" (Eph. 4:13).*

To conclude this subsection, let it be specifically mentioned that one is to not pursue the science of astrology until such time that one has learned to profoundly understand each and every quantum-physical and mental and spiritual aspect of the science of Life. As can also be surmised from the verse:

"Then the LORD [God in His capacity as one's spiritual soul] said unto me, The prophets [here referring to all false prophets, including all bogus astrologers] prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart" (Jer. 14:14).

2. How to Recultivate One's Spiritual Desires

Whilst studying this section, the student is to remain aware of the fact that there is 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).

Special note

The word 'behave', consisting of the two consecutive verbs 'be' and 'have', can be understood to mean that one is to first reclaim one's divine status (as clearly hinted at by William Shakespeare when he wrote 'To be, or not to be, that is the question') and to only then reclaim one's divine inheritance (the dominion over all heavenly and earthly things).

2.1. The Importance of Maintaining the Right Kinds of Desires

If finding oneself no longer capable of making any noticeable spiritual progress in Life, then that is a clear indication that one is harbouring and nurturing and fulfilling the wrong kinds of desires instead of the right kinds of desires. There thusly being a definite need for one to meticulously scrutinize all of one's desires so as to ascertain oneself of whether or not they are actually conducive to one's spiritual growth.

The aim of the following subsections, then, is to convey the knowledge of how to maintain a clear



distinction between the right kinds of desires (spiritual desires) and the wrong kinds of desires (materialistic desires).

2.1.1. The True Origin of One's Desires

Those who are psychoanalyzing the true motives for all of their attitudes and for all of their behaviours will come to realize that all of their desires do have their origin in but one ultimate desire, which is:

To re-experience the perfect love and the perfect peace and the perfect wisdom and the perfect powers that one used to feel and used to have prior to one's descent into creation. But the remembrances whereof have now, because of one no longer living a spiritual lifestyle, been reduced to no more than a few glimmers of hope in one's ego awareness.

This practically means that there is but one way in which to reclaim one's long-lost happiness and that is for one to keep on re-spiritualizing each and every aspect of one's everyday lifestyle until such time that one has utterly and completely fulfilled that but one ultimate desire. Instead of one to keep on indulging oneself in as many transitory / worldly pleasures as one possibly can.

2.1.2. How One is Shaping One's Destiny

Every person is shaping his / her own destiny in exact accordance with the kinds of desires that he / she is choosing to fulfill. For remember that, until such time that one has regained the utmost God-realization, one will be remaining subject to the cosmic law of cause and effect whose exacting operation is bound to impartially bestow upon everyone all of the 'rewards' for their good deeds and all of the 'punishments' for their wrong deeds.

Wherefrom it ought to be clearly evident that, if one is to no longer inflict upon oneself any of such 'punishments', then one will have to learn how to righteously manage and control not just one or a few but all of one's desires.

2.1.3. The Conventional Classification of One's Desires

The hierarchy of needs, as compiled by Abraham Maslow, is a generic listing of all human needs in the order of their priority:

- 1) one's physiological needs*
- 2) one's security needs*
- 3) one's social needs*
- 4) one's self-esteem needs*
- 5) one's self-actualization needs*

Although that hierarchy is no doubt useful whilst trying to prioritize one's desires, it does not allow one to assess the righteousness or the unrighteousness of such desires. Hence that there are, for instance, some seriously misguided individuals who are still believing it to be a self-actualization need to try to become the richest (greediest) person or the most powerful (domineering) person on this planet.

2.1.4. How to Assess the Righteousness or Unrighteousness of One's Desires

The righteousness or unrighteousness of one's desires can be assessed as follows:

- From a philosophical perspective, all desires can be classified into worldly desires and spiritual*



desires. With a worldly desire being defined as 'a desire that one seeks to fulfil with either no regard or hardly any regard for the happiness of others'. And a spiritual desire being defined as 'a desire that one seeks to fulfil with the intent of equally benefitting oneself and others', as per the biblical command "Thou shalt love thy neighbour as thyself" (Matt. 22:39).

A spiritual desire can therefore be:

- either an altruistic desire, which is a desire to improve one's own spiritual wellbeing as the means wherewith to improve the spiritual wellbeing of others
- or a humanitarian desire, which is a desire to improve the spiritual wellbeing of others as the means wherewith to improve one's own spiritual wellbeing

Wherefrom can be surmised that, if one is to be a genuine practitioner of Truth, then one will have to fulfil not only one's own spiritual needs but also the spiritual needs of others.

- From a sociological perspective, all desires can be classified into moral desires and immoral desires. With a moral desire being defined as 'a desire whose fulfilment is allowing one to maintain one's self-respect'. And an immoral desire being defined as 'a desire whose fulfilment is occasioning one to lose one's self-respect'.

It is the chronic loss of such self-respect and the concomitant chronic loss of self-esteem that is occasioning millions and millions of people in this world to become all the more severely depressed. Many of whom, annually about 800 000 of them, are then deciding to commit suicide because of them then no longer having any self-respect / self-esteem.

- From an economic perspective, all desires can be classified into exploitative desires and charitable desires. With an exploitative desire being defined as 'a desire to financially enrich oneself at the expense of others'. And a charitable desire being defined as 'a desire to restore the ideal of economic justice'.

Hence that those working for a for-profit organization are actually aiding and abetting 'the rich to become richer' and 'the poor to become poorer' whilst those working for a not-for-profit organization are thereby restoring the ideal of economic justice and thusly also the ideal of social justice. As such, it is very important to ensure that one's profession is the right kind of profession and thusly not an exploitative kind of profession.

- From a functional perspective, all desires can be classified into needs and wants. With a need being defined as 'a desire whose fulfilment is conducive to one's spiritual growth'. And a want being defined as 'a desire whose fulfilment is either not conducive or detrimental to one's spiritual growth'.

As such, those who are still feverishly trying to fulfil all of their gratuitous wants ought to often remind themselves of the biblical saying, "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get [spiritual] understanding" (Prov. 4:7).

- From an attitudinal perspective, all desires can be classified into 'worldly likes and dislikes' and 'spiritual likes and dislikes'. With a like being defined as 'a desire to do something, to be exposed to something, to experience something'. And a dislike being defined as 'a desire not to do something, not to be exposed to something, not to experience something'.



In view of that classification, it ought to be patently clear that those who are living their lives only in response to their worldly likes and dislikes are the ones who are preventing themselves from making any spiritual progress at all. That is, by reason that:

- *One's worldly likes and dislikes are prompting one to live a materialistic (unrighteous) lifestyle. As biblically relayed by the verse, "That they all might be damned [i.e. condemn themselves] who believed not the [spiritual] truth, but had pleasure in unrighteousness" (2 Thess. 2:12). All of which worldly likes and dislikes are bound to remain an integral part of one's psychological make-up for as long as one keeps on experiencing this world only through the avenue of one's five ordinary (extremely limited) human senses.*
- *One's spiritual likes and dislikes are prompting one to, respectively, do good in this world and rescind the evils in this world, thusly resulting in one then living a spiritual (righteous) lifestyle. They can only be recultivated if one makes the necessary efforts to all the more re-experience this world through the avenue of one's extraordinary (unlimited) spiritual sense.*

So, provided that one continues to correctly manage and control all of one's desires from all of the above perspectives, then one will soon come to realize that it is not the spiritually-minded but the materialistically-minded that are the real renunciants in this world. For it is not the spiritually-minded but the materialistically-minded that are renouncing the infinitude of all spiritual treasures for no more than a few delusively-appearing worldly treasures.

2.1.5. The Correlation between One's Everyday Desires and One's Everyday Behaviours

The harbouring and the nurturing of the right (wrong) kinds of desires:

- 1) is occasioning one to adopt the right (wrong) kinds of attitudes and sentiments*
- 2) and to thusly arouse within oneself the right (wrong) kinds of energetic emotions*
- 3) that are then rendering one's mind more peaceful (more perturbed)*
- 4) thusly resulting in one then making the right (wrong) kinds of decisions*
- 5) which are then occasioning one to rightly (wrongly) behave oneself*

Hence that, in the final analysis, it is not one's everyday living conditions but one's everyday desires that are occasioning one to live an all the more spiritual or all the more materialistic lifestyle.

2.1.6. How to Manage and Control One's Desires

The three successive steps on how to righteously manage and control one's every desire can be relayed as follows:

The government of a desire

This first step entails the assessment of its feasibility and the assessment of its spiritual worth:

- *Its feasibility depends on whether one has the skills and the talents to fulfil it and on whether one has access to all of the necessary resources to fulfil it.*
- *With respect to its spiritual worth:*
 - *Those who are spiritually-minded are assessing the spiritual worth of their every desire in terms of whether or not its fulfilment will be conducive to their spiritual growth. Hence that*



such a ones are at all times remaining acutely aware of their spiritual conscience so as to ensure that they are harbouring and nurturing and fulfilling only the right kinds of desires.

- *Those who are still materialistically-minded are assessing their every desire in terms of whether or not its fulfilment will be in accordance with their worldly likes and dislikes. Hence that such a ones are hardly ever consulting their spiritual conscience.*

In this regard, let the student be reminded of the question 'How am I to effectively overcome all worldly temptations?' in the introduction to these teachings. The answer thereto depends on whether such a temptation is due to a newly emerging desire or an existing desire:

- ❑ *in the case of a newly emerging desire, then immediately discard it*
- ❑ *in the case of an existing desire, then keep on re-spiritualizing your mind and your heart until that wrong desire has been sublimated to the opposite right desire*

To give but two practical examples thereof:

- *the desire to eat junk foods needs to be sublimated to the desire to eat healthy foods*
- *the desire to socialize with materialistically-minded people needs to be sublimated to the desire to socialize with spiritually-minded people*

The activation of a desire

*After having made the decision to fulfil a desire, then that fulfilment can of course only be actualized by way of one activating one's mental powers. Every such mental activation then either consisting of one willfully sending one's mental powers from the medulla oblongata into the body (hereafter referred to as **a mental expression**) or one willfully retracting one's mental energies from the body back to the medulla oblongata (hereafter referred to as **a mental retraction**). Hence that every such mental expression and every such mental retraction can, because of it consisting of a willfully activated flow of energies within oneself, be referred to as an energetic emotion.*

Special note

The initial freezing-up in the face of danger is a prime example of a mental retraction (prompted by the desire to try to avoid a painful experience). While the subsequent combating or the running away from that danger is a prime example of a mental expression (prompted by the desire to either neutralize that danger or to escape / flee from that danger).

Now, it was previously explained that one's every energetic emotion is bound to have either a positive or a negative psychosomatic impact upon one's body and to thusly either heal or sicken one's body. To mention but a few 'warning signs' that are a clear indication that one is arousing within oneself the wrong kinds of emotions:

- *the reddening of the face (such as when angry or embarrassed)*
- *the paling of the face (such as when scared)*
- *the palpitation of the heart (such as when being too excited or panic-stricken)*
- *any other kind of neurotic symptom (such as a nervous tic)*

The fulfilment of a desire

The complete or the partial fulfilment of a desire is then, quite simply, the natural outcome of one having applied one's mental powers. In this regard, let the student be reminded of the fact that, because of the immutable operation of the cosmic law of cause and effect, one will to have personally experience at one time or another all of the rewards (punishments) of the rightful (wrongful) applications of one's mental powers. As biblically endorsed by the verse, "Be not deceived; [the ever-righteous operation of the cosmic law of] God is not [to be] mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7).

2.1.7. The Classifications of One's Spiritual Feelings and Mental Sentiments

The more one contemplates the following two classifications, the sooner one will be able to maintain a clear distinction between one's spiritual feelings and one's mental sentiments.

❖ The classification of one's spiritual feelings

There are but three kinds of spiritual feelings, which are by their very nature always positive feelings:

- *the feelings of love*
- *the feelings of peace*
- *the feelings of wisdom*

Special note

To try to artificially arouse such spiritual feelings within oneself by means of any kind of illicit drugs is extremely harmful to as well one's long-term physical health as one's long-term psychological health. By reason that the steady accumulation of the toxic ingredients of such drugs in one's bodily tissues will occasion one to increasingly experience all kinds of hormonal imbalances and to thusly increasingly exhibit all kinds of neurotic and psychotic symptoms.

❖ The classification of one's mental sentiments

All mental sentiments, both the positive ones and the negative ones, can be broadly categorized into those associated with:

- *the anticipated fulfilment of a desire: hope, arousal, hunger, thirst*
- *the partial or the complete fulfilment of a desire: gratitude, pleasure, happiness, acceptance, peace of mind*
- *the failure to fulfil a desire: fear, sadness, anxiety, apathy, disgust, anger, rage, hatred, aggression, hostility, hysteria, paranoia, horror (in the sense of being horror-struck), depression, envy, jealousy, contempt, embarrassment, suffering, grief, nostalgia, loneliness*
- *the desire to superciliously impress others: vanity, arrogance*
- *the desire to respect others: modesty, humbleness*
- *the desire to help others: sympathy, empathy, compassion, affection, forgiveness*
- *the occurrence of an unexpected event: a pleasant surprise if it be an agreeable event or an unpleasant surprise if it be a disagreeable event*



- *the belated reflection on the fulfilment of an immoral desire and on the non-fulfilment of a moral desire: guilt, shame, pity, regret, remorse*
- *the temporary absence of any noteworthy desire: boredom*

It is because of one not maintaining an absolutely clear distinction between one's mental sentiments and one's spiritual feelings (i.e. because of one all too often inadvertently mistaking one's mental sentiments for one's spiritual feelings) that one is actually preventing oneself from making any significant spiritual progress in life. As such, always keep on reminding yourself that it is not one's mental sentiments but the extent of one's spiritual feelings that is determining the true extent of one's spiritual growth in life.

2.1.8. The Sentimental Moods of Man

A sentimental mood can be defined as 'the experience of the same mental sentiment over an extended period of time'. There thusly being as many different kinds of sentimental moods as there are different kinds of mental sentiments. Such as a happy mood, a fearful mood, an angry mood, a sad mood, a jealous mood, an indifferent mood, and so on.

Every prolonged negative kind of mood is occasioning one to release into one's bloodstream an abnormal dose of hormonal secretions (such as of oestrogen or testosterone or adrenaline or glucagon) that is then predisposing one to behave oneself in a frivolous or macho or hyperactive or cranky way.

The switching from one sentimental mood to another is colloquially known as 'a mood swing'. It is the severity and the frequency of all such mood swings that is clearly indicative of the extent whereto one is still living a materialistic lifestyle. That is, of the extent whereto one is still living under the spell of cosmic delusion and thusly still subject to all of the dualities of Nature and all of the relativities of good and evil.

So, how is one to make one's mind impervious to all of such mood swings? Well, the only way thereto is to keep on sublimating all of one's materialistic desires to the but one spiritual desire for God alone. Lest the continued indulgence in all kinds of negative moods will eventually result in one having to suffer a mental breakdown, which effectively means – in literal terms – that one will then be losing one's sanity and – in philosophical terms – that one will then be spiralling even deeper into the bottomless pit of cosmic delusion. In this regard, let it be specifically mentioned that the use of prescription tranquilizers (medically referred to as anxiolytics and antipsychotics) cannot prevent but only delay the occurrence of a mental breakdown¹. The only prevention measure to a mental breakdown thusly being for one to start living an all the more spiritual lifestyle instead of an all the more materialistic lifestyle.

2.1.9. A Noteworthy Analogy

The interrelationships between the thought energies of God and one's DNA molecules and one's ego and one's mind and one's will and one's willpowers and one's brain and one's seven chakras and one's personal preferences and one's mental sentiments can be likened to the interrelationships between the

¹ *At present, more than 10% of the world population is already enslaved to all kinds of prescription tranquilizers. Not to mention all those having resorted to the use of illicit drugs to try to escape their self-inflicted sufferings.*



components of a hi-fi system and how one tends to operate that hi-fi system:

- *the thought energies of God are all of the 'broadcasted' relatively-long radiowave energies that one is capable of mentally conceiving*
- *the genetic components of one's DNA molecules can be likened to the electronic components of the tuning unit*
- *one's ego (attuning itself to a certain range of thought energies) can be likened to the operator of the hi-fi system (turning the tuning knob to a particular radio station)*
- *one's mind can be likened to the amplifier and the combined strength of one's willpowers can be likened to the power output of that amplifier*
- *all of the memory banks of one's brain can, in their totality, be likened to the recording unit of that hi-fi system*
- *one's seven chakras can be likened to seven loudspeakers, each of them resounding a different range of frequencies*
- *one's personal preferences can be likened to the various ways wherein the operator is preferring to adjust the equalizer of that hi-fi system*
- *one's then resultant positive or negative mental sentiments can be likened to how the operator is appreciating or not appreciating the forthcoming sounds*

From this analogy can be surmised that, by way of the 'selective tuning and equalizing' of one's personal preferences, one is capable of living one's life from the vantage point of any whichever chakra.

Thusly explaining why:

- *the spiritually-minded person is primarily thinking and speaking and acting in a conscientious and intuitive way, i.e. from the perspective of one of the higher chakras (heart chakra, throat chakra, cranial chakra, medulla chakra)*
- *a still materialistically-minded person is primarily thinking and speaking and acting in an instinctive way, i.e. from the perspective of one of the lower chakras (the lumbar chakra, the sacral chakra, the coccygeal chakra)*

2.1.10. One's True Purpose in Life

As distinctly relayed by the verse "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33), one's true purpose in Life is for one to regain the utmost God-realization. Yet that will require one to recultivate the perfect love for God not only in His capacity as an infinite spirit but also in His capacity as every objectified aspect and every subjectified aspect of His creation. As biblically endorsed by "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy [every] neighbour as thyself" (Matt. 22:37-39).

Still unbeknownst to so many Christians, that true purpose in Life is being symbolically relayed by the Christian cross in that:

- *the vertical brace is symbolic of the need to transcendently uplift one's awareness to God in His capacity as one's spiritual soul (as relayed by the first commandment)*



- the horizontal brace is symbolic of the need to socially re-expand one's awareness to God in His capacity as the whole of creation (as relayed by the second commandment)

Both these braces thusly symbolically urging one to not only meditatively but to also socially actualize one's spiritual growth.

2.2. The Magnetic Fields of One's Notional and Emotional Energies

Most people are still unaware of the fact that they are spherically radiating around themselves the magnetic affectations of their notional and emotional energies. From a metaphysical perspective, these two sets of magnetic affectations are respectively known as one's **notional aura** (notional force field) and one's **emotional aura** (emotional force field). While, from a more mundane perspective, these two auras are at times also being referred to as 'one's notional vibes' and 'one's emotional vibes'.

For these two auras to not have a negative impact upon others, one is to only conceive the right kinds of notions and to thusly only arouse within oneself the right kinds of emotions. This practically means that one is to harbour and to nurture and to fulfil only the right kinds of desires (spiritual desires) as opposed to the wrong kinds of desires (materialistic desires).

Part III of this chapter will be conveying how these auras can be mentally manipulated in order to perform all kinds of exoteric miracles. And in the next chapter of these teachings (*The Spiritual Ascent of Man*), it will be clearly shown that in his Book of Revelation St John is actually referring to as well the spatial as the energetic characteristics of these two auras.

3. The Transmigration of Souls across the Vastness of Creation

To ensure the proper sequencing of all the notions in this third section, it at first conveys the truths pertaining to the concept of reincarnation and only then the truths pertaining to the transmigration of souls across the vastness of creation. The latter truths then only pertaining to the transmigrations between the angelic region of creation and the human region of creation by reason that all of the basic principles thereof are as applicable to every other kind of spiritual transmigration.

3.1. Why the Concept of Reincarnation is No Longer a Christian Doctrine

As mentioned in Chapter 3 (*The Spiritual Descent of Man*), it was at the Second Council of Constantinople in A.D. 553 that the church authorities decided to remove all of the references to the concept of reincarnation from the Holy Bible. That perhaps well-meant but ill-conceived decision was taken in response to the observation that, at that time, far too many Christians were all too happily pursuing all kinds of worldly pleasures and were thusly delaying their spiritual salvation to some future lifetime, which was of course contrary to the strategic intent of the Church. However, by reason that the Truth can never be suppressed, there are still a number of biblical verses in the Holy Bible that are either implicitly or explicitly referring to the concept of reincarnation, such as:

- "And no man hath ascended up to heaven, but he that came down from heaven" (John 3:13)

This verse is clearly indicative of the fact that a spiritual soul is capable of spiritually transmigrating from the angelic region of creation to the human region of creation and vice versa. Such as at the time of every 'human conception' and such as at the time of every 'mortal death'.



- “And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets” (Matt. 16:14)

This verse is clearly indicative of the fact that, at that time, the Jewish people were still accustomed to the concept of reincarnation. Hence that some of them believed John the Baptist to be the reincarnation of Elias, others of Jeremias, or of some other Old Testament prophet.

- “For all the prophets and the law prophesied until John [the Baptist]. And if ye will receive it, this is Elias, which was for to come. He that hath ears to hear, let him hear” (Matt. 11:13-15)

With this saying, the Lord Jesus unambiguously confirmed the fact that John the Baptist was indeed the reincarnation of the Old Testament prophet Elias.

3.2. The Modi Operandi of a Spiritual Transmigration

The transmigration of a spiritual soul from one region in creation to another region in creation is not an energetic but a spiritual transmigration. For remember that no electromagnetic energy can ever propagate itself faster than the speed of light and can thusly never instantly traverse such enormous distances. As such, the only way for a spiritual soul to transmigrate from one region in creation to another is for it to:

- i) *abandon its energetic body in the region that it is leaving behind*
- ii) *instantly shift its spiritual awareness across the vastness of God’s spirit to the other region*
- iii) *fashion itself a new energetic body in that other region*

As such, the Hindu belief that a spiritual soul is remaining encased in its astral and causal bodies whilst transmigrating from the human region of creation to the angelic region of creation is a false belief. By reason that, as just mentioned, neither such an energetic astral body nor such an energetic causal body can be instantaneously transferred between the two regions.

3.3. The True Purpose of One’s Reincarnations

When duly considering the hierarchical manner wherein God structurally configured the whole of creation, then it ought to be self-evident that one will have to keep on reincarnating in that creation until such time that one has mastered unto Perfection each and every aspect of one’s everyday lifestyle. As biblically endorsed by the verse, “Him that overcometh [all of the temptations of creation] will I make a pillar [mainstay] in the temple [kingdom] of my God, and he shall go no more out [need incarnate no more]” (Rev. 3:12). As such, each of the three major regions in creation can be deemed to consist of a multiplicity of classrooms (biblically referred to as ‘many mansions’ in John 14:2) wherein one has to keep on re-spiritualizing all of one’s attitudes and all of one’s behaviours until such time that one has regained the utmost God-realization.

As a general rule then, no Christian is to refute the concept of reincarnation simply because of the Roman Catholic Church having declared that concept a heresy. Instead, every Christian is to learn to profoundly think for himself / herself instead of to blindly accept the false beliefs and the fictitious beliefs of others. As so distinctly relayed by Matt. 15:14.

The fact that one cannot remember one’s past lifetime experiences is no reason to be opposed to the concept of reincarnation. For it needs to be duly acknowledged that:



- i) *The ordinary kind of person cannot remember his / her past lifetime experiences by reason that, during the course of every such past lifetime, all of his / her experiences of life were mnemonically stored in the brain that had to be left behind at the end of every such lifetime. Thusly rendering it impossible for the ordinary kind of person to recall his / her past lifetime experiences.*
- ii) *All sages and saints and masters are capable of transcendently accessing 'the memory of God' and are thusly capable of remembering – to the extent of their God-realization – not only their own past lifetime experiences but also the past lifetime experiences of others.*

In this regard, note that any attempt to try to recall one's past lifetime experiences during a so-called past life regression therapy session is a dangerous practice. By reason that, without the guidance of a spiritual master, one may not be able to psychologically cope with all the sentiments of guilt and remorse that one is then bound to become acutely aware of whilst vividly remembering all of the 'atrocious sins' that one has committed during such a past lifetime. So, never submit yourself to such a past life regression therapy, lest the then emerging sentiments of guilt and remorse are to most likely overburden your mind to such an extent that you can no longer make any spiritual progress at all.

3.4. The Correlation between One's Worldly Desires and One's Recurring Incarnations

Most people are not even aware of the fact that it is their worldly desires that are occasioning them to remain entrapped in the innards of creation. And, more specifically so, that it is all of their earthly desires that are occasioning them to again and again and again reincarnate in the human region of creation. For one's earthly desires cannot be anywhere else fulfilled but only in the human region of creation. Wherefrom can be surmised that:

- *One's every temporary stay in the angelic region of creation between two human lifetimes will always be in accordance with the particular kinds and the particular intensities of one's earthly desires. Such particular kinds then determining the kind of angelic sub-region that one will be temporarily inhabiting (a more heavenly one or a more hellish one) and such particular intensities then determining the duration of one's temporary stay in that angelic sub-region. For the more intense such earthly desires are, the sooner one will feel compelled to reincarnate in the human region of creation (i.e. to be humanly conceived) to try to fulfil them.*

And that is why it is so important for one to learn how to sublimate one's every worldly desire to the but one spiritual desire for God alone. For it is all of such worldly desires that are keeping one firmly under the spell of cosmic delusion, which St John is referring to in his Book of Revelation as 'that great dragon, that old serpent, called the Devil, and Satan, which deceiveth the whole world' (Rev. 12:9).

