

GOD PROPHECY

by

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Introduction

For some of us, this is a spiritual book that tells the real Truth of God. And the true Path to God. A pragmatic Path we could walk easily, smoothly, within a normal human lifetime.

For others of us, it is a book that reveals what the future holds. For each human and all humanity, for each soul and every society. The developments that would make us materially and morally satisfied and successful.

And for still others, it's just a mundane book. It gives us a cure for the plagues of the present: hatred, blind revenge, savagery, ignorance, and especially terrorism.

September 2004

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PART I:
PLANETARY PROPHECY

The coming

Let us recall Revelation (ch. 3):

“1. And I saw a new heaven and a new earth ...

“2. ... I saw the holy city ... coming down out of heaven from God, prepared as a bride adorned for her husband.

“23. And the city had no need of the sun ... for the glory of God illuminated it ...

“24. And the nations of those who are saved shall walk in its light ...”

This is how Christians foresaw the coming of God’s Kingdom on Earth. All other religions wait for this Kingdom, too. Jews await the Messiah that will bring it. Muslims wait for Mahdi, who will present it to us. Hindus and Buddhists wait for Kalki Avatar ...

Prophets and clairvoyants vision this Kingdom, naming it “ The Second Coming”, “The End of this World”, “The New Jerusalem”, “The New Age”, etc. St. John, the disciple of Jesus Nostradamus, the king’s clairvoyant, Edgar Cayce, the 20th century prophet, sister Lucia, the Fatima visionary – to name only a few that tried to see what the future holds for humankind.

Utopists, ideologists, scientists, schizophrenics attempted to turn these visions into reality. Kings and emperors attempted it. Popes and gurus attempted it. Karl Marx, Hitler, Stalin, Mao attempted it ... Even US president Woodrow Wilson said : “ Why has Jesus Christ so far not succeeded in inducing the world to follow his teachings ? It is because he taught the ideal without devising any practical means of attaining it. This is why I am proposing a practical scheme to carry out his aims. ” This was said at the peace negotiations after World War I. Which produced the League of Nations. Which produced World War II. Which produced the United Nations...

But why do all good intentions of humans always fail ? ... Or do they ? ... Time and time again we ask ourselves these questions ... But what is the answer ?

Understanding

Why St. John, Nostradamus, E. Cayce, sister Lucia failed in their prophecies ? Or, at least, no one knew they succeeded in their lucky guesses.

They had visions that no one ever clearly understood. But they had visions that they themselves did not understand. Because, they had not an understanding of the One Whole Truth that stands behind these visions. They were seeing just pictures but not the Whole Picture.

So, what is this understanding that we need, to know the future ? The future of humanity. But the future of each individual, too... And the future of God’s Kingdom on Earth ... If any ? ...

Well, let us first have some pictures now. Or, let’s call them “prophecies”.

Kingdom of Man

Period 1 : 2001-2200.

This period we shall name : the “Final Reign of Divisions”. Here, the three zones of much higher living standards - North America, European Union and Far-East Asia – are rather separated from the rest of the world. And the rest of the world strives to acquire these high standards. Or it strikes to annihilate them. Either way, violence prevails, anger leads, revenge obsesses us. And terrorism becomes the fashion of the period. Conflicts and divisions rule us all.

This is why we are inevitable forced to make clear choices. Shall we defend and develop democratic civilization? Or shall we give up to hatred and savagery?

In John Tolkien’s book (and Peter Jackson’s movie) “The Lord of the Rings”, little Frodo has finally made his clear choice to destroy the Lord Ring of all Evil. And for sure, the Frodo in each of us has already taken sides in the battle, too. And step by step, the Fellowship against the Ring is formed in our world.

On the other hand, the powerful global economic and political interests know that the formation of a Global (economic and political) Human Union is the only way out of Black Tower’s shadow. So, they, too, have already made their choice.

Period 2 : 2200-2500.