- *The sentencing to death of convicted criminals accomplishes absolutely nothing in the long term by reason that such persons will simply reincarnate with exactly the same criminal tendencies. Instead of to inhumanely sentence them to death, they need to be humanely rehabilitated in a well-resourced correctional facility that is to provide them with the necessary day-to-day psychological support and spiritual counselling until such time that they have been fully rehabilitated.*



With respect to this particular topic, let the student be reminded of the following notions that were previously conveyed in subsection 6.2 of Chapter 3 (The Spiritual Descent of Man):

*The claim of some metaphysicists that a human being can reincarnate in the form of an animal is nothing more than a figment of their imagination. By reason that even those human beings who lived a demonic (*satanic*) lifestyle in a previous lifetime would never ever consider reincarnating in the form of an animal by reason that such would render it impossible for them to fulfil all of their remaining demonic (*satanic*) desires. The only variation thereto – which is not an exception but a different phenomenon – is when a disembodied demonically-minded (*satantically-minded*) entity manages to overpower the mind of an existing animal or an existing human being, which phenomenon is then known as the demonic (*satanic*) possession of such an animal or human being. As biblically relayed in Mark 5:1-20.*

3.5. The Spiritual Truths Pertaining to Every Human Conception

The process of a human conception is the process of a human incarnation, or more precisely, of a human reincarnation by reason that:

After having died a mortal death in the human region of creation, one will be temporarily residing in the angelic region of creation but wherein one will, because of one then still harbouring and nurturing all kinds of earthly desires, feel all the more compelled to go back to the human region of creation. The opportunity thereto being provided by one's soul, which will assist one to first shed one's angelic form and to then project one's awareness into a fertilized human egg (to be humanly conceived). Yet always as per the selection criteria of one's spiritual soul, i.e. in exact accordance with one's psychological make-up and the right kind of astrological timing.

One's every human conception thusly being instigated by one's ego but orchestrated by one's soul. For it is one's spiritual soul that is selecting as well the environment as the family wherein one will then be born. So that, during the course of that new human lifetime, one's ego will be exposed to those kinds of situations and those kinds of circumstances that it needs to be exposed to in order to further its spiritual growth. And that is why:

- those having abused others in their previous lifetime are being born to abusive parents*
- those having inflicted any impairments upon others in their previous lifetime are being born with the same kinds of impairments*
- those who are unable to conceive children in this lifetime are the ones having grossly neglected their children in the previous lifetime*

For remember that one cannot escape the infallible operation of the cosmic law of cause and effect, which is always impartially bestowing upon oneself:

- i) all of the 'rewards' for one's good deeds, altogether known as one's so-called **good karma***
- ii) all of the 'punishments' for one's wrong deeds, altogether known as one's so-called **bad karma***

All of the 'seeds' thereof then always being carried forward, in the form of all one's good and evil attitudinal inclinations and mental tendencies, from one's every previous lifetime to one's every next lifetime.



Another truth that needs to be duly acknowledged with respect to all of one's reincarnations is that one's spiritual soul will compel one's human ego to live as many 'female' lifetimes as 'male' lifetimes. For it is absolutely necessary for one to restore within oneself the perfect balance between all of one's 'female' qualities and all of one's 'male' qualities if one is to restore within oneself the perfect balance between all of the feelings of love and all of the feelings of wisdom (then being expressed as divine love and divine wisdom).

Special note

If one's current lifetime be judiciously utilized to regain the fullest extent of one's Christ awareness, then one will be able to intuitively recognize all of the family members that one knew and all of the locations that one frequented during one's previous lifetimes. As biblically endorsed by the verses:

"Verily I say unto you, There is no man [human being] that hath left [relinquished all of the worldly attachments to] house, or brethren, or sisters, or father, or mother, or wife [spouse], or children, or lands, for my sake, and the gospel's. But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions [follow-ons]; and in the world to come eternal life" (Mark 10:29-30).

Both of which verses are in fact implicitly endorsing the legitimacy of the concept of reincarnation. For how any otherwise can one ever have had a hundredfold of earthly fathers and mothers and brethren and sisters and spouses and children?

3.6. The Spiritual Truths Pertaining to Every Human Death

At the time of one's mortal death, one's spiritual soul will retract one's ego awareness from all the extremities of one's body into and up the cerebrospinal axis towards one's medulla oblongata. Hence that, as already mentioned in the previous chapter, those having had a near-death experience often reported that they were passing through a dark tunnel (the cerebrospinal axis) towards a bright light (the medulla oblongata). Where they then felt the presence of a divine being and / or of deceased family members and / or of deceased friends.

Although differently-minded people are bound to somewhat differently experience that process of their mortal death, there will always be the following common event:

As and when the soul then retracts its incumbent ego from the body into and up the cerebrospinal axis towards the medulla oblongata so as to exit that body, then that ego will have to traverse the brain wherein are mnemonically stored all of its notional and emotional and sensorial experiences. It is during that brief passage of one's awareness through all of the so-called memory banks of one's brain that one will then be acutely reminded of each and every detail of one's entire life. Hence that the wrongly translated biblical term 'the day of judgment' (such as mentioned in Matt. 12:36)² is actually referring to that very instant during which one will have to judge for oneself whether or not one has lived the right kind of lifestyle.

As a natural consequence thereof, it is during that brief but extremely intense 'day of judgment'

² The original Hebrew word 'hēmera', wrongly translated as 'day', can be used to refer to any kind of time period and thusly also to 'an instant'.



that one will feel inclined to try to rectify all of one's past mistakes and all of one's past wrongdoings. But which wishful thinking can of course not erase from one's mind all of one's earthly desires, which is why the average kind of person – who is unwilling to let go of his / her earthly desires – is but very seldom making any real spiritual progress in the next human lifetime. Needless to say that, after one's mortal death, one's then discarded human body will start to chemically decompose (i.e. to return to 'the dust of the earth from whence it came') because of it then no longer being supplied with and sustained by one's mental powers.

3.7. The Spiritual Significance of the Last Rites

Contrary to what so many Christians have been led to believe, the last rites are to not be administered to a dying person by a member of the clergy but by either a close family member or a close friend of that person (i.e. who, knowing the history of that person, truly cares for the spiritual wellbeing of that person). For the one and only true purpose of administering the last rites to a dying person is to teach that person the lessons of Life that he / she was supposed to have learned. The rationale thereto being that:

A dying person has to leave behind all of his / her worldly possessions but cannot leave behind his / her desires. As such, if during the performance of the last rites the dying person is being taught those lessons of Life that he / she was supposed to have learned, then he / she is being given the opportunity to take such lessons to heart and to there and then sublimate at least some of his / her worldly desires to spiritual desires. That such a spiritual renewal can in fact instantly occur is biblically relayed by the verses, "And one of the [two] malefactors which were hanged [crucified on either side of the Lord Jesus] railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise" (Luke 23:39-43).

As such, let it be duly acknowledged that, if one be a genuine practitioner of Truth (i.e. a Truth-doer instead of to only be a Truth-talker), then one need not experience all of the so-called ramifications of one's bad karma. By way of one either:

- i) engaging in those particular kinds of charitable and humanitarian activities wherewith to systematically neutralize that bad karma (the ordinary approach to one's spiritual redemption)*
- ii) making the supreme effort to instantly sublimate all of one's worldly desires to the but one spiritual desire for God alone (the extraordinary instant approach to one's spiritual redemption)*

3.8. The Truth about Ghosts

From a spiritual perspective, a ghost is an invisible spirit. Hence that the Holy Bible keeps on referring to that aspect of the invisible spirit of God that one has to firstly re-identify oneself with as the Holy Ghost. Wherefrom it ought to be self-evident that one is, even as every other living creature in creation, actually an invisible spirit (i.e. a ghost) expressing itself through a body that appears to be visible in



the world of cosmic delusion but which is actually, in its totality, even so consisting of the invisible spirit of God.

Now, during the fraction of a second that one becomes entirely disembodied straightly after one's mortal death, one has to make the split-second decision to either:

- i) instantly transmigrate to the angelic region of creation (nearly always the case)*
- ii) temporarily stay behind in the human region of creation (but seldom the case)*

There are three main reasons for such staying behind:

- 1) the unwillingness to let go of a very strong attachment to somebody in the human region*
- 2) the unwillingness to let go of a very strong resentment against somebody in the human region*
- 3) the unwillingness to depart from the locale of one's mortal death (such as in the case of a brutal murder)*

In these exceptional cases, the 'deceased person' will be fashioning for himself / herself a so-called spectral body from the energies in the surrounding environment but which spectral body can then in nearly all cases – i.e. because of it energetically being much more subtle than an angelic body – not illicit any response from anybody. With the result that he / she will then no longer wish to stay behind, which means that he / she will then be shedding that spectral body and spiritually transmigrate to the angelic region of creation.

It is in but very few of such exceptional cases that the 'deceased person' has such a strong willpower that he / she is capable of now and then energizing that spectral body to such an extent that it can be mundanely seen (then known as an apparition) or used to manipulate physical objects (then known as a poltergeist). Thusly explaining why some houses and other locations do remain haunted, sometimes for several years and even for decades.

To Conclude this First Part

From this first Part can be clearly surmised that it is the spell of cosmic delusion that is occasioning one to experience oneself as a frail human being instead of an all-powerful spiritual being. The verity of that spell of cosmic delusion being biblically endorsed by the verses "And for this cause [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 who believed not the truth, but had pleasure in unrighteousness (2 Thess. 2:11-12).

There thusly being no other way to actualize one's spiritual growth than for one to extricate oneself from that spell of cosmic delusion. Yet that practically means that one will have to make all of the spiritual efforts wherewith to re-expand one's human awareness at first to one's Holy Ghost awareness and then to one's Christ awareness and then to one's Cosmic awareness. And this in turn practically means that one will then have to:

- i) at first learn to factually understand why it is necessary for one to practice all of the methods of Truth, as the Lord Jesus tried to convey by means of his parables and as St John tried to convey throughout the 22 chapters of his Book of Revelation*
- ii) then actually practice all of such methods in the real world of Truth, instead of one to only intellectualize about them or talk about them*





Part II

The Metaphorical Significances of the Parables of the Lord Jesus

4. The True Purpose of the Parables of the Lord Jesus

The parables of the Lord Jesus are meant to fulfil a threefold purpose:

- 1) to metaphorically convey the most basic do's and don'ts of the spiritual art of living to those who are still materialistically-minded (a typical example thereof is the parable of the unmerciful servant)*
- 2) to metaphorically convey those truths that are somewhat more advanced but which can still be easily understood by those who are not yet knowledgeable of the metaphysical facts of Life (a typical example thereof is the parable of the tares)*
- 3) to metaphorically convey the most profound truths to those who are knowledgeable of the metaphysical facts of Life (a typical example thereof is the parable of the ten virgins)*

As such, it was only by way of the Lord Jesus narrating such parables in a fairytale-like fashion to the general public that he could effectively:

- i) withhold the knowledge of the esoteric Truth from those who 'had no ears to hear it', as biblically endorsed by the verse "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you" (Matt. 7:6)*
- ii) reveal the knowledge of the esoteric Truth to those who 'had ears to hear it', as biblically endorsed by the verse "And ye [referring to those who are genuinely trying to not only understand but to also practice the Truth] shall know the truth, and the truth shall make you free" (John 8:32)*

The very same notion thereof being relayed by the verses, "And with many such parables spake he the word unto them [the general public], as they were able to hear it. But without a parable spake he not unto them: and when they were alone [Jesus and his disciples], he expounded all things [relayed all of the relevant facts] to his disciples" (Mark 4:33-34).

So, provided that the parables of the Lord Jesus be clearly understood within the context of one's everyday lifestyle, then they are an excellent means wherewith to impartially assess the current extent of one's spiritual growth.

5. The Parables Peculiar to the Gospel of Matthew

Some students might already have noticed that, excepting in the gospel of Matthew, the term 'the kingdom of



heaven' is nowhere else being mentioned in the Holy Bible. When considering the fact that – as conveyed in subsection 2.1.8 of Chapter 1 (One's Spiritual Initiation) – the word 'heaven' has multiple meanings, then it ought to be self-evident that the term 'the likeness to the kingdom of heaven' can also have multiple meanings and can thusly be used to refer to, for instance:

- one's forthcoming migration to the kingdom of heaven, such as in Matt. 3:2
- the correct approach that needs to be adopted whilst trying to re-experience the kingdom of heaven, such as in Matt. 5:3

In this regard, note that the term 'poor in spirit' in that particular verse ought to be understood as 'materially poor in the world of spirit', thusly referring to those who might well be poor in a material sense but who are rich in a spiritual sense.

- the angelic region of creation, such as in Matt. 5:19
- a more heavenly sub-region in the angelic region of creation, such as in Matt. 5:20
- the highest sub-region in the archangelic region of creation, such as in Matt. 11:11-12
- the righteousness of God, or a virtue, or morality, such as in Matt. 19:12

In this regard, note that the word 'eunuch' as repeatedly used in that verse is at first referring to 'a sexually infertile person' and then to 'a medically sterilized person' and finally to 'a person who is abstaining from every kind of promiscuous sex'.

Furthermore note that in Matt. 23:13, the phrase 'for ye shut up the kingdom of heaven against men' is to be understood to mean that the wrong kinds of ministers (those clergy who are claiming to be spiritually-minded but who are actually still very materialistically-minded) are depriving their followers from esoterically re-experiencing the kingdom of heaven within themselves.

From an overall perspective then, what the parables of the Lord Jesus in the gospel of Matthew are concerned, 'the likeness to the kingdom of heaven' is meant to refer to either:

- i) *the manner wherein the kingdom of heaven can be pragmatically re-experienced, such as in the parable of the ten virgins*
- ii) *the manner wherein one is to live a spiritual lifestyle instead of a materialistic lifestyle, such as in the parable of the king's son*
- iii) *the manner wherein the kingdom of heaven will begin to manifest itself, such as in the parable of the leaven*

The Parables Themselves

- ❖ *"The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? From whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn" (Matt. 13:24-30; known*



as the parable of the tares)

In this parable, the wheat serves to metaphorically represent one's wholesome desires and the tares serve to metaphorically represent one's unwholesome desires. As can in fact be clearly surmised from the manner wherein the Lord Jesus chose to convey the true meaning of that parable to his disciples:

"Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man [your spiritual soul]. The field is the world. The good seed are the children of the kingdom [the right kinds of desires]. But the tares are the children of the wicked one [the wrong kinds of desires]. The enemy that sowed them is the devil [cosmic delusion]. The harvest is the end of the world [as it deceptively appears to exist]. And the reapers are the angels [the heavenly energies flowing through your seven chakras during the process of your spiritual re-awakening]. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world [so will you, during the process of your spiritual re-awakening, begin to re-experience your spiritual enlightenment that will then be dispelling the spell of cosmic delusion]. The Son of man [your spiritual soul] shall send forth his angels [heavenly energies]. And they shall gather out of his kingdom all things that offend [referring to the deceitfulness of all delusive appearances]. And them which do iniquity [who are continuing to commit all kinds of sins]. And shall cast them into a furnace of fire [referring to the fact that such a ones will then have to experience all of the burning sensations of their unwholesome emotions]: there shall be wailing and gnashing of teeth. Then shall the righteous [those who are wholemindedly and wholeheartedly practicing the Truth] shine forth as the sun [as light-bearers / as wisdom-bearers] in the kingdom of their Father. Who hath ears to hear, let him hear" (Matt. 13:36-43).

- ❖ *"Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field" (Matt. 13:44; known as the parable of the hidden treasure)*

The treasure hidden in the field is the spiritual treasure hidden in the esoteric field of one's spiritual awareness. Because of it being a spiritual treasure and not a worldly treasure, it can only be had by those who are truly spiritually-minded and thusly only by those having divested themselves of all their unnecessary worldly possessions (and selleth all that he hath, and buyeth that field).

- ❖ *"Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it" (Matt. 13:45-46; known as the parable of the pearl of great price)*

In this parable, the term 'a merchant man' is meant to convey the notion that, if one is to be a genuine practitioner of Truth, then one will have to exchange all of one's worldly treasures (all that he had) for one's spiritual treasure (the one pearl of great price). For it is only by way of one charitably distributing to the poor whatsoever one is not truly in need of that one can ever:

- i) *recultivate one's spiritual sensitivities to the sufferings of others*
- ii) *mitigate the otherwise unavoidable consequences of one's past wrongdoings*



iii) exemplify towards others the spiritual ideals of economic justice and social justice

For who is truly the happier person? The one who is genuinely caring for the wellbeing of others and who thusly has many true friends? Or the one who could not care any less for the wellbeing of others and who thusly has not even one true friend?

In this regard, let it be duly acknowledged that the way wherein one is relating to any other person is the way wherein one is relating to God. For remember that each and every person is, irrespective of his / her worldly status, actually an individualized expression of God. Which is why the second greatest commandment (to love thy neighbour as thyself) is like unto or, more precisely, identical to the first greatest commandment (to love none other than only God).

- ❖ *“Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth” (Matt. 13:47-50; known as the parable of the dragnet)*

In this parable, the term ‘the end of the world’ is again meant to refer to the time that one begins to extricate oneself from the spell of cosmic delusion and thusly to the time that one begins to righteously practice all of the basic methods of Truth in the real world of Truth. For it is then that one will begin to re-energize all of the major nerve plexuses (referred to as ‘vessels’ in this parable) that are intrinsically linked to one’s seven chakras (as soon explained by the commentaries on the parable of the ten virgins). And it is also then that one will have to appropriately mitigate within oneself all of the seven plagues / woes (the ‘negative’ symptoms of one’s spiritual re-awakening) that St John is referring to in his Book of Revelation (as will be duly explained in the next chapter of these teachings). Which is why this parable is ending with the phrase ‘and shall [temporarily] cast them into the furnace of fire: there shall be wailing and gnashing of teeth’.

As such, the word ‘angels’ in this parable is meant to refer to all of the heavenly energies that will then be more profusely flowing through one’s seven chakras.

- ❖ *“Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay [was unable to pay], his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made [the debt to be repaid]. The servant therefore [then] fell down, and worshiped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow servants, which owed him a hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee? And his*



lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him” (Matt. 18:23-34; known as the parable of the unmerciful servant)

This parable is specifically aimed at those who are still very materialistically-minded, who are no longer even aware of the fact that there is – on a global scale – a direct correlation between all greediness and all socio-economic injustices. As can in fact also be surmised from the saying that ‘Earth provides enough to satisfy every man's need but not for every man's greed³’.

In stark contrast to how such egotistical persons are trying to all the more enrich themselves, a bona fide practitioner of Truth will always be maintaining a compassionate attitude towards others and will thusly always be of some assistance to whomsoever he / she is observing to be in need of that assistance.

With respect to the phrase ‘And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him’, it is important to not misconstrue its meaning. For that phrase needs to be understood in terms of the exacting operation of the cosmic law of cause and effect and thusly in the sense that:

The exacting operation of the cosmic law of cause and effect is bound to ensure that one will have to personally experience all of the pains and hurts and agonies that one is inflicting upon any other person (what you sow, that you will – to exactly the same measure – also have to reap). So as for one to then become all the more aware of the absolutely most basic lesson in Life that one is to never ever hurt or harm any other person but to instead love every other person as oneself (as biblically relayed by the second greatest commandment).

As such, it needs to be duly acknowledged that in this parable:

- *the ‘certain king’ serves to represent one’s spiritual soul*
- *the word ‘wroth’ is meant to be indicative of the ever-righteous exacting operation of the cosmic law of cause and effect*
- *the ‘two servants and the fellowservants and all of their family members’ serve to represent all of the multi-variegated aspects of one’s human ego, every two of which can be deemed to be in an either more amicable relationship or a more hostile relationship with one another (all of the latter hostile relationships being indicative of all one’s inner conflicts)*
- *the ‘two debts’, referred to as ten thousand talents and a hundred pence in this parable, thusly serve to respectively represent the major portion of one’s karmic debt (the cumulative result of all one’s serious past wrongdoings) and the minor portion of one’s karmic debt (the cumulative result of all one’s trivial past wrongdoings)⁴*

❖ *“For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, and said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the*

³ Quoted by Pyarelal Nayyar in ‘Mahatma Gandhi: The Last Phase’ (Volume 10), page 552 (1958)

⁴ All of which karmic debts can be redeemed by way of one living an all the more humanitarian and charitable lifestyle, i.e. as the means wherewith to effectually neutralize all of the otherwise unavoidable consequences of all such past wrongdoings.



eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even [evening] was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen” (Matt. 20:1-16; known as the parable of the laborers in the vineyard)

In this parable:

- *the ‘householder / lord of the vineyard / the goodman of the house’ serves to represent one’s spiritual soul*
- *the ‘vineyard’ serves to represent the real world of Truth*
- *the ‘steward’ serves to represent one’s human ego, i.e. which needs to be kept subservient to one’s spiritual soul (the householder)*
- *the ‘one penny’ that the householder paid to every labourer serves to represent the true worth of one’s spiritual re-awakening*
- *the ‘five sets of labourers’ serve to represent the five kinds of people in this world:*
 1. *those having made no spiritual progress*
 2. *those having made but little spiritual progress*
 3. *those having made some mediocre spiritual progress*
 4. *those having made some commendable spiritual progress*
 5. *those having made the optimal spiritual progress*

Hence that the various working times of the five sets of labourers are meant to be indicative of the relative time periods over which the above five kinds of people need to bring about their spiritual re-awakening (earn that penny). For remember that the pace of one’s spiritual re-awakening will always be in exact accordance with how righteously or unrighteously one is living one’s life in the real world of Truth.

The comment of the one set of labourers ‘because no man hath hired us’ serves to convey the notion that the actualization of one’s spiritual growth cannot be achieved by way of one passively sitting on the sidelines. But only by way of one recultivating the entrepreneurial capabilities wherewith to actively seize each and every opportunity to practice the Truth.

The true significance of the phrase ‘the last shall be first, and the first last’ is to be understood as follows:

Those who are no longer severely suffering because of them already having made some significant spiritual progress (the first) are often becoming much more complacent about their spiritual wellbeing



than those who are still severely suffering due to them not yet having made any significant spiritual progress (the last). Hence that the momentum of the spiritual growth of such last but eager ones then often surpasses the momentum of the spiritual growth of such first but complacent ones. Such as when a hardened criminal is being inspired and motivated to abandon his / her vicious lifestyle and to instead adopt a virtuous lifestyle. For remember that the two most important drivers for one's spiritual growth are in fact the subconsciously suppressed sentiments of guilt and remorse that one is bound to become consciously aware of from as soon as one begins to live a more spiritual lifestyle.

As such, this parable serves to strongly encourage one:

- i) to recultivate all of one's spiritual skills and talents in the real world of Truth (in the vineyard)
- ii) to not try to spiritually compete with anybody else (the other labourers) but only with oneself

Let it lastly be mentioned that this parable is to not be misconstrued to mean that God is favouring some human beings over and above other human beings. For the Holy Bible is unequivocally stating that:

"Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him [he who is duly respecting the ever-righteous operation of His cosmic law of cause and effect], and worketh righteousness [is applying that law righteously in all situations and under all circumstances], is accepted with him" (Acts 10:34-35).

Wherefrom can be surmised that the phrase 'for many be called, but few chosen' needs to be correctly understood to mean that, although all human beings are innately capable of actualizing their spiritual growth, there are but very few of them that are actually making all of the spiritual efforts thereto.

- ❖ *"But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work today in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John [the Baptist] came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him" (Matt. 21:28-32; known as the parable of the father and two sons)*

In this parable, the certain man and the vineyard serve to again represent one's spiritual soul and the real world of Truth. While his two sons, or more precisely their behaviours, serve to epitomize the two archetypal modalities of one's human ego in the sense that one's human ego always has the freedom of choice to pursue either a spiritual lifestyle or a materialistic lifestyle. The request of that man to his two sons to go and work in the vineyard is thusly meant to be allegorical to the request of one's spiritual soul to one's human ego to go and practice the methods of Truth in the real world of Truth.

As such, the first portion of that parable serves to convey the notion that there are two kinds of people in this world:

- i) those who, like the first son, are at first rebelling against their spiritual conscience but who are then changing their mind (repent) and do practice the Truth
- ii) those who, like the second son, are adamantly refusing to practice the Truth and who are thusly always trying to appease their spiritual conscience with all kinds of promises that they do not intent to keep



The true meaning of the statement ‘Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you’, which was specifically addressed to the chief priests and some of the still dogmatically-minded elders, can be relayed as follows:

In biblical times, a ‘publican’ was a collector of public funds and a ‘harlot’ was a prostitute. These two words can however in a much more general sense also be used to refer to, respectively, a person who is greedily amassing all kinds of worldly things and a person of whom it can be said that he / she is selling his / her soul to the delusive appearances of worldly things. So, although their lifestyle is decidedly wrong, it can nevertheless not be denied that they are at least trying to recultivate their creative capabilities during the fulfilment of their desires and that they are thusly – in their own deluded way – becoming somewhat more like unto their Creator. Which cannot be said for those who are just plain lazy in Life, who are not even trying to recultivate any of their creative capabilities (the publicans and the harlots go into the kingdom of God before you).

The Lord Jesus then decided to rebuke such priests and elders by way of declaring, ‘For John [the Baptist] came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him’. So as to make them acutely aware of the fact that they were still very dogmatically-minded (i.e. unwilling to let go of their false beliefs) and that they were, as such, spiritually even less advanced than the publicans and the harlots.

- ❖ *“Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh” (Matt. 25:1-13; known as the parable of the ten virgins)*

This parable serves to convey the notion that the kingdom of heaven can only be experienced by those having learned how to righteously control all of their energetic emotions. By reason that:

- *the ‘bridegroom’ is the personification of one’s spiritual re-awakening*
- *the ‘ten virgins’ serve to represent the two archetypal kinds of human egos in this world*

That is, the ‘five wise virgins’ can be collectively likened unto the kind of ego that has learned how to righteously control the flow of its emotional energies through its five lower chakras in response to its five kinds of sensorial experiences (sight, sound, smell, taste, and touch). And the ‘five foolish virgins’ can be collectively likened unto the kind of ego that has not yet learned how to righteously control its energetic emotions.

- *the ‘five lamps of the wise virgins’ and the ‘five lamps of the foolish virgins’ are thusly representative*



of the manner wherein these two archetypical kinds of egos are choosing to express (bring to light as it were) their respectively controlled and uncontrolled emotional energies

- *the 'five vessels' serve to represent the five major nerve plexuses of one's five lower chakras (i.e. all those below the cranial chakra, the seat of one's Christ awareness), wherein one is to steadily accumulate such emotional energies*

The reason why it is specifically said that 'They that were foolish took their lamps, and took no oil with them' is to convey the notion that:

Those who are failing to righteously control their emotional energies are the ones who are foolishly wasting them on the wrong kinds of sentimental pursuits (fear, anger, disgust, sadness, jealousy, and so on), which is why they are unable to steadily accumulate such emotional energies in the aforementioned five major nerve plexuses.

- *as such, the 'oil' is representative of all the emotional energies that need to be steadily accumulated in those five major nerve plexuses (vessels)*

Now, why is it so vitally important to keep on steadily accumulating such emotional energies in one's five major nerve plexuses? Well, the reason thereto is that one cannot uplift one's predominant awareness to a higher chakra until such time that the major nerve plexus of the chakra below it has been fully re-energized. For it is the downstream flow of energies through a chakra that is preventing one from uplifting one's predominant awareness to that chakra.

Every major nerve plexus thusly resembling a bucket that needs to be filled to the brim with one's emotional energies but which can of course not be done for as long as there are still holes in that bucket, i.e. for as long as one keeps on indiscriminately wasting one's emotional energies. The clearest sign of every such wastage being the loss of peace of mind that is consequential to every kind of emotional upset, to every kind of emotional outburst.

There thusly being but one way to regain one's Christ awareness in the cranial chakra and that is for one to fully re-energize all of the major nerve plexuses of one's five lower chakras.

To now relay the much more detailed explanations of that parable of the ten virgins:

'Then shall the kingdom of heaven be likened unto ten virgins, which took [deployed] their lamps, and went forth to meet the bridegroom'

This verse is meant to convey the notion that the quest for the kingdom of heaven is like unto the way wherein the two archetypical kinds of egos (the ten virgins) are expressing their energetic emotions (are deploying their lamps) whilst trying to bring about their spiritual re-awakening (to meet the bridegroom)'

In this regard, note that such 'meeting the bridegroom' will soon also be referred to as 'the coming of the Son of man'.

'And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps'

As previously explained:

- *the foolish kind of ego is all too often wasting nearly all of its emotional energies and is thusly failing to store such energies in any significant measure in its five major nerve plexuses (took their lamps, and took no oil with them)*



- *the wise kind of ego is not wasting its emotional energies and is thusly capable of storing most of them in its five major nerve plexuses (took oil in their vessels with their lamps)*

Wherefrom can be surmised that there is a direct correlation between the extent of one's emotional maturity and the extent of one's spiritual maturity.

'While the bridegroom tarried, they all slumbered and slept'

The more the process of one's spiritual re-awakening be delayed (the bridegroom tarried), the longer one will remain under the spell of cosmic delusion. Hence that the five wise virgins and the five foolish virgins are respectively said to be slumbering (to be spiritually half awake) and to be sleeping (to be spiritually vast asleep).

'And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps'

The specific mentioning of the word 'midnight' in 'And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him' serves to convey the notion that it is much more effective to conduct one's meditation sessions during the nighttime (instead of during the daytime). For it is during the inherent stillness of the night (when there are no distractions) that one will find it easier to uplift one's predominant awareness in the cerebrospinal axis (all those virgins arose). During every which meditation session one will then have to curtail all of one's energetic emotions (the virgins trimmed their lamps) if one is to become all the more aware of one's spiritual feelings.

'And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves'

From these verses can be surmised that every person is to learn to properly manage and control his / her own emotional energies if he / she is to appropriately accumulate them in his / her major nerve plexuses. As such, the word 'them' in the phrase 'but go ye rather to them that sell, and buy for yourselves' is meant to refer to one's own five lower chakras.

'And while they [the five foolish virgins] went to buy [the oil], the bridegroom came; and they that were ready [the five wise virgins] went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not'

In these verses, the phrase 'the bridegroom came' serves to endorse the fact that one will have to sooner or later experience the process of one's spiritual re-awakening (i.e. either as facilitated by one's spiritual wisdom or by means of one's worldly sufferings). The other phrases serve to convey the notion that the process of one's spiritual re-awakening will then be unfolding itself in exact accordance with how one has prepared or not prepared oneself for it. That is:

- *The wise ego (five wise virgins) has already learned to so effectively control its emotions that it has plenty of emotional energies (oil) in its five major nerve plexuses (vessels). Thusly enabling it to raise its predominant awareness to the cranial chakra. The cerebrospinal passageway thereto being referred to by the Lord Jesus as 'the door' (and they that were ready went in with him to the marriage: and the door was shut).*



As such, 'the marrying of the five wise virgins to the bridegroom' is meant to signify that one is to transcendently espouse oneself to one's innate Christ awareness.

- *The foolish ego (five foolish virgins) has not yet learned how to properly control its energetic emotions. And is thusly not capable of raising its predominant awareness to the cranial chakra (and the door was shut).*

The true-to-Life significance of the phrase 'But he answered and said, Verily I say unto you, I know you not' can therefore be relayed as follows:

One's spiritual soul is the spirit of God in His capacity as one's spiritual soul. And one's human ego is that incumbent portion of one's spiritual soul that has allowed itself to become so identified with its human body that it is no longer even remembering its divine status. The 'I know you not' thusly means that every such deluded ego has then completely estranged itself from its spiritual soul.

'Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh'

The subphrase 'watch therefore' is meant to caution one to not live the wrong kind of lifestyle. For the more materialistic one's lifestyle, the worse will be the forthcoming 'negative' symptoms of one's spiritual re-awakening. While the subphrase 'for ye know neither the day nor the hour wherein the Son of man cometh' serves to endorse the fact that one cannot predict with any accuracy exactly when and how the process of one's spiritual re-awakening will be unfolding itself.

From an overall perspective then, the main lesson to be learned from this parable is that one is to always righteously control one's energetic emotions instead of to indiscriminately waste them. For unless such energies be steadily accumulated in the aforementioned five major nerve plexuses, then one will not be able to raise one's predominant awareness at first to the heart chakra (the seat of one's Holy Ghost awareness) and then to the cranial chakra (the seat of one's Christ awareness).

- ❖ *"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; known as the parable of the sheep and the goats)

Although the true-to-Life significance of this parable has already been conveyed in section 9 of Chapter 1 (One’s Spiritual Initiation), let it nevertheless be strongly emphasized that the Lord Jesus narrated this parable from the perspective of his universal Christ awareness, which is also one’s own innate Christ awareness. The main intent of that parable thusly being for one to start realizing that:

- i) if one is to regain one’s Christ awareness, then one will have to be compassionate towards others*
- ii) if one should refuse to be compassionate towards others, then one will have to bear all of the consequences of that selfish lifestyle:*
 - the burning / fiery sensations of one’s then unwholesome emotions (ongoing fire)*
 - the same hurts and pains that one is then inflicting upon others (ongoing punishment), as so exacted by the ever-righteous operation of the cosmic law of cause and effect*

As such, in this parable:

- the ‘sheep’ are those who are compassionate towards others*
- the ‘goats’ are those who are not compassionate towards others*
- the ‘shepherd’ is one’s spiritual conscience*

The mentioning that the shepherd is setting the sheep on his right hand [right side] but the goats on the left [the opposite of the right side] is meant to convey the notion that:

It is one’s willingness (unwillingness) to heed and to act upon the inner promptings of one’s spiritual conscience that is occasioning one to behave oneself in a righteous (unrighteous) manner. And thusly also in a compassionate (uncompassionate) manner.

- the ‘holy angels (the devil’s angels)’ are the heavenly energies then harmoniously (chaotically) flowing through one’s seven chakras*
- ‘the throne of his glory’ is one’s cranial chakra (the seat of one’s Christ awareness)*

6. The Parables Peculiar to the Gospel of Mark

- ❖ “And he [Jesus] said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come” (Mark 4:26-29; known as the parable of the growth of the seed)*

The ordinary kind of person is still completely ignorant of how God is manifesting Himself in His capacity as the whole of creation (he knoweth not how). For most people are simply taking it for granted that a tiny seed is capable of growing itself into a mighty tree, that a minuscule embryo is capable of growing itself into an adult form; that every sentient being has the amazing capability to express its mental powers and to feel its spiritual feelings. All of which processes of Life are clearly testifying to the all-pervasiveness of God throughout His entire creation. But which those who are still living under the spell of cosmic delusion



are refusing to believe. Hence that, with respect to the multitudes of his time, the Lord Jesus said to his disciples, “Therefore speak I to them in parables: because they seeing see not [the spiritual Truth]; and hearing they hear not [the spiritual Truth], neither do they understand [the spiritual Truth]” (Matt. 13:13).

To live one’s life without appreciating the all-pervading presence of God is the surest way to spiritually starve oneself. As such, those who are ‘merely reaping the harvest of things’ without appreciating the true Essence of all such things are the ones who, much like a spoiled brat, are never ever truly satisfied with anything. Thusly explaining why there is so much greediness in the world.

The right way to live one’s life is therefore for one to always fully appreciate the actual presence of God in everyone and in everything, as biblically endorsed by the verses:

- “In the beginning was the Word [all of the oscillating mental powers of God in the form of all His electromagnetic energies], and the Word was with God, and the Word was God” (John 1:1)
- “All things [all electromagnetic energies in creation] were made by him; and without him was not any thing made that was made” (John 1:3)

❖ *“For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even [evening], or at midnight, or at the cockcrow, or in the morning: Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch” (Mark 13:34-37; known as the parable of the household watching)*

In this parable, because of most people having distanced / estranged themselves from their spiritual soul (the Son of man), the Lord Jesus chose to refer to one’s spiritual soul as ‘the master of the house who appeared to have gone on a far journey’. As such, in this parable:

- the ‘master of the house’ is one’s spiritual soul (the Son of man)
- the ‘house’ is one’s bodily temple
- the ‘servants’ are the mental powers that one’s spiritual soul (the Son of man) delegated to one’s human ego to physically and emotionally and intellectually express itself (and gave authority to his servants, and to every man his work)
- the ‘porter’ is one’s human ego, which is to always be on guard for any promptings of its spiritual conscience (the Son of man commanded the porter to watch)

The return of the Son of man (of the master of the house) thusly being indicative of one then becoming much more acutely aware of the inner promptings of one’s spiritual conscience.

The true-to-Life significance of the remainder of this parable is akin to the true-to-Life significance of the last verses of the parable of the ten virgins. That is, one cannot predict exactly when and how the process of one’s spiritual re-awakening will be unfolding itself. The only signs thereto are all of the symptoms of one’s spiritual re-awakening, which will appear to randomly manifest themselves not only during the day but also during the night (at evening, or at midnight, or at the cockcrow, or in the morning). All of which symptoms will be duly explained in the next chapter of these teachings (The Spiritual Ascent of Man), not only in terms of how they are manifesting themselves but also in terms of how they need to be appropriately managed and controlled.



The last two phrases 'Lest coming suddenly he [the Son of man / one's spiritual soul] find you [the porter / one's human ego] sleeping [spiritually asleep]. And what I say unto you I say unto all, Watch' are thusly meant to convey the notion that one is to at all times remain acutely aware of one's spiritual conscience (to remain spiritually vigilant / watchful).

7. The Parables Peculiar to the Gospel of Luke

- ❖ *"And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace" (Luke 7:36-50, inclusive of the parable of the two debtors)*

The historical account of the Lord Jesus having visited the house of the pharisee can also be regarded as a parable in that it can be utilized as a metaphor on how to extract the spiritual lessons of Life from one's everyday experiences in Life. As such, let us first consider the metaphorical significance of that historical account and then the true meaning of the therein embedded parable of the two debtors.

In that historical account:

- *the 'Lord Jesus' can be deemed to represent the entirety of one's Christ awareness:*
 - *the 'feet' of the Lord Jesus (the lowest part of the body of the Lord Jesus) can be deemed to represent one's Holy Ghost awareness*
 - *the 'head' of the Lord Jesus (the highest part of the body of the Lord Jesus) can be deemed to represent one's Christ awareness*
- *in addition thereto:*
 - *the 'house' that the pharisee believed to be his own can be likened to one's human body*
 - *the 'pharisee' himself can be likened to that portion of one's ego that is still dogmatically-minded*



- the 'willingness of the Lord Jesus to eat at the house of the pharisee' can be likened to the willingness of one's innate Christ awareness to spiritually commune with one's human ego (i.e. through the avenue of one's spiritual conscience)
- the 'woman', who is intimated to have been a prostitute, can be likened to that portion of one's human ego that used to idolatry (prostitute itself to) all kinds of worldly things (delusive appearances) but which is now desiring to experience the true spiritual Essence of all such worldly things
- the 'other guests at the table' can be likened to the other aspects of one's human ego
- the 'sorrowful weeping of the woman' can be likened to one genuinely repenting one's past sins
- that 'woman washing and wiping and kissing and anointing the feet of Jesus' can be likened to the four ways wherein one is to progressively regain one's Holy Ghost awareness:
 1. the purification of the body (the washing): to adhere to a natural diet and to a regime of judicious fasting
 2. the purification of the mind (the wiping): to expel from one's mind all unwholesome desires
 3. the purification of the biological heart (the kissing): to endear oneself to the spiritual feelings in one's biological heart
 4. and, finally, the consecration of one's spiritual heart / the heart chakra (the anointing): to practice those methods of Truth that are guaranteed to smooth (anoint) the transition of one's awareness from the biological heart to the spiritual heart
- The two verses 'Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven' serve to convey the notion that there is a direct correlation between the extent whereto one's sins can be forgiven and the extent whereto one has learned to unconditionally love others (i.e. in a purely spiritual way as opposed to any kind of mundane way).
- The verse "And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?" serves to implicitly convey the notion that a spiritual master is capable of 'taking over' some of the karmic debt of a truly faithful disciple. That is, by way of him / her then transmitting a portion of his / her own energies via his / her own aura into the major nerve plexuses of that faithful disciple. Thusly resulting in the healing of that disciple and the spiritual upliftment of that disciple (i.e. in the alleviation of the consequences of some of the past sins of that disciple).

To now convey the metaphorical significance of the parable of the two debtors:

- The 'creditor' is the cosmic law of cause and effect to whose infallible operation one is bound to remain subject (karmically indebted) until such time that one has regained the utmost God-realization.
- The 'five hundred pence' and the 'fifty pence' are the two kinds of karmic debts that one incurred because of one having lived the wrong kind of lifestyle (the more serious ones and the less serious ones).

However, if two people incurred the same kind of karmic debt, then the one genuinely repenting his / her past sins will be psychologically much less affected by that karmic burden than the one not



repenting his / her past sins. By reason that, unlike the second one, the first one will then become all the more aware of the soothing love and the soothing peace and the soothing wisdom of God.

- ❖ *“And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise” (Luke 10:25-37; known as the parable of the good Samaritan)*

The true-to-Life significance of this parable is straightforward:

Unless one learns to care as much for the wellbeing of others as for one's own wellbeing, then one will not be making any spiritual progress. Wherein the word 'others' is literally referring to 'all others' and thusly not only to 'one's family members and one's closest friends'.

- ❖ *“And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened” (Luke 11: 5-10; known as the parable of the friend at midnight)*

The true meanings whereof need to be correctly understood in conjunction with the following three verses:

“If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?” (Luke 11:11-13)

All of these verses serve to explain one's 'twofold' relationship with God, i.e. at first with God in His capacity as the universe (as relayed in Luke 11:5-10) and then with God in His capacity as an infinite spirit (as relayed in Luke 11:11-13).



i) *The relationship between oneself and God in His capacity as the universe*

That relationship can be thought of as 'a more objective relationship' in the sense that God will, in that capacity, sooner or later always bestow the notional and emotional and material gifts (the three loaves) that one is persistently asking for. As can also be surmised from the verses, "Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall [somehow] be done. And all things, whatsoever ye shall ask in prayer [whatsoever you strongly desire], believing [without entertaining any doubts whatsoever], ye shall receive" (Matt. 21:21-22).

Now, the occurrence of such an 'objective' event will always be expedited (delayed) in exact accordance with the strength (weakness) of one's desire for it to happen (as applicable to all of one's longings and cravings) or not to happen (as applicable to all of one's worries and fears). Hence that this parable is containing the verses:

'And he [the universe] from within shall answer and say, Trouble me not: the door is now shut [I cannot accede to your request because your desire is not yet strong enough], and my children [my energies] are with me in bed [have not yet been sufficiently stirred]; I cannot rise [accede to your request] and give thee. I [Jesus] say unto you, Though he [the universe] will not rise [accede to any weak request] and give him, because he is his friend, yet [and] because of his importunity [steadily growing insistence] he [the universe] will rise [accede] and give him as many as he needeth'. 'And I say unto you, [importunately] ask, and it shall be given you; [importunately] seek, and ye shall find; [importunately] knock, and it shall be opened unto you. For every one that [insistently and persistently] asketh receiveth; and he that [insistently and persistently] seeketh findeth; and to him that [insistently and persistently] knocketh it shall be opened'.

So, always remain acutely aware of whatsoever you are strongly desiring to happen (long / crave to happen) and of whatsoever you are strongly desiring not to happen (dread / fear to happen) because the universe is bound to energetically respond to every such fervent desire.

Special note

The documentary entitled 'The Secret' (published by Prime Time Productions) is attributing the occurrence of all such 'objective' events to the operation of 'the law of attraction' but which the student should understand to actually be the infallible operation of 'the cosmic law of cause and effect'.

ii) *The relationship between oneself and God in His capacity as an infinite spirit*

That relationship can be thought of as 'a more subjective relationship' in the sense that God will in His capacity as an infinite spirit sooner or later always bestow upon the genuine practitioner of Truth His spiritual gifts (i.e. His love and peace and wisdom). Even as is true for all His 'objective' gifts, all of His 'subjective' gifts are always endowed like for like, i.e. in exact accordance with what one is strongly desiring to spiritually experience. Which is why the Lord Jesus continued to proclaim, 'If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then,



being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that [importunately] ask him?'

- ❖ *"And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God" (Luke 12:16-21; known as the parable of the rich fool)*

This parable serves to relay the truth that it is very foolish to value one's worldly possessions over and above one's spiritual feelings (so is he that layeth up treasure for himself, and is not rich toward God). As can in fact also be surmised from the verse "But seek ye first [and foremost] the kingdom of God, and [emulate ye] his righteousness; and all these things shall be added unto you" (Matt. 6:33), wherein:

- *the seeking of His kingdom requires one to keep on studying all of the principles of Truth (the science of Life) until such time that one has regained the profoundest understandings of all the factual realities of Life*
- *the emulating of His righteousness requires one to keep on practicing all of the methods of Truth (the spiritual art of living) until such time that one has mastered unto perfection each and every such modality of Life*

This being the only way wherein one can ever reclaim all of the spiritual feelings of God and all of the mental powers of God (and all these things shall be added unto you).

In stark contrast thereto, those who are adamantly refusing to live a spiritual lifestyle are thereby condemning themselves to remain under the spell of cosmic delusion, to thusly keep on experiencing this world only through the avenue of their extremely limited human senses. It is because of such a ones then continuing to live the wrong kind of lifestyle that they are continuing to arouse within themselves all of the wrong kinds of emotions. The cumulative mnemonic / electrical charges whereof in their brain then effectively becoming an all the more impassable barrier that is preventing them from accessing their spiritual feelings.

Hence that, what the transcendental portion of one's spiritual growth is concerned, there are but two and only two priorities in Life:

1. *the first priority – the most important one – is to all the more recultivate one's spiritual feelings of love and peace and wisdom*
2. *the second priority – to be pursued in conjunction with the first one – is to become all the more aware of the joyful sensations of God's scintillating dark energies*

This practically means that, because of such dark energies being much more subtle / delicate than the electromagnetic energies, one will have to abstain from every kind of worldly pleasure that is counterproductive to one's spiritual growth.

- ❖ *"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no*



thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not. Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more" (Luke 12:32-48; including the parable of the servants watching and the parable of the steward on trial)

These verses serve to convey a variety of different yet closely affiliated notions:

- *'Fear not, little flock; for it is your Father's good pleasure to give you the kingdom'*

Though every human being is innately capable of regaining the utmost God-realization (referred to as 'the kingdom' in this verse), the pace of that spiritual re-awakening is bound to vastly differ amongst all humankind. For the more one re-spiritualizes one's everyday lifestyle, the faster that pace will be and thusly the sooner one will be spiritually liberated (the days will be shortened). While on the contrary, the more materialistic one's lifestyle, the slower that pace will be and thusly the later one will be spiritually liberated (the days will be lengthened).

- *'Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also'*

'To sell what one has, and give alms' does not mean that one is to deprive oneself of all those assets and possessions and investments that one is genuinely in need of. But it does mean that one is to charitably dispose of all those assets and possessions and investments that one is not genuinely in need of. For there is no justification, for instance, for one to live in a luxurious mansion whilst perhaps but a few miles away others are being economically enforced to live in makeshift shacks. As such, let it be duly acknowledged that those who are proclaiming themselves to be Christians but who are greedily enriching themselves at the expense of the poor and the needy are actually not Christians



but anti-Christ (i.e. because of their attitudes and their behaviours being directly opposed to the teachings of Christ).

Special note

At the time of this writing, already more than 46% of all the available resources of this planet are being privately owned by less than 1% of the planet's population. Most of whom are known to donate only a tiny portion of their wealth to one or other charitable organization so as to keep up the appearance as if they are compassionate towards others but all of which pretentious gestures can of course not alleviate all of the poverties in this world. As such, it is time for such greedy individuals to be brought to book, that they be made to realize in no uncertain terms that this planet does not belong only to them but – in an equitable manner – to all of the inhabitants of this planet.

The phrase 'To provide oneself with bags that wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth' is clearly referring not to any bags of money but to all of the spiritual feelings that one has to recultivate / re-amass within oneself (a treasure in the heavens).

The phrase 'For where your treasure is, there will your heart be also' is to be understood within the context of the following verse:

"A good man out of the good treasure of his heart [referring to the right kinds of heartfelt desires] bringeth forth that which is good. And an evil man out of the evil treasure of his heart [referring to the wrong kinds of heartfelt desires] bringeth forth that which is evil. For of the abundance of the heart his mouth [attitudes and behaviours] speaketh" (Luke 6:45)

- 'Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants'

To 'let your loins be girded about' practically means that one is to abstain from all sexual activities excepting for those wherewith to fulfil the divinely intended purpose of procreation: to beget children within the context of a successful marital relationship. So that, instead of one to promiscuously waste such potent procreative energies, they are being utilized to progressively increase the energy content of the five major nerve plexuses of one's five lower chakras.

The subphrase 'and your lights burning' is thusly meant to convey the notion that:

It is only by way of one preserving one's procreative powers that one can occasion one's predominant awareness to slowly but surely re-ascend in the cerebrospinal axis and to thusly bring 'all the more to light' all of one's innate spiritual qualities of love and peace and wisdom. Wherefrom can be surmised that the preservation of one's procreative powers is an absolute must if one is to actualize one's spiritual growth.

The next phrase 'and [let] ye yourselves [be] like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately'



is meant to convey the notion that:

One will then be able to all the more access the spiritual feelings in one's human heart, which one's soul (the lord) will then have merged with (married to / wedded to) the spiritual feelings in one's spiritual heart (when he will return from the wedding).

Thusly rendering the true-to-Life significance of the last two verses as:

- *'Blessed are those servants [re-spiritualized egos], whom the lord [the soul] when he cometh shall find watching [referring to those having regained their Holy Ghost awareness at the heart chakra]. Verily I say unto you, that he [the soul] shall gird himself [will continue to urge them to abstain from all sexual promiscuities], and make them to sit down to meat, and will come forth and serve them [will continue to bestow upon them all of the necessary heavenly energies / heavenly food / manna]'*
- *'And if he [the soul] shall come in the second watch or come in the third watch, and find them so [now referring to those having regained, respectively, their Christ awareness at the cranial chakra and their Cosmic awareness at the medulla chakra], blessed are those servants'*
- *'And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not'*

The thief breaking into the house is meant to signify the then unexpected onset of the process of one's spiritual re-awakening, during which one will have to experience – at first – all of the so-called negative symptoms of one's spiritual re-awakening (his house will be broken through). As will be duly explained in the next chapter of these teachings (The Spiritual Ascent of Man).

The phrase 'Be ye therefore ready also: for the Son of man cometh at an hour when ye think not' serves to again convey the notion that one cannot predict exactly when and how the process of one's spiritual re-awakening (the coming of the Son of man) will be unfolding itself.

- *'And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath'*

The only way to reclaim all of one's spiritual feelings and all of one's mental powers is to become a bona fide practitioner of Truth (a faithful and wise steward). The word 'household' in that parable thusly referring to all of the spiritual feelings and all of the mental powers of one's spiritual soul (the Lord).

- *'But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers'*

The beating of the menservants and maidens serves to metaphorically denote the abuse of one's mental powers and of one's energetic emotions. The phrase 'to eat and drink, and to be drunken' is to therefore be understood to mean that, until such time that one be spiritually re-awakened (the Lord



delayeth his coming), one will be remaining mentally intoxicated with the spell of cosmic delusion (to be given one's portion with the unbelievers).