Integration age. By the end of this period the level of technologies (energy-, electronic-, bio-technologies) is so high that deserts are turned into gardens, water is turned into fuel for engines, oceans and near planets are turned into mining and industrial zones, medicine is turned into “miracle - healing”, etc. This speeds very much up the integration of all the different regions of the world into one whole Union. Its structures resembling a lot the 21st-century EU structures: common economy, currency, politics, government, parliament, judiciary system and laws (along with specific local ones). At last, all countries are mostly incorporated into it. And only now, the UN becomes the real government and parliament of the whole humankind. The world is a one whole federation of free states and nations. A one whole democratic system with high living standards for everybody.

A great evolution has reached to its goal: the material one. But another evolution will have to still go on: the moral one. What humanity still needs are the higher values (and attitude of mind) of a higher Vision: the Plan of God for us.

Plan of God

What the Plan of God for us is we shall see further on in the book. So, we shall not detail it here. We would only tell that the Plan of God is programmed in us. It is our only, our whole program. Therefore, we inevitably follow and shall follow this program. And for sure, it will lead us to its final goal: the Blissful Oneness with God.

But as we saw, the first part of this plan is to attain to a lesser goal: material fulfilment and satisfaction.

Indeed, the first and basic need of human in this limited universe is material (physical) satisfaction. Because of our programmed physiology, each of us needs to eat, drink, sleep, procreate, pleasure one's senses, etc. These material needs stimulate our material development. We create more and more products and instruments for material satisfaction, more and more productive economies, higher and higher technologies, standards, purchasing power, living conditions, quality of life, etc. And this material evolution will, surely, develop on and on until all people on Earth could live a materially satisfied life.

This, as we saw, will be the primary goal of humanity for the period 2001-2500. Therefore, within this period, it is not realistic to expect another priority to prevail in the mind of human. And especially, it is not realistic to believe that a major Spiritual Revolution will take place. Mind develops according to matter. And until mind is not relatively materially-satisfied, it cannot turn to higher values. It could only pretend it does. So, no boom in religiousness in this period.

But in the same time, it is as unrealistic to think that no spiritual evolution takes place. This evolution is the second part of God's Plan for us and so, it is programmed in our consciousness, as good. But it takes much much more time to develop than the material evolution. Because, it is far more subtle and "long-range".

Nevertheless, each day, little individual religious revolutions take place in some of us (not many). And thus, step by step, part 2 of God's Plan is realized in us. Although invisibly.

Therefore, no spiritual rush is needed in the 2001-2500 period.

"Well," we might say, "but what if a Messiah comes ?!"

Messiah

"11. Then I saw heaven opened; and behold, a white horse. And He who sat on it was called Faithful and True ...

"13. ...and His name is called the Word of God.

"14. And the armies of heaven, clothed in fine linen, white and clean, followed Him on white horses.

"15. Now out of His mouth goes a sharp sword ...

“19. And I saw the beast, the kings of the earth, and their armies, gathered together to make war against Him who sat on the horse and against His army.

“20. Then the beast was captured, and with him the false prophet ...These two were cast alive into the lake of fire ...

“21. And the rest were killed with the sword which proceeds from the mouth of Him ...”

(Revelation, ch. 19)

This is how Christians foresaw the coming of a Messiah of God. He is the one to bring to power much higher than material values: the moral and spiritual ones. And so he is to raise the Kingdom of God on Earth. Most other religions, also, vision the coming of a Messiah on a white horse (Mahdi, Kalki Avatar, etc.). Well, but what exactly these visions mean in the mundane life we live?

The symbol of “a human on a horse” was used, from times unknown, to represent the “mind over matter”, “intelligence over instincts” relations in us. And “spirituality over senses”, too.

And “the beast” symbolizes the reversed relations. In fact, it symbolizes the ignorance in us. And especially, our ignorance about God (and His Plan for us).

So, “horseman destroying beast” symbolizes: Knowledge overpowering ignorance in us. And this is done through a really great battle in us. (Named “The Armageddon Battle”).