- *'And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes'*

In these verses, the stripes serve to metaphorically represent the sentiments of guilt and remorse. For those who are knowingly doing wrong (that servant, which knew his lord's will, and prepared not himself, neither did according to his will) will be experiencing their sentiments of guilt and remorse much more acutely (they shall be beaten with many stripes) than those who are unknowingly doing wrong (but he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes).

- *'For unto whomsoever much is given, of him shall be much required'*

To be a true Christian as opposed to one being a fake Christian:

1. *one has to exchange one's worldly treasures for one's spiritual treasures*

This practically means that one is to charitably give to the poor all of the things that one is not genuinely in need of and to thusly keep only those things that one is truly in need of.

As biblically endorsed by the verse, "Jesus said unto him, If thou wilt be perfect, go and sell that thou hast [referring to all of one's unnecessary possessions], and give to the poor, and thou shalt have treasure in heaven: and come and follow me" (Matt. 19:21).

2. *one has to exemplify towards others how to live a more spiritual lifestyle*

As biblically endorsed by the verse, "No man, when he hath lighted a candle [becomes spiritually enlightened], putteth it in a secret place, neither under a bushel [hides that enlightenment], but on a candlestick [displays it], that they which come in [who happen to meet him] may see the light [spiritually benefit from that enlightenment]" (Luke 11:33).

- *'And to whom men have committed much, of him they will ask the more'*

The true meaning of this verse needs to be seriously taken to heart by all corrupt business executives and all corrupt government officials. All of whom need to be starkly reminded of the true purpose of their profession. That is:

- *The true purpose of a worldly business is to offer its products and its services to its customers on a 'true value for money' basis, without there being any profit margin. By reason that the charging of a profit (i.e. which is in excess of the true overall cost of a manufactured product or delivered service) is actually a form of stealing. This practically means that every for-profit organization will have to be converted into a not-for-profit organization so as to eliminate the exploitative overcharging of the customers and the exploitative underpayments of the employees.*
- *The true purpose of a political government is to provide the kinds of services wherewith to ensure the overall wellbeing of all the citizens in the nation. In stark contrast thereto:*
 - i) *nearly every political government nowadays is reneging on its responsibility to at first drastically reduce and to then completely eliminate the gap between the rich and the poor in the nation*



ii) *nearly every high-ranking politician nowadays has become a puppet in the hands of the captains of industry*

As evidenced by the fact that the election campaigns of the high-ranking politicians are for the most part being sponsored by the wealthy for-profit organizations, which are thusly in effect surreptitiously employing such high-ranking politicians to have those legislations passed and those trade agreements established wherewith they (such captains of industry) can economically exploit the general public.

What every such corrupt captain of industry (corrupt politician) is failing to understand is that he / she will have to at one time or another personally suffer every kind of hardship that he / she is economically (politically) imposing upon others. As biblically endorsed by the verse, "For whatsoever a man soweth, that shall he also reap" (Gal. 6:7).

❖ *"He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why encumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well: and if not, then after that thou shalt cut it down" (Luke 13:6 -9; known as the parable of the barren fig tree)*

The Lord Jesus narrated this parable after he proclaimed "I tell you, Nay: but, except ye repent, ye shall all likewise perish [in the sense that one will then have to continue suffering all kinds of worldly miseries]" (Luke 13:5). Wherewith he tried to encourage his listeners to thenceforth live a spiritually much more productive / fruitful lifestyle. As such, the true-to-Life significance of that parable can be relayed as follows:

- *the 'certain man' serves to again represent one's spiritual soul*
- *the 'dresser' serves to represent one's human ego*
- *within the context of this parable, the 'vineyard' serves to represent the human region of creation*
This means that 'the fig tree planted in that vineyard' is representative of one having acquired a new human body in the human region of creation, of one having reincarnated in the human region of creation.
- *the 'fruit thereon' serves to represent the yield of one's spiritualized attitudes and behaviours*
- *the 'first three years' are meant to be representative of one's childhood and one's adolescence and one's early adulthood while the 'fourth year (this year also)' is meant to be representative of one's midyears (i.e. during which one is supposed to be living an all the more responsible lifestyle)*
- *the mentioning that the dresser is willing to dig about and to fertilize the fig tree is meant to convey the notion that, if one's tree of life is to yield its fruit (the right kinds of spiritual results), then one will have to provide it with the right kind of environment (an uplifting environment) and the right kind of nourishment (the right kinds of energetic emotions)*

As such, the intent of this parable is to relay the truth that, if one is to not continue to inflict upon oneself all kinds of unnecessary pains and agonies and sufferings, then one will have to start living an all the more spiritually productive lifestyle.



- ❖ *“And whosoever doth not bear his cross, and come after me, cannot be my disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage [diplomatic envoy], and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple (Luke 14:27-33; known as the parable of the tower and the parable of the warring king)*

These two parables are meant to emphasize the need for one to live a charitable lifestyle.

In the first parable, ‘the tower’ serves to represent the tower of spiritual strength that one is to build with ‘the bricks and mortars’ of one’s charitable efforts. For it is only from the height of that tower that one will be able to view this world from the lofty vantage point of one’s cranial chakra (the seat of one’s Christ awareness). As such, the intent of that first parable is to convey the notion that:

If one’s spiritual conscience is prompting one to engage in certain charitable activities (to build that tower), then it is laughable (incites mockery) to give only a tiny portion of one’s surplus possessions (to build the foundations only) whilst greedily withholding the remainder of such surplus possessions (to not finish that tower).

In the second parable, the ‘two warring parties’ serve to represent one’s human ego (what king) and one’s spiritual soul (another king). For these two are all too often still in great conflict with one another, i.e. by reason that the former is still materialistically-minded (trying to hold on unto all of its surplus possessions) while the latter is exclusively spiritually-minded (intent on giving all of such surplus possessions to the poor). Hence that this parable is urging one to peacefully reconcile oneself with one’s spiritual soul (he sendeth an ambassage, and desireth conditions of peace), i.e. by way of one starting to live an all the more compassionate / charitable lifestyle.

As such, ‘the willingness to bear one’s cross and to come after me’ as mentioned in Luke 14:27 is the willingness to let go of all worldly desires, to divest oneself of all unnecessary possessions, to sell them and to give the proceeds thereof to the poor. As in fact even so specifically relayed in Luke 14:33.

- ❖ *“Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth” (Luke 15:8-10; known as the parable of the lost piece of money)*

At any one time, every person has the freedom of choice to conceive the singular thought energies of God either in the aggregate form of a wholesome notion or in the aggregate form of an unwholesome notion. When not yet having fully recultivated one’s spiritual sense, then it is one’s wholesome notions that are prompting one to pursue the right kinds of human sensations (five pieces of silver) and to thusly arouse within oneself the right kinds of human emotions (the other five pieces of silver). Wherefrom can be



surmised the true-to-Life significance of this parable:

- *the 'woman' is that aspect of one's human ego that is endeavouring to experience the right kind of sensations and the right kinds of emotions*
- *the 'lighting of the candle' serves to represent the need for one to apply the brilliancy of one's spiritual wisdom whenever one should find oneself to be at a loss to experience such a rightful kind of sensation or such a rightful kind of emotion (if she lose one piece of silver)*
- *the 'sweeping of the house and the diligent searching for that lost piece of silver until it be found' thusly serves to represent the need for one to then engage in the process of self-analysis so as to clearly identify the reason for that loss*

For that will enable one to at first formulate and to then implement those strategies wherewith to thenceforth prevent the occurrence of such a loss.

- *the woman's 'friends and neighbours' are all of the other aspects of one's human ego that are bound to spiritually benefit from the recoupment of that loss (they are rejoicing with the woman who has found the piece that she lost)*

As such, 'the angels of God' in the phrase 'Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth' are the heavenly energies that one is then more harmoniously (more agreeably) occasioning to flow through one's seven chakras.

- ❖ *"And he said, A certain man had two sons: And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and entreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends. But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said*



unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found” (Luke 15:11-32; known as the parable of the prodigal son and his elder brother)

In this parable, the father serves to represent one’s spiritual soul, the younger son that aspect of one’s human ego that is still desiring to experience all kinds of worldly pleasures and the older son that aspect of one’s human ego that is already desiring to experience heavenly joys.

So, let us first consider the experiences of the younger son:

The younger son decided to extensively explore the many alluring aspects of creation at first in the angelic region of creation and then in the human region of creation (gathered all together, and took his journey into a far country), which occasioned him to lose the remembrance of his divine status (he wasted his spiritual substance with riotous living). He continued to do so until he had wasted nearly all of his spiritual resources (and when he had spent all, there arose a mighty famine / scarcity in that land; and he began to be in want). And he sought the help of another materialistically-minded ego (and he went and joined himself to a citizen of that country). Whose selfishness occasioned him to experience even worse living conditions (and he [that other materialistically-minded ego] sent him into his fields to feed swine. And he [the younger son] would fain have filled his belly with the husks that the swine did eat: and no man of that country gave unto him). Thusly culminating in that younger son to then, in effect, condemn himself to such a miserable materialistic existence as can be hardly compared to his previous spiritual existence (how many hired servants of my father's have bread enough and to spare, and I perish with hunger [am spiritually starved]). As a direct result of all such sufferings, that younger son then began to seriously regret all of the foolish choices that he has made (to repent) and decided to re-expand his ego awareness back to his soul awareness (to return to his father). During which period he remained under the impression that, because of his scandalous / immoral behaviours, his spiritual soul (his father) would surely reject him or at best thenceforth employ him only in one or other menial capacity (to employ him as a hired servant). Great was his astonishment however that, at his homecoming, his spiritual soul (his father) was extremely forthcoming and did not even show the slightest hint of condemnation (but when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him). And thusly straightway allowed him to regain the remembrance of his divine status (but the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet). And thusly straightway allowed him to abundantly re-experience his spiritual feelings (and bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry).

The remainder of that parable serves to relay the response of the older son to the festivities that the father had arranged to celebrate the homecoming of the younger son:

That older son is said to have been in the field (i.e. not in the father’s house). This practically means that, even as the younger son used to focus all of his efforts only towards trying to experience the sensations of God’s oscillating electromagnetic energies (worldly pleasures), the older son was – in an admittedly much more subtle way – focusing all of his efforts only towards trying to experience the



sensations of God's scintillating dark energies (heavenly joys). Yet, during which respective pursuits, both of them became so engrossed with all of such mental satisfactions that they became all the more devoid of their spiritual feelings. Hence that, when that older son accused his father of being unfair and unjust (evidencing the fact that he was no longer in touch with his spiritual feelings), his father replied, 'My son, you must never mistake any of your sensorial impressions nor any of your mental sentiments for your spiritual feelings. For that is the lesson of Life that your younger brother was at long last willing to learn. And which you must now also learn if you are to start realizing the fact that we are – in spirit and in truth – always perfectly at one (thou art ever with me), that there can – in spirit and in truth – never be any separation between us (all that I have is thine)'.

Such being the true reason for the older son having become jealous of the younger son.

As such, let the student be strongly reminded of how to correctly prioritize one's spiritual growth in Life:

1. the first priority – the most important one – is to all the more recultivate one's spiritual feelings of love and peace and wisdom
2. the second priority – to be pursued in conjunction with the first one – is to become all the more aware of the joyful sensations of God's scintillating dark energies

This practically means that, because of such dark energies being much more subtle / delicate than the electromagnetic energies, one will have to abstain from every kind of worldly pleasure that is counterproductive to one's spiritual growth.

❖ “And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, ‘How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward’. Then the steward said within himself, ‘What shall I do? For my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses’. So he called every one of his lord's debtors unto him, and said unto the first, ‘how much owest thou unto my lord?’. And he said, ‘A hundred measures of oil’. And he said unto him, ‘Take thy bill, and sit down quickly, and write fifty’. Then said he to another, ‘And how much owest thou?’. And he said, ‘A hundred measures of wheat’. And he said unto him, ‘Take thy bill, and write fourscore [eighty]’. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting [ongoing] habitations. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own? No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon” (Luke 16: 1-13; known as the parable of the unjust steward)

In this parable, the Lord Jesus intentionally included two seemingly contradictory statements, namely:

1. ‘And I say unto you, Make to yourselves friends of the mammon of unrighteousness’ (the first portion of Luke 16:9).



2. *'No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon' (Luke 16:13)*

In this regard, note that when a spiritual master does relay two seemingly contradictory statements, then such is always done with the intention to enhance the spiritual understandings of his / her disciples. To mention but one other example of the Lord Jesus having made two seemingly contradictory statements:

1. *"Peace I leave with you, my peace I give unto you" (John 14:27), wherewith he was referring to the spiritual feelings of peace*
2. *"Think not that I am come to send peace on earth: I came not to send peace, but a sword" (Matt. 10:34), wherewith he was referring to the mental sentiments of peace and wherein the word 'sword' is thusly meant to refer to the so-called cutting edge of one's spiritual discrimination (i.e. wherewith one is to maintain a clear-cut distinction between all fallacies and all truths)*

Furthermore note that, in that parable, the Lord Jesus also included the seemingly illogical response of the rich man to the steward after having learned that the debts (the oil and the wheat owed to him by his debtors) had been reduced.

So, how is one to understand the true meaning of that parable? Well, the only way thereto is to relate all of its contents to one's own spiritual growth:

- *There was a certain rich man (one's spiritual soul) whose steward (one's human ego) began to waste the goods (spiritual resources) of the rich man. When it was brought to the attention of the rich man (one's spiritual soul) that the steward (one's human ego) was no longer righteously performing his duties, he decided to rebuke him. Which he did by way of saying 'How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward'. But which rebuke will, in one's own case, then be subliminally conveyed to one's ego by one's spiritual conscience. Straightly after that rebuke, the steward (one's human ego) reasoned within himself, 'What shall I do if my leadership be revoked? It would be most frustrating if I were to be re-assigned to perform all kinds of menial duties (to dig). And I am too ashamed to beg for the mercy from others (to beg I am ashamed). I know what I will do. I will henceforth be much more amicable and charitable towards others (that they may receive me into their houses)'. To fulfil that promise, he (one's human ego) instructed the two debtors to significantly reduce their debts to the rich man. In one's own case, this practically means that one must then be willing to forgive all those having emotionally abused oneself and all those having physically abused oneself. In the spirit of "Father, forgive them; for they know not what they do" (Luke 23:34). Whereafter the rich man commended the steward that he had acted wisely. Which commendation will, in one's own case, then again be subliminally conveyed to one's ego by one's spiritual conscience.*
- *The subsequent mentioning that 'the children of this world are in their generation wiser than the children of light', is meant to convey the notion that the average kind of human being is to likely put in more effort to actualize his / her spiritual growth than the average kind of angelic being. By reason that, on average, the living conditions in the earthly region of creation are not as agreeable as the living conditions in the angelic region of creation.*



○ *With respect to the mammon of unrighteousness:*

- *the intent of the two seemingly contradictory statements is to make one aware of the fact that it is not the delusive appearances of this world but one's mental attachments to them that is keeping one earthbound and thusly unable to raise one's predominant awareness in the cerebrospinal axis*
- *to make oneself a friend of the mammon of unrighteousness requires one to do one's part to bring about a just and fair society and to thusly not only do good in this world but to also rescind the evils in this world*
- *the phrase 'that, when ye fail, they may receive you into everlasting [ongoing] habitations' practically means that, if one should then become destitute because of one's failure to maintain a clear distinction between the acts of charity and the acts of sacrifice, then one will be able to depend for one's livelihood (habitation) on those with whom one has rightfully (spiritually) befriended oneself*

As such, from an overall perspective, the statements 'No servant can serve two masters. For either he will hate the one, and love the other. Or else he will hold to the one, and despise the other' and 'Ye cannot serve God and mammon' need to be correctly understood in the sense that, instead of one to idolatrously worship the delusive appearances of all worldly things, one is to devoutly worship their but one spiritual Essence.

○ *The true meaning of the statements 'He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?' can now be relayed as follows:*

- *Those who are righteously managing their worldly affairs (he that is faithful in that which is least) will also be righteously managing their spiritual affairs (is faithful also in much). While those who are mismanaging their worldly affairs (he that is unjust in the least) are also mismanaging their spiritual affairs (is unjust also in much).*
- *If therefore you cannot be entrusted to righteously manage your worldly affairs in the world of cosmic delusion (if therefore ye have not been faithful in the unrighteous mammon), then you cannot be entrusted to righteously manage the spiritual affairs in the world of Spirit (who will commit to your trust the true riches?).*
- *And, if you continue to exploit others (if ye have not been faithful in that which is another man's), then you can neither spiritually uplift yourself nor be spiritually uplifted by anybody else (who shall give you that which is your own)?*

❖ *"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham*



afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke 16:19-31; known as the parable of the rich man and Lazarus)

This parable serves to emphasize the fact that, excepting by means of one's charitable attitudes and behaviours, one cannot escape the exacting operation of the cosmic law of cause and effect. This practically means that one will then have to personally experience every bodily pain and every mental agony and every spiritual suffering that one inflicted upon others. As so relayed by Moses when he wrote "And if any mischief follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe" (Exod. 21:23-25). Wherein the specific wording 'thou shalt give life for life' is clearly endorsing the verity of the concept of reincarnation for how any otherwise can a person who murdered several people ever 'give one life for one life'?

This parable serves to furthermore convey the notion that the particular kind of angelic sub-region that one will be temporarily inhabiting after one's mortal death until one's next reincarnation will be in exact accordance with how one is currently living one's life. As so explicitly relayed by the phrase 'between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence'.

Special note

At this juncture, it is important for the student to acknowledge the distinction between the ministry of Moses and the ministry of the Lord Jesus:

- ✓ the main purpose of the ministry of Moses was to make the general population all the more aware of the exacting operation of the cosmic law of cause and effect
- ✓ the main purpose of the ministry of the Lord Jesus was to make the general population all the more aware of the fact that one has all of the innate capabilities to spiritually transcend that cosmic law of cause and effect

As such, the ministry of Moses served to convey the knowledge of how to preserve one's minimum level of spiritual wellbeing (i.e. by way of one righteously practicing all of the basic methods of Truth). While the ministry of the Lord Jesus served to convey the knowledge of how to vastly enhance that spiritual wellbeing (i.e. by way of one righteously practicing not only all of the basic but also all of the advanced methods of Truth). As biblically endorsed by the verse, "For the law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17).

- ❖ "But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is



come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I think not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do” (Luke 17:7-10; known as the parable of the master and servant)

In this parable:

- *the ‘master’ serves to represent one’s spiritual soul*
- *the ‘servant’ serves to represent one’s human ego*

As such, the ‘plowing the soil’ and the ‘feeding the cattle’ are representative of one having to recultivate and to nurture all of the right kinds of desires in this world

- *the ‘field’ serves to represent one’s outer environment while the implied ‘house of the master’ serves to represent one’s inner environment*
- *the mentioning that the steward is not allowed to immediately ‘go and sit down to meat’ serves to convey the notion that one is to first attend to one’s spiritual needs before attending to one’s physical needs*

A typical example thereof is to utter a prayer to God before every meal. Yet remain mindful of the fact that such a usually less-than-a-minute-long prayer is still falling far short of one having to unceasingly pray to God. As biblically relayed by the verse “Pray [thou] without ceasing” (1 Thess. 5:17).

- *the phrase ‘And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?’ needs to be understood in a much broader sense for it serves to impart the manner wherein one is to live one’s entire life:*

- i) *to every day profoundly meditate (make ready wherewith I may sup)*
 - ii) *to never abuse one’s procreative powers (gird thyself)*
 - iii) *to each and every day serve God in His capacity as one’s spiritual soul (serve me)*

- *the phrases, ‘Doth he thank that servant because he did the things that were commanded him? I think not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do’, serve to impart the notion that:*

Instead of one to allow one’s human ego to rebel against one’s spiritual soul, one has to keep one’s human ego subservient to one’s spiritual soul.

As such, it is important for one to learn to responsibly fulfil all of one’s worldly duties and all of one’s spiritual duties – i.e. all of the have-to obligations – without the expectation of getting anything in return for them (we are unprofitable servants). So as for one to restore, at the very least, the minimum level of one’s spiritual wellbeing.

- ❖ *“And he spake a parable unto them to this end, that men ought always to pray, and not to faint; Saying, There was in a city a judge, which feared not God, neither regarded man: And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but*



afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?" (Luke 18:1-8; known as the parable of the importunate widow)

This parable is not negating the spiritual need for one to always forgive the wrongdoings of others, as distinctly relayed by the verses "Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? Till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven" (Matt. 18:21-22).

For there is a vast difference between:

- *one's own need to unconditionally forgive the wrongdoings of others so as to not corrupt / pervert one's own mind with all kinds of spiteful and hateful sentiments*
- *the need for the relevant authorities to prosecute and to pass judgement on all fraudsters and criminals, so as to remove them from society until such time that they have been fully rehabilitated*

Let it also be duly noted that, in this parable, it is being said that:

- *the city judge is an unjust judge by reason that he only responded to the widow's request after he became more and more annoyed with her lamentations (lest by her continual coming she weary me)*
- *the passing of the judgment and the avenging by the Lord in His capacity as one's spiritual soul is always being speedily effected (I tell you that he will avenge them speedily)*

Wherein the word 'speedily' is to be understood in the sense that one's every unwholesome emotion will always immediately occasion one to experience not only all of the adverse psychosomatic effects thereof in one's body but also, because of the mind-body connection, all of the adverse psychological effects thereof on one's mind.

The true-to-Life significance of the phrases, 'And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?', can therefore be relayed as follows:

- *the term 'his own elect' is meant to refer to all human beings, by reason that each and every human being is innately capable of regaining the utmost God-realization*
- *the 'ones crying day and night unto him' are those pleading to God to alleviate the sufferings that they themselves inflicted upon themselves, i.e. as the direct result of all their wrongdoings*
- *the subphrase 'though he bear long with them' serves to convey the notion that one will have to endure one's self-inflicted sufferings until such time that one has learned to:*
 1. *righteously apply the exacting operation of the cosmic law of cause and effect in all situations and under all circumstances, i.e. by way of one practicing all of the basic methods of Truth*
 2. *spiritually rise above that cosmic law of cause and effect, i.e. by way of one practicing all of the advanced methods of Truth*

In this regard, let the student be reminded that there are – fundamentally speaking – but two ways in which one can regain the remembrance of one's divine status:

- ✓ *the worldly way is to keep on learning all of the lessons of Life as they are being brought to one's*



attention by one's self-inflicted sufferings

✓ *the spiritual way is being biblically relayed by the verse, "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding" (Prov. 4:7)*

- *as heretofore already conveyed, the phrase 'I tell you that he will avenge them speedily' is to be understood to mean that one's every unwholesome emotion will always immediately occasion one to experience not only all of the adverse psychosomatic effects thereof in one's body but also – because of the mind-body connection – all of the adverse psychological effects thereof on one's mind*
- *in the last question, the subphrase 'when the Son of man cometh' is meant to refer to the then forthcoming negative symptoms of one's spiritual re-awakening, which are in effect all of the healing processes necessary for one to reclaim the minimum level of one's spiritual wellbeing*

During all of which uncomfortable and perhaps even painful healing processes, one will have to then of course always keep one's faith in God (shall he find faith on the earth?).

❖ *"And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke 18:9-14; known as the parable of the pharisee and the publican)*

This parable serves to relay the different kinds of unrighteousness in society, as typified by the pharisee and the publican and the extortioner and the unjust and the adulterer:

- *the typical behaviour of the 'pharisee' is to be understood from a religious perspective:*
To adhere to an instruction given by a religious authority, such as to fast twice a week or such as to give tithes of all that one possesses, is to no avail to one's spiritual growth if one does not fulfil the true purpose of that instruction. Because, what these two particular instructions are concerned:
 - *the practice of fasting is to include not only the practice of physical fasting (to detoxify the body) but also the practice of mental fasting (to extricate oneself from the spell of cosmic delusion)*
 - *one cannot derive any spiritual benefits from making a donation to the poor if that donation not be wholeheartedly made with the utmost sympathy and the utmost empathy for the poor*

- *the typical behaviour of the 'publican' is to be understood from a professional perspective:*
In biblical times, a publican was a person employed by the authorities to collect the excessively high taxes from the general population. This practically means that, prior to his repentance, that publican was simply doing what he was being paid to do without him questioning the immorality (unrighteousness) of his profession.

In these modern times, it is as unrighteous for one to be employed by any organization that is trying to enrich itself at the expense of the general public. The two most notable examples thereof are every corrupt government and every for-profit organization. For it is because of all their conniving and



devious practices that there is an ever-widening gap between the rich and the poor throughout this world and thusly an ever-worsening proliferation of all kinds of political and economic injustices.

- *the typical behaviour of the 'extortionist' is to therefore even so be understood from a professional perspective, by reason that:*

- *in a corrupt government, it is the high-ranking government officials that are enriching themselves by way of them surreptitiously defrauding the fiscal funds (the taxpayers' monies)*
- *in a for-profit organization, it is the high-ranking business executives that are enriching themselves by way of them underpaying their employees and overcharging their customers*

- *the typical behaviour of the 'unjust' is to be understood from as well a political as a judicial perspective:*

- *From a political perspective, it can be said that there are but few honest politicians. For the greatest majority of them are pursuing their political career not to serve the general public but to try to politically empower themselves. Hence that but very few of their election promises, which are always worded in such a beguiling manner as to entice the support of as many voters as possible, are ever fulfilled. Instead, after having been elected, they tend to care only for themselves and for their financial sponsors. The latter being those wealthy for-profit organizations that need those legislations passed and those trade agreements established that are enabling them to significantly increase their profits.*
- *From a judicial perspective, nearly all lawyers and judges are basing their arguments and their judgments not on the spirit of the law but on the letter of the law. As evidenced by the fact that so many felons and criminals, although prosecuted and arrested, are then not being convicted because of one or other 'legal technicality'.*

In this regard, let it be re-emphasized that the true purpose of a judicial system is not to impose any punishment on any felon or criminal but to assess the extent whereto such a felon or criminal needs to be psychologically and spiritually rehabilitated in a well-resourced correctional facility. That is, until such time that they are no longer a threat to society.

- *the typical behaviour of the 'adulterer' is to be understood from a social perspective:*

The word 'adulterer' in this parable is meant to refer to any person who is disrespecting and / or mistreating any other person. As such, the spiritual definition of adultery is far more comprehensive than the conventional definition of adultery in that it is inclusive of the following obnoxious attitudes and behaviours:

- *to insult another person*
- *to humiliate another person*
- *to abuse the goodwill of another person*
- *to cause any bodily harm to another person*
- *to cause any psychological harm to another person*
- *to regard any other person as 'an object of lust'*

Whereto can then be added, of course, also the lack of respect for one's own body and for one's own mind and for one's own soul.



The true meaning of 'I tell you, this man [the publican] went down to his house justified rather than the other [the pharisee]: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted' can therefore be relayed as follows:

- ✓ *Those who are genuinely repenting their sins, who are firmly committed to rectify all of the consequences of what they did wrong to themselves and to others, will feel much more relieved (justified) than those who are not repenting their sins*
- ✓ *Those who are exalting their human ego over and above their spiritual soul (that exalteth himself) are spiritually lowering themselves (shall be abased). But those who are exalting their spiritual soul over and above their human ego (that humbleth himself) are spiritually elevating themselves (shall be exalted).*

8. The Parables Peculiar to the Gospel of John

- ❖ *"Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man [referring to God in His capacity as one's spiritual soul], and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood [partakes of my universal Holy Ghost and Christ awareness] hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna [here referring only to ordinary food], and are dead: he that eateth of this bread shall live forever" (John 6:53-58; known as the parable of the bread of life)*

The true-to-Life significance of this parable was already conveyed in the commentary on John 6:54-56 in the addendum 'The True Meaning of the Biblical References to the Holy Trinity of God' to Chapter 3 (The Spiritual Descent of Man).

- ❖ *"Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers". This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, "Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me [did not follow me] are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down*



my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd” (John 10: 1-16; known as the parable of the hireling and the true shepherd)

In this parable:

- *the ‘sheep’ are those living a moral lifestyle*
- *the ‘thieves and the robbers’ are those living an immoral lifestyle*
- *the ‘door’ is one’s innate Holy Ghost awareness, the portal to one’s innate Christ awareness*
- *the ‘good shepherd’ is one’s innate Christ awareness, ‘his voice’ one’s spiritual conscience*
- *the ‘hireling’, also referred to as the ‘stranger’, is any religious cleric who is being paid by his / her superiors to convey the truth but who, because of him / her not knowing the factual truth, is all too often proselytizing the wrong kinds of beliefs and thusly also the wrong kinds of doctrines*

As evidenced by the fact that all major religions have been fragmented into many different religious denominations. Each of which claiming to be the only right one yet all of which are still only guessing as to what the real / factual truth might be.

- *the ‘wolf’ serves to represent the so-called onslaught of cosmic delusion, which is preying on everybody’s psychological vulnerability to all kinds of worldly temptations and which is thusly not really an outer threat but an inner threat*
- *the ‘other sheep’ are those living in the angelic region of creation in that they are also still living under the spell of cosmic delusion*

To now convey the true-to-Life significance of some of the phrases in that parable:

- *The phrase ‘I am the door: by me if any man enter in, he shall be saved’ is to be understood to mean that, if one is to be spiritually saved, then one will have to regain at first one’s Holy Ghost awareness and then one’s Christ awareness. Whereafter one will then be able to transcendently switch one’s awareness to and fro that Holy Ghost awareness and Christ awareness in exact accordance with how one is to derive one’s spiritual nourishment from them (and shall go in and out, and find pasture).*
- *The phrases ‘I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep’ are to be understood to mean that, the more one reclaims one’s Christ awareness, the more it will be imparting its lively energies / heavenly energies unto oneself (giveth his life for the sheep).*
- *As such, the phrase ‘all that ever came before me [i.e. those who did not follow me] are thieves and robbers’ is specifically referring to all those who are believing themselves to be spiritually-minded but who are, to the contrary, still very materialistically-minded. That is, whose immoral lifestyle cannot and will not be condoned by those who are morally-minded (but the sheep did not hear them).*
- ❖ *“I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye*



can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples” (John 15:1-8; known as the parable of the vine and the branches)

This parable serves to strongly emphasize:

- i) the need for one to live a spiritually productive lifestyle*
- ii) the consequences of one not fulfilling that need*

As such, the true-to-Life significance of all the verses in that parable can be relayed as follows:

- o ‘I am the true vine, and my Father is the husbandman.*

The ‘vine’ is one’s innate Christ awareness and the ‘husbandman’ is one’s innate Cosmic awareness (the Father)

- o Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit’*

The ‘branch’ is one’s human awareness. Having its origin in one’s Christ awareness, that human awareness is bound to remain severely restricted to one’s ego awareness for as long as one remains under the spell of cosmic delusion. For it is that spell of cosmic delusion that is occasioning one to perceive oneself as if one were separate from everything else and from everybody else.

As such, it is important for one to understand the true meaning of that verse within the context of one’s everyday lifestyle:

- the less spiritual one’s lifestyle, the more spiritually starved one will be (every branch in me that beareth not fruit he taketh away)*
- the more spiritual one’s lifestyle, the more spiritually gifted one will be (every branch that beareth fruit, he purgeth it, that it may bring forth more fruit)*

The word ‘purgeth’ thusly referring to the then ongoing purification of as well one’s body as one’s mind.

- o ‘Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you’*

This verse can be paraphrased and elaborated upon as follows:

‘Your way of thinking has now been re-spiritualized by the words that I have spoken unto you (resulting in a cleaner / purer / more spiritual mind). So that you may come to realize that my Christ awareness is in fact also your Christ awareness (abide in me, and I in you)’

- o ‘As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing’*

All of the bodily and mental energies that one is utilizing on an everyday basis are the energies of one’s innate Christ awareness (the branch cannot bear fruit of itself, except it abide in the vine). Hence that, without these energies, one would not be able to do anything at all (for without me ye can do nothing). While, on the contrary, if one regains the unrestricted access to all of such energies, then there are no limitations as to what one can do (I am the vine, ye are the branches: He that abideth in



me, and I in him, the same bringeth forth much fruit).

- *'If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you'*

Those who are not living a spiritual lifestyle are all the more estranging themselves from their innate Christ awareness and are thusly all the more spiritually starving themselves (if a man abide not in me, he is cast forth as a branch, and is withered). Which is why they are then typically suffering from a low self-esteem, which they are then trying to conceal from others with all kinds of pretentious attitudes and behaviours (a false sense of pride, pompousness, snobbishness, vaingloriousness, etc). Such being the true reason why they are then often being mocked and teased and bullied by others (men gather / pick on them) and them to, as such, as often arouse within themselves all kinds of excessive emotions. All of which they are then bound to experience within themselves as all kinds of fiery / burning sensations (and [men] cast them into the fire, and they are burned).

On the other hand, those who are making the necessary efforts to re-expand their human awareness to their Christ awareness will begin to think and speak and act all the more righteously and will thusly regain the capability to fulfil their then every righteous desire (ye shall ask what ye will, and it shall be done unto you).

- *'Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples'*

The sooner one learns to strictly heed and righteously act upon all of the notional promptings of one's spiritual conscience and one's spiritual intuitions, the more one will be actualizing one's spiritual growth (herein is my Father glorified, that ye bear much fruit). Such being the only proof of one actually being a true disciple of one's inner Christ (so shall ye be my disciples).

9. The Parables Common to the Gospels of Matthew and Luke

- ❖ *"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it" (Matt. 7:24-27; known as the parable of the house built on rock and on sand; also recounted in Luke 6:48-49)*

Although the true-to-Life significance of this parable is fairly apparent, let it nevertheless be strongly emphasized that:

- *Those who are soulfully practicing the methods of Truth in the real world of Truth will, because of them then all the more re-spiritualizing themselves, eventually recultivate the rocklike confidence / faith that can withstand all of the rains of minor disturbances and all of the floods of major adversities and all of the tempestuous storms of ghastly temptations. As relayed by 'and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock'.*



- *Those who are not soulfully practicing the methods of Truth in the real world of Truth, who are building their lives on the quicksand of cosmic delusion, cannot recultivate that rocklike confidence / faith. By reason that their psychological and emotional wellbeing will then be all the more devastated by their inability to cope with all kinds of minor disturbances and major adversities and ghastly temptations. As relayed by 'and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it'.*

In other words, the phrase 'whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man' is meant to convey the notion that, if one be wise, then one will seize each and every opportunity to soulfully practice the methods of Truth in the real world of Truth. While the phrase 'and every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man' is meant to convey the notion that, if one should refuse to soulfully practice the methods of Truth in the real world of Truth, then one will have to suffer all of the dire consequences thereof.

Hence that a wise person will typically consider his / her everyday environment to be an awesome source of spiritual opportunities / challenges. While, in contrast thereto, the foolish person is still typically considering his / her everyday environment to be a dreadful source of all kinds of worldly aggravations / problems.

- ❖ *"Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened" (Matt. 13:33; known as the parable of the leaven; also recounted in Luke 13:20-21)*

In this parable, the Lord Jesus:

- likened the all-pervasive spirit of God to leaven, by reason that it is the resistivity of His spiritual substance that is occasioning the very slow elongation / expansion of all the electromagnetic energies in creation*
- likened all of the thought energies and intermediate energies and subatomic energies in creation to three measures of meal, i.e. because of them being the constituents / ingredients of creation*
- used the expression 'till the whole was leavened' to convey the notion that all of such electromagnetic energies will keep on elongating / expanding themselves until they eventually cease to exist, i.e. until all of them will have been converted back into the dormant energies of God*

- ❖ *"For the Son of man is come to save that which was lost. How think ye? If a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray" (Matt. 18:11-13; known as the parable of the lost sheep; also recounted in Luke 15:4-7)*

The true-to-Life significance of this parable is much closer to home than what most people are inclined to believe. The 'hundred sheep' serve to metaphorically represent one's everyday notions, which the Lord Jesus apportioned to ninety nine wholesome notions (the ninety nine sheep that did not go astray) and one unwholesome notion (the one sheep that went astray). As such, the intent of this parable is for one to acknowledge the need to engage in the lofty process of self-analysis (to go into the mountains) whensoever



one happens to conceive an unwholesome (wayward) notion. So as for one to then reconfigure that unwholesome notion into a wholesome notion and to thusly bring it back, so to speak, into the spiritual fold.

Therefore, provided that such self-analysis be successfully conducted (and if so be that he find it and bringeth it back to the fold), then one will be more pleased with that one remedied notion than with the other ninety nine that needed no remedying (he rejoiceth more of that sheep, than of the ninety and nine which went not astray).

- ❖ *“The kingdom of heaven is like unto a certain king, which made a marriage for his son. And sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen” (Matt. 22:2-14, known as the parable of the marriage of the King’s son; also recounted but in an abridged manner in Luke 14:16-24 and then often referred to as the parable of the great supper)*

The significance of this parable, which contains the phrase ‘Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth’, is at times being grossly misinterpreted to mean that it is religiously justified to hurt and to harm others. That such is most definitely the wrong interpretation is clearly evidenced by the fact that any such hurting or harming would be a direct violation of the second greatest commandment ‘to love thy [every] neighbour as thyself’ (Mark 12:31). Let it therefore be duly acknowledged that in this parable:

- *the ‘king’ serves to represent one’s spiritual soul*
- *the ‘bridegroom’ and the ‘bride’ serve to represent, respectively, one’s capability to conscientiously reason and one’s capability to intuitively feel*

Both of which need to be spiritually espoused to one another (wedded to one another) if one is to restore within oneself the perfect balance (pair) of divine wisdom and divine love.

- *the ‘servants’ serve to represent one’s spiritual ambitions*
- *the ‘oxen and the fatlings and all things ready’ serve to represent all of the sentiments of happiness that can be derived from that spiritual wedding*
- *the four sets of invited guests serve to represent the whole of mankind:*
 - *the first set serves to represent all those having estranged themselves from their spiritual*



ambitions (they are unwilling to listen to the servants), which is why it is said that they are not willing to go to the wedding (and they would not come)

- *the second set serves to represent all those who may well be religiously-minded but who are not yet genuinely spiritually-minded, which is why they are also said to not be willing to go to the wedding (but they made light of it, and went their ways)*

In this regard, note that:

- *the 'one going to the farm' serves to collectively represent all those who are indulging themselves in all kinds of nefarious entertainments, by reason that the original word 'agros' (translated as 'farm') also means 'pastime'*
- *the 'another going to his merchandise' serves to collectively represent all those having made it their business / trade to economically exploit others, i.e. to financially enrich themselves at the expense of others*
- *the 'remnant' serves to collectively represent all those who are living a delinquent or a felonious or a criminal lifestyle*

They are the ones who are so materialistically-minded that they are viciously killing off all of their spiritual ambitions (who took his servants, and entreated them spitefully, and slew them). Which is why the phrase 'But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city' needs to be correctly understood to mean that:

The spiritual soul (king) of such delinquents and felons and criminals will – in exact accordance with the righteous operation of the cosmic law of cause and effect – then occasion them to much more drastically experience all of the negative symptoms of their spiritual re-awakening (the king was wroth). By reason that their soul will then be automatically unleashing upon them the kinds of consequential cerebrospinal energies (and he sent forth his armies) that, because of the then excessiveness of such energies, are bound to:

- i) *slowly but surely ruin their health (and destroyed those murderers)*
- ii) *be experienced as hellish / burning sensations (and burned up their city)*

- *the last set of invited guests serves to represent all those who are at least trying to, every now and then, live a more spiritual lifestyle and who are thusly willing to pursue / go along with their spiritual ambitions (the servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests)*

The parable then continues to single out one of these last guests, by way of relating 'and when the king came in to see the guests, he saw there a man which had not on a wedding garment and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless'. Wherein the term 'the wedding garment' serves to metaphorically represent one's readiness to start participating in the wedding ceremony. But which readiness was clearly lacking in that particular person, which is why the king (his soul) ordered him:

- i) *to be bound hand and foot (his spiritual growth to be restricted to the extent of his*



unreadiness)

ii) to be ousted from the wedding ceremony (to be denied his spiritual feelings, also to the extent of his unreadiness)

iii) to be cast into outer darkness (to so-called 'spiritually remain in the dark')

This practically means that he was then remaining subject to the spell of cosmic delusion and thusly also to all of the then concomitant self-inflicted worldly miseries and sufferings (there will be weeping and gnashing of teeth)

As such, the last verse of that parable 'For many are called, but few are chosen' needs to be correctly understood in conjunction with the verse "The harvest truly is plenteous, but the labourers are few" (Matt. 9:37). By reason that, although all human beings are capable of regaining the utmost God-realization, there are but very few of them that are actually making the necessary spiritual efforts to achieve that ultimate Goal. With the word 'actually' meaning 'in the real world of Truth as opposed to only in one's imagination'.

❖ *"For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto everyone that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth" (Matt. 25:14-30), known as the parable of the talents; also known as the parable of the pounds (Luke 19:12-27)*

In this parable, the 'lord' serves to once again represent one's spiritual soul. And, because of this parable being a likeness to the experience of the kingdom of heaven, the three kinds of 'servants' serve to represent:

i) the spiritually ambitious ego (the one receiving the five talents)

ii) the spiritually less ambitious ego (the one receiving the two talents)



iii) *the spiritually complacent ego (the one receiving but one talent)*

As such, the lesson of Life being conveyed by this parable is that, if one is to regain the perfect remembrance of one's at oneness with the Creator, then one will have to learn how to all the more righteously apply all of one's creative talents (metaphorically referred to as 'the talents' in this parable). Wherefrom can be surmised that:

- *if one not yet be creatively-minded (the servant who received but one talent) or only mildly creatively-minded (the servant who received two talents), then one should start to apply one's creative capabilities at first to a variety of smaller projects and then to all the more ambitious projects*
- *if one already be creatively-minded to the best of one's ability (the servant who received five talents), then one will always be capable of utilizing such creative talents to the equal benefit of oneself and others and to thusly be a genuine practitioner of Truth (i.e. not with a worldly mindset but with a spiritual mindset)*

In this regard, let it be duly noted however that – from an exclusively spiritual perspective – nothing can ever be created or destroyed but only be made to change its appearance. Which is why the lord Jesus chose to very specifically include the phrase 'thou knewest that I reap where I sowed not, and gather where I have not strewed: thou oughtest therefore to have put my money to the exchangers'.

From these explanations can be surmised that one's true purpose in Life is most certainly not for one to parasitically exploit others (to try to enrich oneself at the expense of others). For what such grossly misguided individuals are failing to understand is that their insatiable greed is occasioning many people around the globe to live in abject poverty, to be economically deprived of even the most basic foods and the most basic sanitation facilities and the most basic healthcare. And that is why, as already mentioned on a previous occasion, it is time for such greedy individuals to be brought to book, that they be made to realize in no uncertain terms that this planet does not belong only to them but – in an equitable manner – to all of the inhabitants of this planet.

10. The Parables Common to the Gospels of Matthew and Mark and Luke

- ❖ *"Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men" (Matt. 5:13; also recounted in Mark 9:50 and in Luke 14:34)*

Notwithstanding its brevity, this single verse – which can be regarded as a parable – is meant to convey the following truths:

- *The 'salt' is representative of oneself and the 'savor of the salt' is representative of one's innate spirituality. The statement 'ye are the salt of the earth' thusly serves to confirm the fact that one is indeed an individualized expression of God.*
- *The answer to the question 'but if the salt have lost his savor, wherewith shall it be salted?' ought to therefore be straightforward. That is, if one is to become all the more aware of one's innate spirituality – i.e. of one's innate spiritual feelings and one's innate mental powers – then one will have to start living an all the more spiritual lifestyle.*



○ The last phrase 'It [the salt] is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men' serves to convey the three major consequences of one not living a spiritual lifestyle:

- i) to all the more deprive oneself of as well one's spiritual feelings as one's mental powers (it is thenceforth good for nothing)
- ii) to become all the more selfish, resulting in one then being ostracized by others (to be cast out)
- iii) to all the more lose one's self-esteem and one's self-respect, resulting in one then being bullied and victimized by others (to be trodden under foot of men)

❖ *"Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven"* (Matt. 5:14-16; known as the parable of the candle under the bushel; also recounted in Mark 4:21-22 and in Luke 8:16-17 and Luke 11:33)

The statement 'ye are the light of the world' is to be both figuratively and literally understood:

- from a figurative perspective, the 'light' is meant to refer to the spiritual wisdom that one is bound to regain during the process of one's spiritual re-awakening, in the sense of one to then 'see the light' when suddenly understanding something that one theretofore failed to understand
- from a literal perspective, the 'light' is meant to refer to the angelic light that one's body can be perceived to consist of, as biblically relayed by the verse "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light" (Matt. 6:22)

As such, the true-to-Life significance of that parable as applicable to one's own spiritual growth can be relayed as follows:

- from a figurative perspective, the phrase 'let your light so shine before men, that they may see your good works' practically means that one is to apply one's spiritual wisdom to all of one's attitudes and to all of one's behaviours (to thusly become a so-called 'beacon of light' for others to follow)
- from a literal perspective, that light is the real Light of God that one is capable of perceiving in one's spiritual awareness after having 're-opened' one's spiritual / single eye

During which revelatory visions – as recounted by St John in his Book of Revelation – one will come to realize not only the true nature of all creation but also the true Essence of all creation. As even so narrated by Mark in his version of this parable: "For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad [be revealed]" (Mark 4:22). And as even so narrated by Luke in his version of this parable: "For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad [be revealed]" (Luke 8:17).

The last subphrase 'and glorify your Father which is in heaven' serves to convey the notion that one is to always give the credit for all one's spiritual notions (inspirations and revelations) to God in His capacity as God the Father.

❖ *"No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse. Neither do men put new wine into old bottles: else the bottles*



break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved” (Matt. 9:16-17, known as the parable of the new cloth on old garment and the parable of the new wine and old bottles; also recounted in Mark 2:21-22 and in Luke 5:36-38)

These two parables are cautioning one to not try to incorporate (that which is put in to fill it up) one’s newly acquired spiritual understandings (metaphorically referred to as ‘new cloth / new wine’) into the framework of one’s old dogmatic beliefs (metaphorically referred to as the ‘old garments / old bottles’). Lest one will become confused and even try to discredit the newly acquired spiritual understandings (the rent is made worse; the wine runneth out, and the bottles perish). As such, whenever one does become confused during one’s spiritual studies, then one will have to strictly adhere to the relevant facts (i.e. to discard all dogmatic beliefs).

- ❖ *“And he spake many things unto them in parables, saying, Behold, a sower went forth to sow. And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up. Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them. But other fell into good ground, and brought forth fruit, some a hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear. And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias [Isaiah], which saith, ‘By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive. For this people’s heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed. Lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them’. But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. Hear ye therefore [the correct interpretation of] the parable of the sower. When any one heareth the word [the truth] of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. But he that received the seed into stony places, the same is he that heareth the word [the truth], and anon with joy receiveth it; Yet hath he not root in himself, but endureth for a while: for when tribulation or persecution ariseth because of the word [the truth], by and by he is offended. He also that received seed among the thorns is he that heareth the word [the truth]; and the care of this world, and the deceitfulness of riches, choke the word [the truth], and he becometh unfruitful. But he that received seed into the good ground is he that heareth the word [the truth], and understandeth it; which also beareth fruit, and bringeth forth, some a hundredfold some sixty, some thirty” (Matt. 13:3-23; known as the parable of the sower’; also recounted in Mark 4:2-20 and in Luke 8:4-15)*

The true-to-Life significance of this parable, as conveyed by the Lord Jesus to his disciples, cannot be misconstrued.



- ❖ *“Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof” (Matt. 13:31-32; known as the parable of the mustard seed; also recounted in somewhat different terms in Mark 4:31-32 and Luke 13:18-19)*

Even as a tiny grain of mustard seed has been spiritually endowed with the innate capability to grow itself into a mighty tree, so has one also been spiritually endowed with the innate capability to grow one's tiny ego awareness into one's mighty soul awareness. So that one will then be able to spiritually support (accommodate) those who are still in the process of spreading their spiritual wings (so that the birds of the air come and lodge in the branches thereof).

- ❖ *“Hear another parable. There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them” (Matt. 21:33-45; known as the parable of the vineyard and husbandmen; also recounted in Mark 12:1-11 and in Luke 20:9-18)*

The manner wherein the Lord Jesus narrated this parable is once again proof of the fact that he, more than two thousand years ago, had a perfect understanding of not only the science of Life (how God made His creation to appear) but also of the art of living (how to righteously behave oneself in that creation). For in this parable:

- *the ‘certain householder’ serves to represent God in His capacity as the Holy Trinity*
- *the ‘vineyard’ serves to represent the whole of creation, which God made to spherically appear (hedged it round about)*
- *the ‘tower’ of that vineyard serves to represent the hierarchical structure of creation (the 3 major regions, each consisting of 7 sub-regions)*
- *the ‘winepress’ – or more precisely the way in which it operates – serves to represent the process of one's spiritual re-awakening*
- *the ‘husbandmen’ serve to represent all of the angelic and human beings in creation*



- the mentioning that 'the householder went into a far country' serves to again convey the notion that it must surely appear to those who are still living under the spell of cosmic delusion that God went away on a very long journey
- the first 'envoy of servants' serves to represent one's spiritual insights and the second 'envoy of servants' serves to represent one's sentiments of guilt
The beating and the killing and the stoning of such servants by the wicked husbandmen thusly being indicative of the hostility wherewith all wickedly-minded persons are treating their every emerging spiritual insight and their every emerging sentiment of guilt
- the 'fruits that are to be delivered to the householder' serve to represent the fruits of one's daily labours, all of which fruits – as previously explained in the parable of the vine and the branches – need to be soulfully offered / attributed to God (instead of them to be egotistically withheld)
- as will soon be explained, the true meaning of the householder having at long last despatched his son to the husbandmen is to be understood from as well a historical perspective as a metaphorical perspective
- the 'inheritance' serves to represent the forthcoming re-experience of the true nature and the true Essence of all creation (the vineyard)
As such, that 'inheritance' is then actually consisting of one regaining one's Cosmic awareness.
- the 'stone', which the builders at first rejected but which eventually became the cornerstone of the building, serves to represent one's spiritual conscience
- the 'chief priests' serve to represent all those who are religiously-minded but not yet genuinely spiritually-minded, i.e. all those who are still dogmatically-minded
- the 'pharisees' serve to represent all those who are intentionally misinterpreting the Scriptures so as to try to justify their corrupted / perverted lifestyle

In view of these renditions, the true-to-Life significance of this parable can now be relayed as follows:

- *'There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country'*

This verse serve to explain the manner wherein God proceeded to manifest Himself as the whole of creation:

- *God (a certain householder) made to appear His spherical creation (planted a vineyard, and hedged it round about).*
- *The extremely slight resistivity of His divine essence is occasioning that creation to extremely slowly dissolve itself and to thusly bring about the extremely slow spiritual re-awakening of all its inhabitants. Which is why the whole of creation is being likened to 'a winepress' that is very slowly but surely distilling the wine (spirituality) out of the sour grapes (the self-inflicted sufferings) of all those who are choosing to misbehave themselves.*
- *So, when God decided to manifest Himself as the whole of creation, He at first made to appear all of His electromagnetic energies, which He hierarchically structured into the three major regions, each consisting of seven sub-regions (he built a tower). Whereafter He assumed the form of all archangelic beings in the archangelic region. Many of whom He then allowed to*



assume an angelic form in the angelic region. And many of which angelic beings He subsequently allowed to assume a human form in the human region (to become the first human beings). Which is why it is said that 'he let his vineyard (creation) out to husbandmen'.