Indeed, a real great tribulation and revolution have to take place in us, in order to destroy ignorance with the “sharp sword” of the Knowledge of God. A real great effort will be made by each of us in one’s individual attitude of mind, a real drastic change of values in our consciousness, before we conquer the mighty instincts of ignorance. And only then a Messiah will come in each of us. In each one’s consciousness the “Messiah” of God’s Knowledge will appear. And this is why, this “Messiah” comes for each of us in a different (individually specific) time. He is not coming for all of us in the same time. The Coming is an inner process of our soul and not a social revolution...

And indeed, in the “outside” around us, the only “rider on a white horse” after the “Great Battle” of World War II was the soviet communist general Zhukov. On a Red-Square parade of Victory. And the only “superhuman” who miraculously led the masses was Hitler. (Well, Superman and Batman did it also.) And the only great “spiritual” leader of the 20th century was the “drugs, sex and rock-n-roll” slogan ...

On the other hand, in the 1930s, the most famous American clairvoyant Edgar Cayce prophesied:

“ ... entrance is shown to be in that land that was set apart ... when there is the turning back from the rising up of Xerxes as the deliverer from an unknown tongue or land ... this occurs in the entrance of a Message in this period - 1998.”

(Text 5748-5 of A. R. E. files)

Well, what happened in 1998 was: The book “God Prophecy” was published in the “set apart” (after World War II) land of Eastern Europe in an “unknown tongue” (Bulgarian language) right after the “turning back” from the “Xerxes” of communism in 1997.

But hypnotized by the images of “saviors”, “supermen”, “spiritual leaders” and small selfish ambitions no one didn’t even notice this book. Of the 6-7 billion people on Earth by the year 2001 only two individuals knew it was a “sharp sword that goes out of His mouth”.

So, if a Messiah comes are we really able to recognize him or her?

In the described period of material evolution (until year 2500) we are not able to know a Messiah. Because, our minds are possessed by different priorities. Therefore, before 2500 there will come no Messiah but only Messages of God.

And they will come only at the key points of human history. Just as they did as the holy books (Vedas, Bible, Koran, etc.) or as the holy messengers (Abraham, Jesus, Mohammed, etc.).

But still, in that period, these messages will be real Messages from God only to specific individuals, and not to the whole humankind. Only these individuals will recognize them. Because, as we saw, the Coming is an inner Revelation for each soul. In its due time.

And this means, that no social or religious revolutions and major ideological changes could succeed or even appear in this period. It is rather a silent inner evolution that will make people gradually more and more peaceful and reasonable. And knowing God.

These are the seeds of part 2 (of God’s Plan) being sown into part 1 soil.

And then, after the first part of God’s Plan for us is fulfilled (i. e. relative material satisfaction is achieved by most people) about year 2500 there will be an attitude of mind in every human and in all humanity that will enable us to know Messiahs. And so, they will come. Each at the appropriate key point of human history.

Apocalypse

“... And when the powerful wind will sound the trumpet and the Earth and the mountains will be quaked out of their places, and at a single blow will be broken to pieces: In that day the inevitable Hour of Judgement will suddenly come.”

(Koran, ch. 69)

Well, we said that the Armageddon is an inner “destruction of ignorance” in our soul. But it happens outside us, as well. After ages of savage violence human mindlessness culminated in the 20th century supreme cruelty, pitilessness and sadism. Over half a billion people were destroyed by wars, dictators, crime, pollution... Not counting all the physically and mentally injured by these man-made disasters.

The “outside” Apocalypse of the 20th century created an “inside” Apocalypse in the souls and minds of billions of people. But the 20th century Apocalypse gave humanity the greatest lesson and example of ignorance’s consequences, too. So that humanity will really think twice before repeating such a madness in the future.

“ Well,” we might ask, “ but what will guarantee us that this will not happen again ? This time destroying the whole of the world. And what if, this time, destruction comes not from a man-made, but from a natural disaster ? What if a comet hits Earth, for instance ? What is the use of knowing and building the future then ?! Future could vanish in a second!”