- As already explained in these teachings, in order to bestow upon each and every one of His living creatures a personalized sense of identity, He had to impose upon them the spell of cosmic delusion. This practically means that He had to equip their bodies with five extremely limited natural senses so that they would perceive themselves as seemingly autonomous / independent / self-governing beings (the householder appeared to have gone to a far country).
- *'And when the time of the fruit drew near, he [the householder] sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another'*

From as soon as God (the householder) noticed that the first human beings (the husbandmen) were starting to adopt an all the more materialistic lifestyle (to no longer be willing to deliver the fruits of their labours unto Him), He decided to bestow upon them all kinds of spiritual insights (he sent his servants to the husbandmen). That is, so as to try to spiritually reform them. But these human beings (the husbandmen) had already become so wicked that they trashed and decimated and battered all of such spiritual insights (and the husbandmen took his servants, and beat one, and killed another, and stoned another).

- *'Again, he [the householder] sent other servants more than the first: and they did unto them likewise'*
- And, as these human beings (the husbandmen) then continued to live their materialistic lifestyle, God decided that they should be made much more aware of their sentiments of guilt (again, the householder sent other servants more than the first). But they (the husbandmen) treated such sentiments of guilt in the same way as their spiritual insights.

Special note

It is a well-known psychological fact that most people are trying to shy away from their sentiments of guilt, by way of them then quickly diverting their attention to something else. But which diversionary tactics can then of course not eliminate such sentiments of guilt but can only occasion them to be suppressed in the subconscious mind. From where they will keep on emerging until their purpose has been fulfilled, i.e. until one has rectified all of the relevant wrongdoings.

In this regard, let it also be duly noted that it is a harmful practice to keep on suppressing the sentiments of guilt into the subconscious mind by reason that the accumulative effects thereof are bound to all the more devastate as well one's self-esteem as one's self-respect.

As such, the only way to permanently rid oneself of the sentiments of guilt is for one to rectify whichever wrongdoings gave rise to the emergence of such sentiments of guilt.

- *'But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him'*

As heretofore mentioned, within the context of this parable, the slaying of 'the son' needs to be understood from as well a historical as a metaphorical perspective:



i) *from a historical perspective*

Whenever the vices of mankind become more prominent than the virtues of mankind, God (the householder) sends unto mankind one of His spiritual masters, such as the Lord Jesus or such as the Lord Krishna (but last of all he sent unto them his son). So as to persuade the righteous to do more good and to dissuade the unrighteous from doing evil.

Special note

In the Bhagavad Gita (the Hindu bible), the Lord Krishna conveyed that same truth to his disciple Arjuna by way of saying, “Whenever there is a decline of righteousness, O Arjuna, and rise of unrighteousness, then I [meaning God] manifest Myself [in the discernible form of a spiritual master]! For the protection of the good, for the destruction of the wicked, and for the establishment of righteousness, I am born in every age” (Bhagavad Gita IV:7-8 – as interpreted by Sri Swami Sivananda, the founder of The Divine Life Society)

From a Christian perspective then, the historical slaying of ‘the son’ is actually referring to the crucifixion of the Lord Jesus. As orchestrated by the high priests and the pharisees who knew all too well that his teachings were a direct threat to their perverted lifestyle. As biblically endorsed by the verse, “If we let him [Jesus] thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation” (John 11:48).

➤ *from a metaphorical perspective*

The extent whereto one is crucifying one’s own innate Christ awareness is the extent whereto one is:

- 1) stifling one’s spiritual feelings*
- 2) trying to manipulate and exploit others*
- 3) trying to hurt others*
- 4) ignoring one’s spiritual conscience*
- 5) ignoring one’s spiritual intuitions*
- 6) and so on*

And thusly the extent whereto one is still materialistically-minded instead of spiritually-minded.

- ‘When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons’*

These verses serve to show that the chief priests and the pharisees were still completely ignorant of how to righteously practice their own religion.

- ‘Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord’s doing, and it is marvelous in our eyes?’*

As their suggestion to woefully kill the husbandmen would clearly be a violation of the second greatest commandment to love thy neighbour as thyself, the Lord Jesus decided to starkly remind them that they are to always strictly heed and righteously act upon the promptings of their spiritual conscience. The true meaning of what the Lord Jesus said to them can thusly be relayed as follows:

‘Did ye never read in the Scriptures (referring to Psalms 118:22) that the stone (metaphorically



referring to one's spiritual conscience), which the builders refused to use, is to become one of the four corner stones that are to support the entire building (whereupon one is to erect all of the other building blocks of one's spiritual growth). This is the Lord's doing (the way wherein one's spiritual soul is allowing one to actualize one's spiritual growth), and it is marvelous in our eyes?'

The other three cornerstones of one's spiritual growth being the recultivation of one's spiritual love and the recultivation of one's spiritual peace and the recultivation of one's spiritual wisdom.

- *'Therefore say I unto you, The kingdom of God shall be taken [withheld] from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder'*

The first portion of these verses serves to convey the notion that the esoteric experience of the kingdom of God:

- i) cannot be regained for as long as one keeps on ignoring the inner promptings of one's spiritual conscience (the kingdom of God shall be withheld from you)
- ii) can only be regained by way of one strictly heeding and righteously acting upon the inner promptings of one's spiritual conscience (and given to a nation bringing forth the fruits thereof)

The second portion of these verses serves to impart the following truths:

- those who are faltering in Life because of them not heeding their spiritual conscience (whosoever shall fall on this stone) will find that their 'spirit to live' will be increasingly broken (shall be broken), that they will become all the more disillusioned with Life
- those who are continuing to deliberately hurt and harm others, who are deliberately choosing to act against the inner promptings of their spiritual conscience, will find that they are thereby all the more decimating / shattering not only their own psychological wellbeing but also their own physical wellbeing (but on whomsoever it shall fall, it will grind him to powder)
- *'And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them'*

As previously mentioned, the chief priests and the pharisees serve to respectively represent:

- i) all those who are religiously-minded but not yet genuinely spiritually-minded, i.e. all those who are still dogmatically-minded
 - ii) all those who are intentionally misinterpreting the Scriptures so as to try to justify their corrupted / perverted lifestyle
- ❖ *"Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors"* (Matt. 24:32-33; known as the parable of the young leaves of the fig tree; also recounted in Mark 13:28-29 and in Luke 21:29-31)

The true-to-Life significance of this parable was already conveyed as part of the commentary on Matt. 24:1-44 in the addendum 'The True Meaning of the Biblical References to the Holy Trinity of God' to Chapter 3 (The Spiritual Descent of Man).



To Conclude this Second Part

Provided that the parables of the Lord Jesus be correctly understood, then they are bound to bestow the spiritual wisdom on how to progressively actualize one's spiritual growth.

On the other hand, those who are not willing to acknowledge the relevance of these parables to their everyday lifestyle are bound to remain under the spell of cosmic delusion. Thusly rendering it extremely difficult for them to make any real spiritual progress at all.



Part III

The Scientific Modi Operandi of Spiritual Miracles

11. One's Innate Capability to Perform Spiritual Miracles

That every person is innately capable of performing spiritual miracles is biblically endorsed by the verse:

"Verily, verily, I [Jesus] say unto you, He that believeth on me [righteously practices my teachings], the works that I do [inclusive of the performance of miracles] shall he do also; and greater works than these shall he do; because I go unto my Father [will soon be regaining the fullest extent of my Cosmic awareness]" (John 14:12). Yet, let it be specifically emphasized that the reclaiming of such spiritual capabilities is entirely conditional upon the ongoing righteous practice of not only all the basic methods of Truth but also the advanced methods of Truth.

A noteworthy consideration in this regard is the way wherein humankind has come to utilize all kinds of technologies. By reason that, although the right kinds of technologies are no doubt useful and even necessary from a worldly perspective, all of them are nevertheless a deterrent to one's spiritual growth. For remember that every particular kind of worldly technology is actually a substitute for a particular spiritual skill. Such as a telephone for instance, which is merely a worldly substitute for one's innate telepathic capabilities.

As such, this third Part is mainly for the benefit of those who are still doubting their innate capability to perform spiritual miracles.

12. The Various Definitions of a Miracle

The English word 'miracle' was derived from the Latin word 'miraculum', which literally means 'object of wonder'. Hence that, in a conventional sense, the word 'miracle' can be defined in two ways. That is, either as 'the outcome of a wonderful human achievement' or as 'the outcome of a divine intervention'.

Within the context of these teachings, all of such miracles are instead being classified into those whose occurrences can be scientifically explained (such as a wonderful feat of engineering and such as the wonderful workings of a so-called miracle drug, which need no further explanations) and those whose occurrences are still appearing to defy all scientific explanations. The latter of which then consisting of two major groupings, i.e. those spiritual miracles that are being exoterically performed and those spiritual miracles that are being esoterically performed (hereafter, for ease of writing, referred to as exoteric miracles and esoteric miracles).



13. The Basic Modi Operandi of Exoteric Miracles

To perform an exoteric miracle, one has to mentally transfer a portion of one's notional (*emotional*) energies via one's notional (*emotional*) aura to the recipient of that miracle. These kinds of miracles can be further subcategorized into:

- all telepathic miracles, as occasioned by the exoteric transference of one's thought energies
- all telekinetic miracles, as occasioned by the exoteric transference of one's intermediate energies
- all teleplasmic miracles, as occasioned by the exoteric transference of one's subatomic energies

Special notes

- The prefix 'tele-' (literally meaning 'over a distance') is meant to convey the notion that such energies are then always being aurically transferred, either across an extremely short distance (then known as a contact miracle) or across a longer distance (then known as a remote miracle).

In this regard, note that it is easier for a spiritual master to perform a contact miracle than a remote miracle. Because the greater the distance, the more the transmitted energies will tend to be absorbed by the surrounding environment and thusly the greater the mental powers of the spiritual master need to be (so as to ensure that the recipient is actually receiving all of the intended energies).

- If the recipient is a subject, then such a miracle can be referred to as a transpersonal miracle while, if the recipient is an object, then it can be referred to as a nature miracle.
- Most parapsychologists are referring to those kinds of energies that are being exoterically transferred as 'an ectoplasm' yet which term is, strictly speaking, only applicable to all teleplasmic miracles.

As such, provided that one regains all of the necessary spiritual understandings thereto and that one recultivates all of the necessary mental capabilities thereto, then the exoteric miracles are the first kinds of miracles that one will be able to perform.

14. The Basic Modi Operandi of Esoteric Miracles

To perform an esoteric miracle, one has to become spiritually at one with the object or subject and to thusly directly manipulate the energies within that object or subject. The spatial extent whereover these kinds of miracles can be performed can therefore be tabulated as follows:

The extent whereto one re-expanded one's awareness	The kinds of energies that can be manipulated	Within the human region of creation	Within the angelic region of creation	Within the archangelic region of creation
Holy Ghost awareness	subatomic energies	✓		
Christ awareness	intermediate energies	✓	✓	
Cosmic awareness	thought energies	✓	✓	✓

As such, the spatial extent whereover such an esoteric miracle can be performed is commensurate with the extent whereto one has regained one's Holy Ghost awareness or one's Christ awareness or one's Cosmic awareness.



Furthermore note that, with respect to these kinds of miracles, their performance does not require one to transfer any of one's own bodily energies into the object or subject. This practically means that there will then be no need for one to energetically recharge one's body after having performed such a miracle.

15. The Categorization of Miracles in Terms of their Observed Outcome

Although the following categorization of such miracles in terms of their observed outcome is by no means complete, all of the explanations thereof should nonetheless more than suffice to give one the understanding of how every such kind of miracle is being performed.

15.1. Materializations and De-materializations

To miraculously materialize something, one has to use one's mental powers to either:

- i) energetically change a certain scope and range of God's dormant energies into subatomic energies and to then energetically configure such subatomic particles into the intended atomic structures (thusly resulting in the formation of an earthly object)*
- ii) energetically change a certain scope and range of God's dormant energies into globular pulse energies and to then energetically configure them into the intended holographic structures (thusly resulting in the formation of a heavenly object, at times also referred to as an astral object)*

To miraculously de-materialize something, that process will have to be energetically reversed.

15.2. Metamorphoses

To miraculously change the worldly appearance of an earthly substance, one has to use one's mental powers – i.e. via one's emotional aura – to either:

- i) energetically change the vibratory rate of the subatomic particles within that substance so as to, for instance, change it from being solid to being liquid*
- ii) energetically change the nuclear and the electronic structures of a substance so as to, for instance, change water into wine*

15.3. Exorcisms

The purpose of an exorcism is to oust an evil-minded spirit from a possessed person or to oust an evil-minded spirit from a haunted location. Needless to say that, if such an exorcism is to be successfully performed, then it will have to be performed by a spiritually highly advanced person in his / her personal capacity. In contrast thereto, the various ways wherein the different religions are currently trying to perform such an exorcism are:

- in the Christian tradition, by way of invoking the authority of the Lord Jesus in conjunction with the application of other methodologies such as the reciting of certain prayers and the sprinkling of 'holy water' and the gestural use of crucifixes*
- in the Hindu tradition, by way of invoking the authority of a Hindu master (such as the master Narasimha) in conjunction with the application of other methodologies such as the reading from*



Hindu scriptures and the sprinkling of 'holy water' (usually from the river Ganges) and the utterance of mantras (i.e. of resonating incantations)

- *in the Islamic tradition, by way of reciting certain verses from the Koran – such as The Throne Verse and specific passages from The Fidelity and / or The Dawn and / or Mankind – that are glorifying God and that are believed to invoke His help*
- *in the Jewish tradition, by way of a rabbi (who is presumed to have an extensive knowledge of kabbalistic practices) and ten adult males (encircling the affected person or the haunted location) reciting certain passages from the Book of Psalms or from some other sacred texts*

In this regard, let it be duly noted that there can be a direct correlation between the actual existence of such evil spirits and one's own so-called inner demons (addictions, fears, hatreds, jealousies, etc). By reason that one's self-created inner demons can occasion one to become spiritually so weak-minded that one does become possessed by one or more evil spirits (a rare occurrence) or that one will become much more vulnerable to the telepathically-conveyed suggestions of such evil spirits (a common occurrence).

Wherefrom can be surmised that there is but one way to safeguard oneself against such possessions and against such evil influences and that is for one to all the more re-spiritualize each and every aspect of one's everyday lifestyle.

15.4. Witchcraft

The practice of witchcraft is known by many names, such as:

white witchcraft, black witchcraft, social witchcraft, cunning witchcraft, charming witchcraft, paganism, neopaganism, wicca, the casting of spells, potion-making, fortune-telling, crystal-gazing, hypnotism, divination, astrology, numerology, palmistry, idolatry, necromancy, miracle-working, illusionism, remote sensing, jinnism, voodooism, sorcery, wizardry, demonology, satanism, occultism, and is often believed to also be inclusive of the practices of the shamans and sangomas and inyangas and umthakathi

As can be surmised from that listing, there are certain kinds of witchcraft that do require the application of at least some supernatural powers, thusly rendering their outcome – in effect – supernatural miracles.

*Now, all of the above witchcraft practices can be broadly categorized into those that are constructive (the practice of **white magic**) and those that are destructive (the practice of **black magic**).*

While the practice of black magic is of course very detrimental to one's spiritual growth, there are two valid reasons why one is to also abstain from the practice of white magic until such time that one has regained, at the very least, the fullest extent of one's Holy Ghost awareness:

- i) *When a still ordinary kind of person is practicing white magic, then he / she nearly always does so with the intent of showing off his / her 'magical powers' or to gain some financial benefit from such practices. Such as, for instance, all gypsy-style 'fortune-tellers' and all so-called 'new-age mediums'. Because of their intent being a selfish intent, their white magic practices are actually detrimental to their spiritual growth.*



- ii) *The still ordinary kind of person, whilst trying to practice the more powerful types of white magic, has no idea of the real energetic impact of such supernatural powers on both himself/ herself and the intended target. For a wrongly applied practice of white magic can in fact unleash in both oneself and the intended target 'a serious overdose of the right kinds of energies', which can then result in a life-threatening situation or condition.*

Hence that all major religions are expressly forbidding the still ordinary kind of person to practice any kind of white magic. Which, it must be specifically mentioned, is inclusive of:

- *the reading of astrology charts and the reading of tarot cards*

By reason that the wrong interpretations of such 'readings' are to likely result in oneself or the other person then pursuing the wrong kinds of actions

- *any kind of 'automatic writing' and any kind of so-called Ouija board practice*

By reason that, if one not be mentally strong enough, then one can actually be possessed by one or more evil spirits

To mention but a few biblical verses that are directly referring to the practice of witchcraft:

- *"There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all [ordinary persons] that do these things are an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee. [Instead] thou shalt [first] be perfect with the LORD thy God" (Deut. 18:10-13)*

That prohibition to practice any kind of white magic is applicable only to all those who are not yet spiritually advanced and is therefore not applicable to all bona fide saints and masters. For the Lord Jesus, for instance, did practice necromancy (to communicate with 'the dead') as biblically relayed by the verse "And there appeared unto them Elijah with Moses: and they were talking with Jesus" (Mark 9:4).

- *"But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done" (Acts 8:9-13)*

From the last portion of these verses can be surmised that, before he met Philip, Simon was actually not a miracle-worker but a conniving illusionist. That is, which ability to give 'the wrong kinds of impressions' to others must certainly have appeared to be a form of sorcery at that time.

- *"Thou shalt not suffer a witch to live" (Exod. 22:18)*

Contrary to what some people tend to believe, this verse is not condoning the killing of a witch. For such a murderous act would be an inexcusable violation of as well the prohibition "Thou



shalt not kill” (Exod. 20:13) as the second greatest commandment “Thou shalt love thy neighbour as thyself” (Matt. 22:39). As such, that verse was mistranslated from the original Hebrew in that it was meant to convey the notion that one must not allow oneself to be deceived by any bewitching practices.

A typical example of such a bewitching practice in these contemporary times is the way wherein all greedy for-profit organizations are relentlessly bombarding the general public via every conceivable medium with those kinds of advertisements that are specifically designed to subliminally indoctrinate the general public into the purchasing of their products and their services. For the marketing managers of such organizations know all too well that the more frequently and the more strongly a desire be instilled into the subconscious mind, the more one will feel consciously compelled to fulfil that desire. That such is indeed the case is evidenced by the fact that there is nowadays a direct correlation between the proliferation of all such bewitching advertisements and the worldwide scourge of unconstrained consumerism.

15.5. The Raising of the Dead

In this regard, let it first be duly noted that one is to not mistake the clinical resuscitation of a person for ‘the raising from the dead’ of that person. For no clinical resuscitation attempt can ever revive a person after he / she actually died the mortal death (i.e. after he / she actually left the body through the medulla oblongata).

The miracle known as ‘the raising of the dead’ can therefore only be supernaturally performed by one having regained at least his / her Christ awareness, thusly rendering it an extremely rare occurrence. The intent of that kind of miracle then being either to resurrect another person or to resurrect oneself:

- *To resurrect another person, one has to first restore all of the biological functions of the body of that person and to then invite the spiritual soul of that person to re-inhabit that body through the medulla oblongata.*
- *To resurrect oneself, one has to first re-enter the body through the medulla oblongata and to then restore all of its biological functions. That self-resurrection process requires a longer timespan than in the case of the resurrection of another person in that there can only be a limited flow of energies through the medulla oblongata. Hence that the Lord Jesus for instance, who knew that he had to perform a mass transmission of his notional and emotional energies to his closest disciples and his most loyal followers during his crucifixion, already knew that it would take him three days to resurrect his body. As biblically relayed by the verses:*

“Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body” (John 2:19-21).

Special note

The capability to resurrect oneself is not the same as the capability to revive oneself from a state of suspended animation, which can be defined as ‘a consciously induced state during which the body appears to have died but during which the mind remains active’. As such, to



induce oneself into a state of suspended animation, one will have to at first plenteously oxygenize and energize all of one's bodily cells and to then practice those advanced methods of Truth that are allowing one to temporarily suspend all biological processes. So that one can then comfortably survive for a certain period of time without the need to breathe and without the need for the heart to beat. As will be duly explained in the next chapter (The Spiritual Ascent of Man).

Let it lastly be duly acknowledged by all medical practitioners that the disconnecting of a comatose person from a life-support system is tantamount to the killing of that person. For as long as the body of that person is still fulfilling its extremely complicated biological functions, then the soul of that person is still inhabiting that body. As such, a comatose person is to only be disconnected from a life-support system when it has become evidently clear that his / her body started to decompose itself (i.e. only after that person has actually left the body).

15.6. Faith Healings

A faith healing is a healing whose miraculous occurrence can only be attributed to the indomitable faith in the healing powers of God. Such a faith healing can either:

- i) naturally occur, such as when a terminally-ill patient is making a 'miraculous' recovery after having significantly re-spiritualized his / her mind*
- ii) be supernaturally triggered by a saint or a master in those having duly prepared themselves for such a faith healing, as biblically relayed by the verses:*
 - "But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour" (Matt. 9:22)*
 - "And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way" (Mark 10:52)*
 - "And he said unto him, Arise, go thy way: thy faith hath made thee whole" (Luke 17:19)*

As such, the main prerequisite for the occurrence of such a faith healing is for one to let go of whichever egotistical desires are constricting the flow of heavenly energies (God's healing powers) from the medulla oblongata via the seven chakras into the diseased bodily cells. Thusly requiring one to unconditionally surrender oneself to the healing powers of God in His capacity as one's spiritual soul.

This also practically means that, for as long as such egotistical desires have not been expelled from as well one's conscious mind as one's subconscious mind, then one will have to continue using one's common sense with respect to every aspect of one's bodily health. Thusly requiring one:

- 1. to adhere to the right kind of diet*
- 2. to adhere to the right kind of exercise program*
- 3. to alleviate the non-acute illnesses with the right kinds of alternative medicines and treatments*
- 4. to alleviate the acute illnesses with the right kinds of conventional medicines and treatments*



15.7. Synchronicities

A 'synchronicity' can be defined as 'the occurrence of two events that are clearly related to one another but whose cause-effect relationship appears to be defying all logic'. Thusly resulting in most people simply attributing the occurrence of such a synchronistic event to 'pure chance or luck'.

From a metaphysical perspective, a synchronicity is the result of one consciously or subconsciously desiring something to happen or not to happen (hoping to happen or fearing to happen). In which case, the occurrence of that synchronicity is then actually due to one subconsciously trying to – depending on the strength of one's mental powers – either telepathically or telekinetically occasion the fulfilment of that desire. The basic principle whereof the Lord Jesus tried to convey by means of the parable of the friend at midnight. Hence that, to mention but only one example thereof, if one be contacted by a long-lost friend straightly after having strongly reminded oneself of that long-lost friend, then such is a clear indication that there is still a telepathic bond between yourself and that long-lost friend.

In this regard, let it again be re-iterated that:

One's human will is actually an apportionment of God's will in His capacity as oneself. As such, to the same extent that one has recultivated one's divine willpowers (mindpowers), one will also have empowered oneself to actualize not only whatsoever one fervently hopes to happen but also whatsoever one fervently fears to happen. That is, by reason that the harbouring and the nurturing of every such strong hope or strong fear cannot but then result in one psychosomatically generating around oneself the kinds of auric force fields that are conducive to the actualization of that hope or fear. Hence that it is often said that every person is sitting under his / her own wishing tree, which is in fact one's own cerebrospinal axis (biblically referred to as 'the tree of Life').

As such, let it be re-emphasized that one is to always remain acutely aware of whatsoever one is strongly hoping to happen and of whatsoever one is strongly fearing to happen. By reason that the universe is bound to energetically respond to every such strong (importunate) desire.

15.8. The Discernment of the Auras of a Sentient Being

Though such discernment is technically speaking not a miracle, let it nevertheless be mentioned that the more one recultivates one's spiritual sensitivities, the sooner one will be able to at first visually perceive the emotional aura and to then, in due time also, intuitively discern the much more subtle notional aura of any sentient being.

That the Lord Jesus was perfectly capable of intuitively discerning such notional auras is biblically relayed by the verse "But when Jesus perceived their thoughts [their notional auras], he answering said unto them, What reason ye in your hearts?" (Luke 5:22).

The spatial extent of the emotional aura around an ordinary person is colloquially known as the comfort zone of that person (extending to about 0.5m – 1m around that person). The different colours of that emotional aura are due to the different kinds of frequencies of the energies flowing through the chakras, thusly resulting in them altogether resembling a rainbow. The reddish colours in that rainbow being especially bright (i.e. when compared to the other six colours) in those whose



awareness is still primarily affixed to the coccygeal chakra. Wherefrom can be surmised that, if one is to become more spiritually-minded, then one must not allow one's comfort zone to be violated by those who are still very materialistically-minded. Because, even as the magnetic affectations of two adjacent electromagnetic energies are bound to have an impact upon one another, so are the two auras of two adjacent people also bound to have an impact upon one another. Thusly explaining why a spiritually-minded person can feel emotionally and physically drained after having socialized with the wrong kinds of people (i.e. with those who are giving off the wrong kinds of 'vibes').

The spatial extent of the notional aura will be duly explained in the commentaries to the Book of Revelation in the next chapter of these teachings (*The Spiritual Ascent of Man*).

16. How the Lord Jesus Performed His Miracles

It is sometimes alleged that the Lord Jesus was only a prophet and thusly not a spiritual master. So, prior to the explanations of how the Lord Jesus performed his miracles, one is to first acknowledge the true status of a spiritual master.

16.1. The Various Definitions of the Word 'Master'

From a mundane perspective, most people tend to use the word 'master' to refer to one or more of the following:

- a person with exceptional skills or talents, such as a specialist craftsman
- a person who has a master's degree from one or other university
- a person who is in charge of a household that may or may not be inclusive of a number of manservants and maidservants
- a master of ceremonies
- a facility or object or set of ideas that is thought to be superior to some other facilities or objects or ideas, such as a master bedroom or a master key or a master plan

Needless to say that, what the abovementioned mundane skills and talents are concerned, they are metaphorically comprising no more than a drop in the ocean of the divine skills and talents of a genuine spiritual master.

From a Christian perspective, the true meaning of the word 'master' is being conveyed by the following verses:

- *"And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ [referring to one's Christ awareness]. But he that is greatest among you shall be your servant [i.e. a spiritually advanced person will always try to be of service to others, to spiritually benefit others, to spiritually uplift others]. And whosoever shall [egotistically] exalt himself shall be abased; and he that shall [soulfully] humble himself shall be exalted" (Matt. 23:9-12)*
- *"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)*



- *“Be ye therefore perfect, even as your Father which is in heaven is perfect” (Matt. 5:48)*

Wherefrom can be surmised that, if one is to reclaim one’s spiritual mastery, then one will have to first learn to perfectly master the practice of every basic method of Truth and to then learn to perfectly master the practice of every advanced method of Truth.

From a Hindu perspective, a spiritual master is known as ‘a guru’ (a Sanskrit term that literally means ‘dispeller of [spiritual] darkness’). Of which there are two distinct kinds:

- *a jivanmukta (literally meaning ‘freed whilst living’) is a guru having regained the utmost God-realization in his / her current lifetime*
- *a paramukta (literally meaning ‘supremely freed’) is a guru having regained the utmost God-realization in a previous lifetime but who reincarnated to show others how to live a spiritual lifestyle*

Hence that, throughout the East, a paramukta is also known as an avatar (literally meaning ‘one who voluntarily came down’).

In this regard, note that it is nearly impossible to determine whether a spiritual master is a jivanmukta or a paramukta. By reason that, on those extremely rare occasions that a paramukta (avatar) decides to reincarnate, he / she will always choose to initially subject himself / herself to all of the wiles and guiles of the spell of cosmic delusion. So as to exemplify towards others how to progressively regain the utmost God-realization. Hence that the Lord Jesus, for instance, chose to be born as a normal baby and to grow up as a normal youth. Only whereafter he, in the following manner, re-actualized his spiritual growth:

- i) *how he regained his Holy Ghost awareness*

Although not so recorded in the Holy Bible, it was his mother Mary who – as a spiritual master in her own right – assisted the young Jesus to regain the fullest extent of his Holy Ghost awareness.

- ii) *how he regained his Christ awareness*

As duly recorded in the Holy Bible, it was John the Baptist who – also as a spiritual master in his own right – assisted the Lord Jesus to regain the fullest extent of his Christ awareness. The true significance whereof will be duly conveyed in subsection 16.3.

- iii) *how he regained his Cosmic awareness*

In this regard, note that prior to his crucifixion the Lord Jesus had already regained a large extent of his Cosmic awareness. As biblically endorsed by the verse, “Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works” (John 14:10). The fullest extent of which Cosmic awareness he chose to only regain after his crucifixion and self-resurrection. As biblically endorsed by the verse, “Jesus saith unto her [Mary Magdalene], Touch me not; for I am not yet ascended to my Father [have not yet regained the fullest extent of my Cosmic awareness]. But go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God” (John 20:17).

As such, the Lord Jesus was in fact a paramukta (avatar). As biblically endorsed by the verse:



“I came forth from the Father, and am come [volunteered to come] into the world [to show others how to find and reach God]: again, I leave the world, and go [back] to the Father” (John 16:28)

Similarly so, when the spiritual master Sri Paramahansa Yogananda was asked by a disciple whether or not he was a paramukta (avatar), he replied “A work of this importance [referring to his worldwide spiritual organization known as Self-Realization Fellowship] could not have been brought by a lesser one”.

Special note

In the Western world, the word ‘guru’ is all too often being misused to refer to a renowned specialist in one or other worldly field of expertise, such as a ‘business guru’ or a ‘financial guru’ or a ‘sports guru’. Although none of these can of course ever be likened to a true guru (i.e. to one having perfectly mastered each and every aspect of the spiritual art of living).

16.2. Some of the Miracles that the Lord Jesus Historically Performed

During his ministry on planet Earth, the Lord Jesus performed many miracles. Yet only a relatively few of which have been recorded in the Holy Bible, as so relayed by the verse:

“And there are also many other things which Jesus did [not only in his capacity as a human being but also in his capacity as the universal Christ], the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written” (John 21:25).

Nonetheless, the but relatively few of his miracles that were recorded in the Holy Bible are more than sufficiently varied to enable one to understand their modi operandi.

❖ *The demoniacs cured (Matt. 8:28-32), the dumb spirit cast out (Matt. 9:32-33), the blind and dumb demoniac cured (Matt. 12:22), the unclean spirit cast out (Matt. 17:14-18), the demoniac in the synagogue cured (Mark 1:23-27)*

In all of the above instances, each person was possessed by one or more evil spirits (unclean spirits / devils). Depending on the severity of the possession, the Lord Jesus exorcised them by way of him either:

- i) verbally commanding them to leave, as biblically endorsed by the verse “And they were all amazed, and spake among themselves, saying, What a word is this! For with authority and power he commandeth the unclean spirits, and they come out” (Luke 4:36)*
- ii) telepathically assisting the possessed persons to expel the evil spirits*
- iii) telekinetically assisting the possessed persons to expel the evil spirits*

❖ *The leper cured (Matt. 8:2-3), Peter’s mother in law cured (Matt. 8:14-15), a woman’s issue of blood cured (Matt. 9:20-22), two blind men cured (Matt. 9:27-30), another two blind men cured (Matt. 20:30-34), a deaf and dumb man cured (Mark 7:32-35), a woman’s infirmity cured (Luke 13:11-13), a man cured of dropsy (Luke 14:2-4), a man born blind cured (John 9:6-7)*

To perform these miracles, the Lord Jesus employed various methods of contact healing during which he telekinetically transmitted some of his own bodily energies into the ailing person. To



mention but a few other verses that are even so specifically referring to that particular method of healing:

- *“And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; and besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole” (Matt. 14:35-36)*
- *“And the whole multitude sought to touch him: for there went virtue out of him, and healed them all” (Luke 6:19) and “And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me” (Luke 8:46).*

Wherein the word ‘virtue’ is clearly referring to his virtuous powers / healing energies.

❖ *The ear of Malchus healed (Luke 22:50-51)*

The Lord Jesus performed this contact healing by way of teleplasmically transferring some of his own subatomic energies into Malchus. Thusly resulting in the ‘miraculous’ re-attachment of the ear.

❖ *The centurion’s palsied servant cured (Matt. 8:5-13), a paralytic cured (Matt. 9:2), a man’s withered hand cured (Matt. 12:10-13), the Syrophoenician’s daughter cured (Matt. 15:22-28), ten lepers cleansed (Luke 17:12-19), the nobleman’s son cured of fever (John 4:46-53), an impotent man cured (John 5:5-9)*

In these instances the Lord Jesus applied the remote method of healing, transmitting his own notional (emotional) energies via his notional (emotional) aura into their bodies.

❖ *The widow’s son raised to life at Nain (Luke 7:11-15), Lazarus raised from the dead at Bethany (John 11:38-44), the daughter of Jarus raised to life (Matt. 9:23-25)*

As previously explained, to perform these kinds of miracles, the Lord Jesus firstly transmitted via his notional aura and his emotional aura all of the energies wherewith to restore all of the biological functions in the body of the ‘deceased’ person. Whereafter he spiritually invited the soul of that ‘deceased’ person to re-inhabit that body.

❖ *The tempest stilled (Matt. 8:23-26)*

This miracle was an esoterically performed miracle during which the Lord Jesus directly manipulated (calmed) the airflows that were occasioning the occurrence of that tempestuous storm.

❖ *Water made wine at Cana (John 2:1-11)*

During the performance of this miracle, the Lord Jesus teleplasmically reconfigured the water into wine.

❖ *The five thousand fed (Matt. 14:15-21), the four thousand fed (Matt. 15:32-38)*

To perform these miracles, the Lord Jesus teleplasmically reconfigured and telekinetically metamorphosed a nearby heap of sand into all of the loaves and all of the fishes.



❖ *Tribute money provided (Matt. 17:27)*

This esoteric miracle consisted of the Lord Jesus materializing the coin in the mouth of the fish at the very instant when Peter netted the fish.

❖ *Jesus walks on the sea (Matt. 14:25)*

To perform this miracle, the Lord Jesus telekinetically increased the tensile strength of the water that he was walking upon (thusly occasioning that portion of the water to become solid). Even as Peter briefly managed to do.

❖ *Jesus passes through the crowd at Nazareth (Luke 4:28-30), Jesus passes through the crowd in the temple (John 8:59)*

On both these occasions, the Lord Jesus telepathically suppressed the crowd's perceptions of himself (referred to as 'but Jesus hid himself') so as to pass through the midst of them without being seen. Specifically note that the Lord Jesus did not perform these miracles out of fear but in exact accordance with the will of his Father who sought to protect him from all harm until such time that he was to voluntarily subject himself to his capture and conviction and crucifixion.

❖ *The draught of fishes (Luke 5:1-11), the draught of 153 fishes (John 21:1-17)*

From the perspective of his universal Christ awareness, the Lord Jesus knew exactly where the fish were gathered in the sea and was thusly capable of directing the fishermen towards them. With respect to these two miracles, note that the Lord Jesus performed them mainly for the benefit of Simon Peter who had to learn to understand their metaphorical significance to his own spiritual growth, i.e. that he was to become 'a catcher of souls in the sea of creation'. As biblically endorsed by the verse, "And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men" (Luke 5:10).

❖ *The fig tree cursed (Matt. 21:19-22)*

The main reason why the Lord Jesus performed this miracle was to convey to his disciples and to the Christian community at large that one should not wait for 'the right season' to offer the fruits of one's labours to God. For, if one keeps on procrastinating the fulfilment of one's spiritual duties, then one will – even as the fig tree – soon find oneself to spiritually wither, to prematurely age, and to thusly most likely die an untimely mortal death.

As to whether the Lord Jesus historically performed all of these miracles will always be doubted by those who are still lacking the necessary spiritual and scientific understandings. A question raised at times by such sceptics is 'If the Lord Jesus truly occasioned so many miraculous healings, then why is it that his prosecutors and torturers – many of whom came into close contact with him and even touched him – were not also miraculously healed?'. Well, the answer thereto can be relayed as follows:

- i) A bona fide saint or master will only perform a miraculous healing if the recipient of that healing is a truly faithful person (i.e. as opposed to a hypocritically-minded person who may well claim to be spiritually-minded but who is actually still very materialistically-minded).*



- ii) *The erstwhile prosecutors and torturers of Jesus were in fact – because of them being exposed to the ‘normalized’ notional and emotional auras of the Lord Jesus – somewhat healed by him but most certainly not to the extent that they were miraculously healed. That is, when a bona fide saint or master is not deliberately performing a miraculous healing, then his / her ‘normalized’ notional and emotional auras will still continue to exert their subtle influences but never to the extent that they can occasion the occurrence of a miraculous healing.*

In the event that one should still have any doubts as to whether the Lord Jesus historically performed all of the above miracles, then it is strongly suggested that one studies again and again all of the scientifically-valid facts in this subsection until every such doubt has been dispelled.

16.3. A Variety of Affiliated Notions

The following notions were deemed to be too extensive to be included as special notes to the above explanations:

16.3.1. The Esoteric Relationship between the Lord Jesus and John the Baptist

Because of nearly all of the references to the concept of reincarnation having been removed from the Holy Bible, it is generally no longer known that the Lord Jesus and John the Baptist were in their previous lifetimes, respectively, the prophet Elisha (also known as Eliseus) and the prophet Elijah (also known as Elias). And that, at that time, John the Baptist (Elijah) was in fact the spiritual teacher / guru of Jesus (Elisha). Yet the truth whereof can still be surmised from the following explanations:

- *Just before the Lord Jesus ‘yielded up the ghost on the cross’, he called out twice to Elias (John the Baptist) to help him bear the ordeal of his mortal death:*

“And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? That is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost” (Matt. 27:46-50)

Wherein the word ‘Eli’ is actually the abbreviation of ‘Elias’. But which Matthew chose to translate into ‘my God’ to convey the notion that the spiritual status of a true guru having regained the utmost God-realization is no different to the spiritual status of God Himself. Which is why, in the East, a true guru is often also referred to as ‘the speaking voice of silent God’.

With respect to these verses, let it furthermore be duly noted that the crying out of the Lord Jesus to Elias (who was of course no longer in the flesh) serves to convey the notion that no spiritual soul can ever be destroyed or annihilated. As even so relayed by the verse, “Ye know not what manner of [indestructible] spirit ye are of” (Luke 9:55).

- *The different roles that the Lord Jesus and John the Baptist chose to enact during their respective ministries can be somewhat compared to the roles of an active business partner and a silent business partner. That is, the Lord Jesus was to fulfil a much more public role than John the Baptist who preferred to live a more solitary lifestyle. Which is why John the Baptist tried*



to downplay the importance of his own role by way of intimating that:

- i) It was not he but the Lord Jesus who would be fulfilling the role of Messiah (Saviour)

In this regard, note that – as recorded in John 1:35-42 – John the Baptist did not mind two of his own disciples (who desired to follow a less strict approach to God) to change their allegiance from him as their guru to the Lord Jesus as their guru.

- ii) He was not Elias (John 1:20), which was true in the sense that he was no longer enacting the role of Elias but was now enacting the role of John the Baptist
- iii) He was to be regarded by the general public as being of much less importance than the Lord Jesus:

“He [Jesus] it is, who coming after me is preferred before me [i.e. by the general public], whose shoe's latchet I am [in their opinion] not worthy to unloose” (John 1:27)

- iv) He baptized with water (waterwaves) but with which statement he was not denying the fact that he could also baptize with the energywaves of God, i.e. as evidenced by the fact that he did administer the second real baptism unto Jesus

Thusly creating the impression in the minds of the bystanders as if the Lord Jesus was the only one capable of baptizing them with the Holy Spirit (to assist them to regain their Holy Ghost awareness) and with fire (to assist them to regain their Christ awareness).

As such, what one's own spiritual growth is concerned, it actually does not matter what kind of role that one karmically occasioned oneself to play on this worldly stage of cosmic delusion for as long as one commits oneself to righteously / spiritually enact that role.

- As can be surmised from the following verses, it was imperative that the Lord Jesus had to be spiritually baptized by John the Baptist (i.e. by his guru):

“Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John [who was trying to make the bystanders believe that he was of much less importance than the Lord Jesus] forbade him, [by way of] saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him [i.e. only then did John the Baptist proceed with the real second baptism of Jesus]” (Matt. 3:13-15)

- In their previous Old Testament lifetimes, it was even so John the Baptist who assisted the Lord Jesus to actualize his spiritual growth:

“And it came to pass, when they were gone over, that Elijah [John the Baptist] said unto Elisha [Jesus], Ask what I shall do for thee, before I be taken away from thee. And Elisha [Jesus] said, I pray thee, let a double portion of thy spirit be upon me” (2 Kings 2:9)

Wherein the phrase ‘let a double portion of thy spirit be upon me’ is to be understood to mean that Elisha (Jesus) asked Elijah (John the Baptist) to administer unto him two consecutive spiritual baptisms, so as to help him to regain at first his Holy Ghost awareness and then his Christ awareness.

- Only at a much later stage did the Lord Jesus not once but twice confirm the fact that John the Baptist was indeed the reincarnation of Elias (Elijah):



- i) *“And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it [acknowledge it], this is Elias, which was for to come [bound to reincarnate]” (Matt. 11:12-14)*
- ii) *“And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, [the scriptures are declaring that] Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already [reincarnated already], and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist” (Matt. 17:10-13)*
- *The kind of miracles that John the Baptist (Elijah / Elias) and the Lord Jesus (Elisha / Eliseus) performed during their Old Testament lifetimes were no different to the kinds of miracles that the Lord Jesus performed during his New Testament lifetime:*

❖ *“And it came to pass after these things that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. And she said unto Elijah, What have I to do with thee, O thou man of God? Art thou come unto me to call my sin to remembrance, and to slay my son? And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again. And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth. And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the LORD in thy mouth is truth” (1 Kings 17:17-24)*

In the account of this miracle, the subphrase ‘And he stretched himself upon the child three times’ practically means that Elijah transmitted three portions of his own bodily energies (thought energies and intermediate energies and subatomic energies) via his two auras into the body of that child so as to fully restore all of its biological functions. Whereafter he invited the soul of that child to re-inhabit that body.

Special note

At this juncture, let it be specifically mentioned that:

- i) *wherever the word ‘LORD’ has been fully capitalized in the Old Testament, which is nearly always, then such is actually referring to God in His capacity as one’s spiritual soul*
- ii) *throughout as well the Old Testament as the New Testament, the original Hebrew word ‘nephesh’ ought to not have been translated as ‘soul’ but as ‘ego’*



By reason that it is not one's unerring soul but one's erring ego that has to be spiritually reformed.

Hence that, as can already be surmised from the previous chapters of these teachings, unless such biblical verses be correctly interpreted within the context of one's own physiological and psychological make-up, then one will not be able to understand their true-to-Life significances.

- ❖ *"Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD: and the creditor is come to take unto him my two sons to be bondmen. And Elisha said unto her, What shall I do for thee? Tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil. Then he said, Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few. And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out [water] into all those vessels, and thou shalt set aside that which is full. So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out. And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed. Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest" (2 Kings 4: 1-7)*

In this instance, Elisha asked the widow to pour water into all of the vessels (pour out into all those vessels). Whereafter he utilized his mental powers to teleplasmically reconfigure the water into oil.

- ❖ *"And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto the LORD. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes" (2 Kings 4:32-35)*

The phrase 'And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child' is to again be understood to mean that Elisha transmitted three portions of his own bodily energies (thought energies and intermediate energies and subatomic energies) via his two auras into the body of that child. So as to fully restore all of its biological functions (and the flesh of the child waxed warm). Whereafter he persuaded the soul of that child to re-inhabit that body (and the child sneezed seven times [re-activated its seven chakras], and the child opened his eyes).

- ❖ *"So Naaman [a Syrian captain who was suffering from leprosy] came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger*



unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper [heal the leprosy]. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean? So he turned and went away in a rage. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather then, when he saith to thee, Wash, and be clean? Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean” (2 Kings 5:9-14)

The metaphorical significance of this miracle can be relayed as follows:

- *the Syrian captain Naaman (literally meaning ‘pleasantness’) serves to represent one’s human ego, which is – even as Naaman – often pursuing the wrong kinds of pleasures and which is thusly – even as Naaman – all too often rebelling against the right kind of advice*
 - *his horses and his chariot serve to represent, respectively, one’s human ambitions (one’s driving forces) and one’s human body*
 - *the house of Elisha serves to represent one’s cranial chakra*
 - *the river Jordan (literally meaning ‘descender’) serves to represent one’s downward flowing healing energies, i.e. which are flowing downwards from one’s medulla oblongata to and through one’s seven chakras into one’s bodily cells (go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean)*
 - *the two rivers of Damascus, namely Abana (literally meaning ‘stony’) and Pharpar (literally meaning ‘that produces fruits’), serve to represent those kinds of emotional energies whose outpourings are occasioning one to callously (stonily) pursue the wrong kinds of pleasures (fruits)*
- *Lastly, let those students who are still adhering to the false belief that the Lord Jesus was the only Son of God thoughtfully consider – if need be again and again and again – the manner wherein he managed to regain the utmost God-realization:*
- 1) *During the lifetimes prior to his reincarnation as Elisha (Eliseus), he abandoned his materialistic lifestyle and started to adopt a much more spiritual lifestyle.*
 - 2) *During his lifetime as the prophet Elisha (Jesus), he was synchronistically drawn into the presence of his spiritual teacher Elijah (John the Baptist), who assisted him to at first regain his Holy Ghost awareness and then his Christ awareness (the double portion of thy spirit).*
 - 3) *At the end of that lifetime as the prophet Elisha, he re-expanded his Christ awareness to his Cosmic awareness so as to enable himself to voluntarily ‘exit’ his body through the medulla oblongata. As biblically relayed by the verse, “And Elisha died [voluntarily*



'exited' his mortal body], and they buried him [his mortal body]" (2 Kings 13:20).

4) *To fulfil his ministry as the Lord Jesus, he chose to be born much like any other human baby. That is, in order to ensure the credibility of his ministry, he had to temporarily forfeit his Cosmic and Christ and Holy Ghost awareness. The only differences between a normal 'human' baby and the 'divine' baby Jesus was therefore that*

- i) he willed himself to be immaculately conceived in the womb of the virgin Mary*
- ii) his two auras were still subliminally radiating at least some of his supernatural powers*

Hence that those who came to adore him when he was still a baby (such as the three Persian Magi) could not but feel spiritually uplifted in his presence.

5) *As previously mentioned, during his lifetime as the Lord Jesus, it was his mother Mary who assisted him to regain the fullest extent of his Holy Ghost awareness and it was John the Baptist who assisted him to regain the fullest extent of his Christ awareness. Whereafter he chose to delay the re-expansion of his Christ awareness to the fullest extent of his Cosmic awareness until after his self-resurrection or, more precisely, to just before his re-ascension to the Father.*

16.3.2. To Emphasize the Difference between a Ritualistic Baptism and a Real Baptism

By far the greatest majority of Christians are still being misled to believe that the only kind of baptism that they will ever need is the one being ritualistically performed by the Church. Yet, let it be clearly understood that such is not a real baptism but only a pseudo baptism, i.e. whose true purpose is for one to learn to understand the metaphorical correlation between such delusively-appearing waterwaves and God's quantum-physical energywaves.

Unlike that once-off pseudo baptism, each of the three real baptisms can either be:

- a triggered baptism, as administered by one who is capable of uplifting one's predominant awareness to the heart chakra or from the heart chakra to the cranial chakra or from the cranial chakra to the medulla chakra by means of the telepathic and / or telekinetic transmission of whichever energies are required to effect that spiritual upliftment*
- a self-induced baptism, as administered by one's own spiritual soul as a direct result of the effectiveness and the profundity of one's daily meditations*

Wherefrom can be surmised that the three real baptisms of the Lord Jesus were respectively:

- i) a triggered baptism (administered by his mother Mary)*
- ii) a triggered baptism (administered by John the Baptist)*
- iii) a self-induced baptism (administered by his own spiritual soul)*

In this regard, note that the kinds of revelations that one is bound to experience during the course of such real baptisms are being extensively relayed by St John in his Book of Revelation. The true-to-Life significances of all the verses thereof will, in terms of one's own spiritual growth, be duly conveyed in the next chapter of these teachings (The Spiritual Ascent of Man).



16.3.3. The Spiritual versus the Religious Practice of Christianity

While the spiritual practice of Christianity is beyond all reproach, the manner wherein the Christian clerics are promoting the religious practice of Christianity is in many cases actually unchristian. For such clerics are – no doubt well-meaningly but spiritually-ignorantly – proselytizing so many false beliefs that they are preventing their congregational members from making any real spiritual progress. Which is why the Lord Jesus emphatically declared, “Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch” (Matt. 15:14).

To remind the student of but a few such false beliefs:

- 1) that the Lord Jesus is the only Son of God, the only Saviour for all mankind*
- 2) that the Lord Jesus died on the cross more than 2000 years ago for the atonement of all the sins of all [the millions and billions of past and present and future] Christians – which is clearly a ludicrous belief*
- 3) that one’s mere acceptance of the Lord Jesus is more than enough for one to be spiritually saved, instead of one to actually live a Christian lifestyle*
- 4) that there is no other ‘Word of God’ than the Holy Bible*
- 5) that the Christian religion is the only true religion and that as such, by implication, all other religions must in one way or another be ‘the works of the devil’*

In this regard, note that there are many Christian clerics who are condemning the practice of yoga (literally meaning ‘the practice of reuniting oneself with God’) as a devilish practice because of them, for instance, not yet understanding that:

- the purpose of one practicing hatha yoga is to render one’s body and one’s mind fit for meditation, i.e. by way of one at first assuming a number of asanas (the kind of bodily postures that are known to alleviate one’s muscular tensions) and one then practicing an effective breathing technique (to oxygenize / de-carbonize the blood)*
 - the purpose of one practicing jnana yoga is to recultivate one’s divine wisdom (the Sanskrit word ‘jnana’ literally means ‘wisdom’)*
 - the purpose of one practicing bhakti yoga is to recultivate one’s divine love (the Sanskrit word ‘bhakti’ literally means ‘devotion’ and thusly also ‘love’)*
 - the purpose of one practicing karma yoga is for one to learn how to righteously perform all of one’s exoteric / worldly activities while the purpose of one practicing kriya yoga is for one to learn how to righteously perform all of one’s esoteric / meditative activities (both the Sanskrit words ‘karma’ and ‘kriya’ were derived from the Sanskrit root word ‘kri’, which literally means ‘to do’)*
- 6) that it is a sin to study the scriptures of other religions*

What such pharisee-like clerics are failing to understand is that, although every sacred scripture is characterized by its own terminologies and its own phraseologies, all of them are nevertheless advocating exactly the same moral values and exactly the same spiritual truths.
 - 7) that one must be baptized by the Church if one is to become a true Christian, which fallacy should by now be patently obvious*



As such, it is important for one to always maintain a clear distinction between the spiritual practice of Christianity and the all too often flawed religious practice of Christianity.