All right, no comet will hit and destroy Earth. No gigantic meteorite will smash and sink continents to the bottom of the ocean. No ocean will rise and flood the lands. No global earthquake will destroy human civilization. No terrible disease will kill us all. No desert will swallow the green-lands of Earth. No global famine will starve us to painful death. No global war will use its awful weapons to eradicate all living beings. No radiation or genetic experiment will turn us all into zombies. No global conspiracy will manipulate us as slaves. No aliens will come to conquer and demolish us. No angels from heaven, no demons from hell will lead their armies on Earth to bring to power their kingdoms. No new global religion will take us straight to Paradise and God, within one single Judgement Day. And no global Apocalypse will happen any more ... Only the Apocalypse of the 20th century will stay “loud and clear” in our memories, being constantly reminded to us, so that we know our potential foolishness forever.

And the reason for this lack of major danger for our future is very simple: the Plan of God for us.

Indeed, it is ignorance to believe that the Creator and Sustainer of everything in existence will lose control over the speck of dust our Earth is. Or, He will become angry with us and will destroy us along with His Plan for us.

No. God has created us ignorant here and He knows exactly how far our foolishness could go. And He knows how to control it. And He uses His control over all natural and cosmic forces, as well. So that nothing could hamper His Plan for us: To gradually take us back to Him in Blissful Loving Oneness.

It is unrealistic to think that God could build His Plan and then choose to spoil it like a capricious kid. The Source of all wisdom and intelligence is not like that. We just have to know Him. And we shall surely know how He acts.

Later on in this book we shall explain why and how our existence is eternal. And we shall see why and how the realization of our “programmed within” Plan of God could never stop (even for a single second). The Plan of God is clear and secured for us. And we just have to know it.

And work on it. With our free will and choice. There is nothing to be afraid of. There is nothing to be insecure for.

And the fulfilment of this Plan is guaranteed for each of us as individuals. And for all of us as society, nation or humanity. There is no other way. Because, there is no other Plan and Planner.

And all this is to show us now, that the Coming of the Kingdom of God on Earth is secured for us, too. Because, It is a final goal of God's Plan for our planet. And though after a long and a hard run, we will reach this final.

Kingdom of God on Earth.

Period 1: 2500-3000.

I. Material Level:

Humankind, now, is one federal state, one government, parliament, judicial system, one policy, economy, society. It is One, but through pluralism. Oneness through the free choice of every specific group of people and every individual.

In fact, the mechanism of democracy works so smoothly (through its inner interdependent control, compromise and concord systems) that almost no social or political conflict could possibly appear.

The financial structure of society is also quite clear-cut.

The people with high income, or rather, with high purchasing power (pp) are 5-10% of human nation. Same percentage - 5-10%, is people with low pp. The middle class is 80-90% with 5-10% of it high pp and another 5-10% relatively low pp. This way, the middle class always has at least 67% of the voting power of humanity to counterbalance the (at least) 67% ownership of economy and trade by the 5-10% high pp people (and the 5-10% high middle-class, clinging to them). This balance proves very effective. The balance of interests and rights.

The voting power is equal everywhere on Earth. So, counterbalance is always there. And this secures for everybody on Earth the chance to have a personal house, car, job, "world round-trip" ticket, etc.

Well, but even this perfect stage of high-quality life, medicare, technologies, democracy, etc. is not enough to go beyond the material evolution to an evolution of much higher values: the moral and spiritual evolution. The relatively high level of material satisfaction is insufficient to trigger a spiritual growth. Material satisfaction is a precondition but not a primary cause. And this is why now (when this precondition is fulfilled) the Primary Cause of all (God) activates His involvement in human history.

II. Moral Level:

Indeed, human needs a higher help to start real spiritual evolution. And so, in this period, God starts to send to humankind more and more Messages of real God Knowledge and God consciousness. For this, God uses the following methods mostly:

- *More and more real spiritual (religious) leaders appear, and less false prophets.*
- *Visionaries, psychics, clairvoyants increase in number, too.*
- *But now spiritual leaders and psychics have much more realistic and practical visions.*

Because, now they have a much higher knowledge of God and Truth. No more they produce surrealistic parables as St. John, Nostradamus, Cayce, sister Lucia, etc.