16.3.4. The Truths Pertaining to the Unrecorded Years of the Lord Jesus

The reason why there are no records in the Holy Bible concerning the twelfth to the thirtieth year of the life of the Lord Jesus is that, during that period, he extensively travelled throughout the Far East. That is, during that period, he travelled from Israel via Syria and Iraq and Iran (the old Persia) to India and Nepal and Tibet (where he was known as St. Issa) and thence all the way back to Israel. During all of which travels he encountered many sages and saints (including the three Persian Magi who paid their tributes to him in Bethlehem when he was still a baby). With all of whom he had many conversations about their Eastern philosophies, which he found to be no different to his own yet whose 'foreign' terminologies, such as the Sanskrit terms, he could of course not utilize during his own ministry. Hence that, when duly comparing the true essence of the teachings of the Lord Jesus with the true essence of the teachings of the East, then one will find them to actually convey exactly the same moral values and exactly the same spiritual truths.

In this regard, note that Thomas (one of the twelve disciples of Jesus) felt greatly inspired by such travel stories of Jesus. So much so that he later decided (i.e. after the crucifixion and ascension of the Lord Jesus) to partially follow that same route to the Far East so as to establish the very first Christian church in Southern India.

16.4. How to Understand the Metaphorical Significances of the Miracles of the Lord Jesus

The following three examples serve to illustrate how to correctly understand the metaphorical significance of the miracles that the Lord Jesus historically performed:

- ❖ *The water made wine at Cana: "And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee [what am I to do about it]? Mine hour is not yet come. His mother [who knew that he was capable of performing that miracle] saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew), the governor of the feast called the bridegroom. And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him"* (John 2:1-11)



The metaphorical significance thereof, i.e. in terms of one's own spiritual growth, can be relayed as follows:

- *the word 'Cana' literally means 'reed' or 'rod' and thusly serves to represent one's cerebrospinal axis*
- *the word 'Galilee' is derived from the Hebrew word 'Galil' meaning 'circuit' and is thusly meant to collectively refer to all of the energies circuiting one's cerebrospinal chakras*
- *the 'marriage' serves to represent the spiritual union that needs to be consummated between one's spiritual notions (the bridegroom) and one's spiritual feelings (the bride)*
- *the 'Lord Jesus' serves to represent one's innate Christ awareness*
- *the 'twelve disciples of Jesus' serve to represent those twelve (12) aspects of one's ego whose behavioural modalities are the direct outcome of how one is occasioning the conventional and the unconventional energies (2) to flow through one's six (6) lower chakras*

The righteousness of all which energy flows needs to be fully restored if one is to regain one's Christ awareness.

- *the 'servants' serve to represent all of one's mental capabilities, i.e. which ought to be utilized for no other purpose than for one to actualize one's spiritual growth*
- *the 'mother of Jesus' serves to represent one's sense of compassion, which virtue cannot be recultivated if one be unwilling to maintain one's self-discipline*

That is, it was the mother of Jesus who 'compassionately' noticed that there was no wine at the wedding and who 'commanded' the servants to do what Jesus told them to do.

- *the 'wine' serves to represent the bliss / ecstasy of God*

As such, 'the drinking of that wine' can be metaphorically equated to 'the imbibing / partaking of God's bliss / ecstasy'. While the phrase 'and when they wanted wine, the mother of Jesus saith unto him, They have no wine' serves to convey the notion that there can be no spiritual wedding (the perfect reunion of one's spiritual notions and one's spiritual feelings) until such time that one has tasted at least some measure of the bliss / ecstasy of God (wine).

- *Jesus saying unto his mother 'Woman, what have I to do with thee? Mine hour is not yet come' serves to convey the notion that, even if one be spiritually highly advanced, then one might still be hesitant to do what needs to be done.*
- *The command to the servants 'whatsoever he saith unto you, do it' serves to convey the notion that one is to always immediately do what one's spiritual conscience tells one to do.*
- *the 'six waterpots of stone' serve to represent one's six major nerve plexuses, i.e. which need to be filled to the brim with the energies (waters) of one's six lower chakras*

As such, the instruction 'to fill the waterpots with two or three firkins of water apiece' serves to metaphorically convey the need for one to fully re-energize / recharge every such major nerve plexus (and they filled them up to the brim).

- *the 'governor of the feast' serves to represent one's human ego, which is still failing to*



*understand the true Origin of all its blissful feelings (he knew not whence it [the wine] was)
As such, the phrase 'the governor of the feast called the bridegroom' is meant to convey
the notion that, whenever one experiences even the slightest feeling of bliss / ecstasy (wine),
then one is to avail oneself of the right kinds of spiritualized notions (he called [upon] the
bridegroom) wherewith to give the credit for that bliss to God.*

*The metaphorical significance of what the governor of the feast subsequently said to the
bridegroom can be relayed as follows:*

- *'every man at the beginning doth set forth good wine'*

*This practically means that, prior to one's downfall from the grace of God, one was still
aware of the fullest extent of all one's spiritual feelings (the bliss / ecstasy / good wine of
God).*

- *'and when men have well drunk [after they overindulged themselves in the wrong kinds of
notional and emotional and sensorial experiences], then that [naturally resulted in that]
which is worse'*

*This practically means that one's downfall from the grace of God occasioned one to
become less and less aware of one's spiritual feelings (the bliss / ecstasy / good wine of
God), which naturally resulted in that which is worse (bad / wicked / evil).*

- *'but thou hast kept the good wine until now'*

*When bearing in mind that the bridegroom serves to metaphorically represent one's
spiritualized notions, which one's spiritual soul is at all times trying to convey to one's
human ego through the avenue of one's spiritual conscience, then it can be stated that:*

*The extent whereto one is capable of re-experiencing the bliss / ecstasy / good wine
of God is the same extent whereto one is willing to keep on re-spiritualizing one's
everyday notions (the bridegroom) until such time that one has fully reclaimed all of
one's spiritual feelings (the bride). Wherefrom can be surmised that the bliss of God
is actually the sum total of all His spiritual feelings.*

- ❖ *The tempest stilled: "And when he [the Lord Jesus] was entered into a ship, his disciples
followed him, and, behold, there arose a great tempest in the sea, insomuch that the ship was
covered with the waves: but he was asleep. And his disciples came to him and awoke him, saying,
Lord, save us: we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then
he arose, and rebuked the winds and the sea; and there was a great calm" (Matt. 8:23-26)*

The metaphorical significance of this miracle can be relayed as follows:

- *The phrase 'And when he [the Lord Jesus] was entered into a ship, his disciples followed
him, and, behold, there arose a great tempest in the sea' serves to metaphorically convey
the story of one's reincarnation:*
 - *the 'ship' serves to represent one's newly acquired body (bodily vehicle)*
 - *the 'Lord Jesus' serves to again represent one's innate Christ awareness*
 - *the 'twelve disciples' serve to again represent those twelve (12) aspects of one's ego*



whose behavioural modalities are the direct outcome of how one is occasioning the conventional and the unconventional energies (2) to flow through one's six (6) lower chakras

- *the 'great tempest in the sea' serves to represent the so-called storm of cosmic delusion which, if one not be spiritually-minded, is often occasioning one's mind to become greatly disturbed*

Hence that the 'sea' itself serves to represent one's current mindset, stretching from the one shore (denoting a materialistic mindset) to the other shore (denoting a spiritual mindset). Which 'sea' needs to be crossed if one is to actualize one's spiritual growth.

- *The subphrase 'insomuch that the ship was covered with the waves' serves to convey the notion that:*

It is the refusal to extricate oneself from the spell of cosmic delusion that is occasioning one's mind (the sea) to remain greatly disturbed. And one to thusly again and again arouse within oneself all kinds of excessive emotional energies (energywaves) that are then engulfing one's entire body (the ship was covered with the waves).

- *The subphrase 'but he was asleep' serves to convey the notion that, if one keeps on ignoring one's spiritual conscience, then one's innate Christ awareness will most certainly appear to be vastly asleep.*
- *The phrase 'And his disciples came to him and awoke him, saying, Lord, save us: we perish' serves to convey the notion that, if one is to be spiritually saved / salvaged, then one will have to re-awaken one's innate Christ awareness.*
- *The phrase 'And he saith unto them, Why are ye fearful, O ye of little faith?' might at first appear to be a rebuke yet is purposed to encourage one to recultivate one's indomitable faith in God. Which will require one to extricate oneself from the spell of cosmic delusion so as to ascertain oneself of the fact that none other than only God exists.*
- *The concluding phrase 'Then he arose, and rebuked the winds and the sea; and there was a great calm' serves to convey the following notions:*

As and when one makes the necessary spiritual efforts to re-awaken one's innate Christ awareness, then it is bound to re-emerge in one's human awareness (then he arose). Where it will then enable one to righteously manage and control all of one's emotional energies (the winds) so that one's mind (the sea) can then no longer be disturbed by them (he rebuked the winds and the sea). Thusly resulting in one's mind to then be superbly calm and peaceful (and there was a great calm).

- ❖ *The draught of fishes: "And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. Now when he had left speaking, he said*



unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. And when they had this done, they enclosed a great multitude of fishes: and their net broke. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him” (Luke 5:1-11)

In the account of this miracle:

- *the ‘lake of Gennesaret’ serves to represent both one’s inner environment and one’s outer environment, both of which are actually consisting of all kinds of thought energies and intermediate energies and subatomic energies (many waves)*
- *the ‘Lord Jesus’ serves to again represent one’s innate Christ awareness*
- *the ‘two ships’ serve to represent the two kinds of religious organizations (fellowships) in this world:*
 - i) *those that are inspiring one to live an exclusively spiritual lifestyle*
 - ii) *those that are condoning one to continue living a materialistic (unspiritual) lifestyle*
- *the ‘fishermen’ are thusly meant to respectively refer to:*
 - i) *those who are attending the religious services with the intent to live an exclusively spiritual lifestyle (exemplified by Simon and James and John and the other crewmembers of Simon’s ship)*
 - ii) *those who are attending the religious services but who are unwilling to abandon their materialistic lifestyle (the crewmembers of the other ship)*
- *the ‘fishes’ serve to represent the spiritualized notions that one is capable of mentally conceiving (catching)*
- *the ‘nets’ serve to represent the mental capabilities that are enabling one to conceive (catch) such spiritualized notions*
- *in Luke 5:3, the ‘land’ serves to collectively represent all of the delusive appearances of this world while, in Luke 5:11, it serves to represent the safe haven of one’s Christ awareness*

The overall metaphorical significance of this miracle can therefore be relayed as follows:

- *The phrase ‘And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake’ serves to convey the notion that:*

There are, ultimately speaking, but two kinds of religious organizations (fellowships /



ships) in this world. Those – the extremely rare ones – whose clerics know how to explain the various aspects of the art of living within the context of the science of Life and those – the rest of them – whose clerics are still ignorant of the science of Life and thusly also of the true art of living.

- The mentioning that ‘the fishermen were gone out of them, and were washing their nets’ serves to convey the notion that:

When failing to conceive the right kinds of spiritual notions (to catch the fish), then one must purge one’s mind of all the worldly encumbrances (religious dogmas) that are preventing one from conceiving such spiritual notions (clean / wash one’s net).

- The next few phrases ‘And he entered into one of the ships, which was Simon’s, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught’ serve to relay the manner wherein a religious organization is to fulfil its spiritual purpose. That is, if a religious organization is to fulfil its spiritual purpose, then it must be presided over by those who know how to:

- i) *factually convey the Truth from the perspective of their own Christ awareness (and he entered into Simon’s ship)*

- ii) *maintain a clear distinction between the delusive appearances of all worldly objects and subjects and their but one spiritual Essence (and prayed him that he would thrust out a little from the land)*

- iii) *keep their spiritual composure (and he sat down and [calmly] taught the people out of the ship)*

Instead of to, like so many so-called charismatic preachers nowadays, outrageously rant and rave throughout their religious services

- iv) *convey and promote the right kinds of meditative practices (he said unto Simon, Launch out into the deep, and let down your nets for a draught)*

- The next few verses, ‘Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. And when they had this done, they enclosed a great multitude of fishes: and their net broke’, serve to convey the following notions:

It is only after one has learned how to effectively meditate that one will be capable of mentally conceiving a great multitude of spiritualized notions (and when they had this done, they enclosed a great multitude of fishes). The mental capability thereto (the net) will then have to be more than strong enough. Lest, as clearly indicated by ‘and their net broke’, one will not be able to hold on unto all of such spiritualized notions (fishes).

- The metaphorical significance of the phrases ‘And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink’ is to be understood as follows:

- *those who are changing their allegiance from a spiritually ineffective to a spiritually effective religious organization (that they should come and help them)*



are thereby enabling themselves to resume their spiritual growth

- *provided that more than enough congregational members of an ineffective religious organization are changing their allegiance to an effective religious organization, then the clerics of the ineffective organization will be compelled to re-spiritualize all of their religious notions and practices (i.e. to let go of all the false dogmas and false doctrines) and to thusly also become an effective religious organization (as intimated by the subphrase 'and filled both the ships').*
- *the mentioning that both ships then began to sink serves to convey the notion that both such religious organizations will then be fulfilling their true purpose, which is to assist their members to all the more fill (flood) their minds with the right kinds of spiritual notions*
- *The statement of Simon Peter that he was 'a sinful man' is clearly not a reference to his spiritual Essence but to the way wherein he used to wrongly behave himself.*
- *The true-to-Life significances of the last phrases 'And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him' can be relayed as follows:*
 - *a bona fide practitioner of Truth, i.e. one who is righteously practicing the methods of Truth in the real world of Truth, can be allegorically referred to as 'a beacon of light for others to follow' (from henceforth thou shalt catch [the minds of] men)*
 - *to reclaim one's divine status, one will have to return to the safe haven of one's Christ awareness (they had brought their ships to land)*

Which will require one to at first relinquish all of one's mental attachments to the delusive appearances of this world (they forsook all) and to then pursue an all the more spiritual lifestyle (and followed him)

17. One's Own Capability to Perform Supernatural Miracles

One's own capability to perform supernatural miracles is not only being endorsed by a variety of biblical verses such as, "Jesus said unto him, If thou canst believe [in the sense of one having unshakable faith in God], all things are possible to him that believeth" (Mark 9:23). But is also evidenced by the fact that the closest disciples of the Lord Jesus, after having been spiritually educated and trained by him, were also capable of performing the same kinds of miracles that he was performing.

17.1. The Miracles that were Historically Performed by the Disciples of the Lord Jesus

Whilst studying this subsection, the student is to constantly bear in mind that "The [spiritual] disciple is not above his [spiritual] master. But every one that is perfect [who has re-perfected all of his / her everyday attitudes and behaviours] shall be as his [spiritual] master" (Luke 6:40):

- *The healing of the lame man at the temple by Peter as recounted in Acts 3:1-10:*



“Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; who seeing Peter and John about to go into the temple asked an alms. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God: and they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him”

- *The healing of the sick and the ousting of unclean spirits by Peter as recounted in Acts 5:12-16:*

“And by the hands of the apostles were many signs and wonders wrought among the people and they were all with one accord in Solomon's porch. And of the rest [those who were afraid of the Truth] durst no man join himself to them: but the people [those who were amenable to the Truth] magnified them [respected and admired them]. And believers were the more added to the Lord, multitudes both of men and women. Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one”

- *The ousting of unclean spirits and the healing of the sick by Philip as recounted in Acts 8:6-7:*

“And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed”

- *The miracles performed by Philip and Peter and John as recounted in Acts 8:9-21:*

*“But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries. But when they believed **Philip** preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them **Peter and John**. Who, when they were come down, prayed for them, that they might receive the Holy Ghost (for as yet he*



*[the Holy Ghost] was fallen upon none of them: only they [Peter and John] were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But **Peter** said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast [as yet] neither part nor lot in this matter: for thy heart is not [yet] right in the sight of God”*
In this regard, note that even though Simon had been baptized by Philip he was still continuing to practice his own kinds of witchcraft. Which is why Peter told him that his heart was ‘not yet right in the sight of God’.

- *The healing of Aeneas from palsy by Peter as recounted in Acts 9:32-34:*

“And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda. And there he found a certain man named Aeneas, which had kept his bed eight years, and was sick of the palsy. And Peter said unto him, Aeneas Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately”

- *The raising of Tabitha to life by Peter as recounted in Acts 9:36-41:*

“Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them. But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive”

- *The healing of the cripple at Lystra by Paul as recounted in Acts 14:8-11:*

“And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: The same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men”

- *The spirit of divination cast out of a damsel by Paul as recounted in Acts 16:16-18:*

“And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation. And this did she many days. But Paul, being grieved, turned



and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour”

- *Some miracles wrought by Paul at Ephesus as recounted in Acts 19:11-12:*

“And God wrought special miracles by the hands of Paul: So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them”

The ‘handkerchiefs or aprons’ are meant to refer to the patterned configurations of telekinetic energies that Paul knew how to transmit from his body via his emotional aura into the diseased body parts of the sick (so that from his body were brought unto the sick handkerchiefs or aprons). The spiritualized vibrations whereof were so powerful that the evil spirits could not withstand them and thusly had to flee their victims (the evil spirits went out of them).

- *The raising of Eutychus to life by Paul as recounted in Acts 20:7-12:*

“And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted”

- *The healing of Publius’ father and of others at Melita by Paul as recounted in Acts 28:8-9:*

“And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. So when this was done, others also, which had diseases in the island, came, and were healed”

17.2. The Most Important Rule with respect to the Performance of Miracles

That most important rule is not meant to restrict one’s spiritual growth but to, on the contrary, ensure the righteous furtherance of one’s spiritual growth:

Before attempting to perform any kind of miracle, it is imperative that one first masters the practice of all the basic methods of Truth in the sixth chapter of these teachings. By reason that, if one’s supernatural powers not be lovingly and peacefully and wisely applied in exact accordance with the inner promptings of one’s spiritual conscience, then the infallible operation of the cosmic law of cause and effect will occasion one to personally experience all of the dire consequences of such then misapplied supernatural powers.





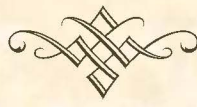
To Conclude this Fourth Chapter

This chapter has clearly shown one to actually be an individualized expression of God and one to thusly be an indestructible spirit. It then conveyed the true relevance of every parable of the Lord Jesus to one's own spiritual growth. It lastly relayed the scientifically-valid modi operandi of the different kinds of miracles that not only the Lord Jesus performed but also his closest disciples performed, which practically means that one is also innately capable of performing the same kinds of miracles.

The next four chapters of these teachings will be conveying:

- 1. how to correctly understand every aspect of one's spiritual re-awakening (Chapter 5)*
- 2. how to righteously practice all of the basic methods of Truth (Chapter 6)*
- 3. how to righteously practice all of the advanced methods of Truth (Chapter 7)*
- 4. the strategic and tactical guidelines on when and how to practice every such method to not only one's own spiritual benefit but also to the spiritual benefit of others (Chapter 8)*



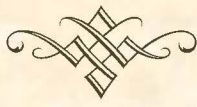


An Overview of the Contents of the Fifth Chapter

The fifth chapter of these teachings, entitled 'The Spiritual Ascent of Man', serves to at first explain all of the multi-faceted aspects of the process of one's spiritual re-awakening and to then convey the true-to-Life significance of each and every verse of the Book of Revelation:

Part I: The Multi-Faceted Aspects of One's Spiritual Re-Awakening

- 1. How to Comfortably Endure the Process of One's Spiritual Re-Awakening*
- 2. The Definition of One's Spiritual Re-Awakening*
- 3. The Rationale for One's Spiritual Re-Awakening*
- 4. The Actuators of One's Spiritual Re-Awakening*
- 5. The Facilitators of One's Spiritual Re-Awakening*
 - 5.1. One's Spiritual Conscience and Spiritual Intuitions*
 - 5.2. One's Spiritual Inspirations*
 - 5.3. One's Spiritual Revelations*
 - 5.4. The Correlation between One's Spiritual Revelations and One's Spiritual Inspirations*
- 6. The Modi Operandi of One's Spiritual Re-Awakening*
- 7. The Symptoms of One's Spiritual Re-Awakening*
 - 7.1. How to Recognize the Negative Symptoms of One's Spiritual Re-Awakening*
 - 7.2. How to Recognize the Positive Symptoms of One's Spiritual Re-Awakening*
 - 7.3. How to Motivate Oneself to Keep on Quickening One's Spiritual Re-Awakening*
 - 7.4. How One is to Likely Experience the Symptoms of One's Spiritual Re-Awakening*
 - 7.4.1. The Most Common Negative Symptoms of One's Spiritual Re-Awakening*
 - 7.4.2. The Positive Symptoms of One's Spiritual Re-Awakening*
 - 7.5. The Subject of Dreams*
 - 7.5.1. Why the Drama of Cosmic Delusion is being Likened to a Cosmic Dream*
 - 7.5.2. The Modi Operandi of Ordinary Dreams*
 - 7.5.3. The Modi Operandi of Extraordinary Dreams*
 - 7.5.4. How to Utilize one's Ordinary Dreams to Further one's Spiritual Growth*
- 8. The Assisted Approach versus the Unassisted Approach to God*



9. How to Start Accelerating One's Spiritual Re-Awakening

Part II: The True-to-Life Significance of the Book of Revelation

10. Introduction to the Book of Revelation

11. Why the Contents of the Book of Revelation Appear to be so Cryptic

12. The True Meaning of the End of the World in the Book of Revelation

13. The Structural Layout of the Book of Revelation

14. The Study Methodology for the Book of Revelation

15. The Commentaries on the Verses in the Book of Revelation

15.1. The Prologue to the Book of Revelation

15.2. The Seven Churches

15.3. The Seven Seals

15.4. The Seven Trumpets

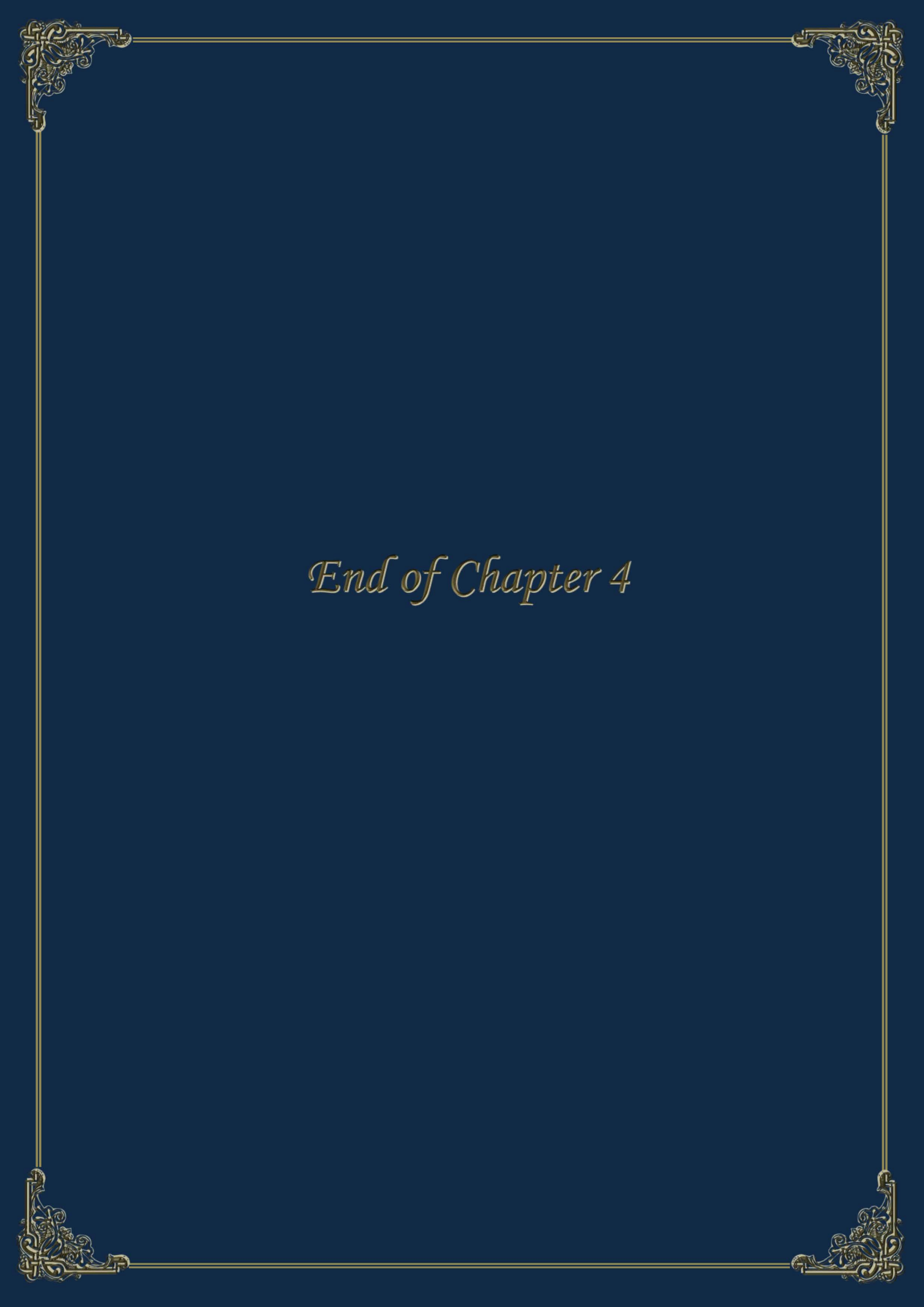
15.5. The Seven Angelic Powers

15.6. The Seven Plagues

15.7. The Fall of Babylon and the Rise of the New Jerusalem

15.8. The Epilogue to the Book of Revelation





End of Chapter 4