- The holy books also increase in number. But now they describe God and Truth “computer-clearly” and pragmatically. And not only through the poetic parables of the Bible, Koran, Vedas, etc. (In fact, the new holy books are more like this book.)

- The first aliens come officially to Earth. And they officially share with us their much higher God Knowledge and consciousness. Then more and more aliens come.

- Real high spiritual beings or “angels” begin to appear more and more. (As they did to St. John, or to sister Lucia in 1917.)

- Real Messiah from God comes, in this period, to “fire the starting gun” of the spiritual evolution of humankind.

- The official education in God consciousness is introduced in quite a lot of schools, colleges and universities.

- Of course, the old religions will not disappear. On the contrary, the Messiah and spiritual leaders will actually operate and educate through them. All of them. In every specific region. It is this region’s specific religious language. No Word of God will be cast away.

- But slowly and delicately, all these religions become incorporated in a global “spiritual communion” system. Thus, religions evolve from instruments of separation to instruments of unification of humanity. And of humanity’s real reunion with God.

So, in short, this is a transition period. A transition of our material attitude of mind to a real moral and religious attitude of mind.

This is why this period is named: the “Values Transition” period. A transition from selfish consciousness to the consciousness of our real Self: God. A transition from the “grab-all” consciousness to God consciousness (GC).

More and more, all people (but especially political and economic leaders) are being judged by their moral and not material acts and effects on our lives and environment. More and more, incompetence, corruption, crime, poverty are regarded as moral “illnesses” that need rather a moral “cure”, although “material” punishment is still the ruling one.

And more and more people realize that having Knowledge of God and God consciousness (GC) is knowing the real Plan of God for us: its laws, mechanism, goal. They realize that having GC is having the key to adapting to and not resisting to God’s Program in us. Therefore, GC is the key to our real fulfilment: material, moral, spiritual (they all are just the different aspects, “faces” of GC).

This is why (in this period of transition) it is gradually realized that GC is the foundation of the only realistic and effective value system, in all our future life: in politics, economics, trade, legislation, education, religion, etc. And so, the first steps to officially “institute” GC into everyday life are made by the Global Human Union.

But as ex-president James Carter wrote (in “Living Faith”, 1996): “At any time, we can ... turn to God. But doing so requires a deliberate effort, or at least a willingness to change our focus from transient things to something that will never be lost”. And this “effort to change focus”, as we know, takes quite a lot of time. So, another transition period will be needed.

Period 2: 3000-3500.

It is named: the “Legislation Transition” period. Because, this is the transition from GC as human’s attitude of mind to GC as humanity’s official legislation. In this period, GC gradually becomes the nucleus of the Global Human Union’s Constitution. And thus, becomes the essence of social relations, individual selfrealization, education, economics, trade, of human civilization as a whole.

The basic laws and rules of this Constitution (civilization) are described in Part IV: “Utopia”.

So, by 3500, in fact, most people follow the GC Constitution and institutions. But most people do not, yet, follow a GC model of life. (Mostly because they still do not feel the inner need to do so.) And this is how the next period comes.

Period 3: From 3500 on.

In this period, gradually, a GC model of living is adopted as a model of individual’s private everyday life. And it becomes a real spiritual environment to live in.

(Well, what this environment and the human life looks like, in this period, we shall partially described in Part IV: “Utopia”. And we will leave the other part to the reader’s imagination. Because this world is to be really built up through the imagination and the dreams of each of us.) But in the same time, we must be realistic and know that people in this period, in their “little things of life”, in their mundane acts and thoughts, will be much the same as the people of today.

For instance, still a baby will cry for its mother’s attention; still a child will cry for a bigger slice of the birthday pie than its brother gets; still a teenager will be jealous of the football-team guy that stole his date; still a young man will be ambitious to prove himself as a better professional than his colleagues; still a middle-aged man will be proud of his material success and sweet home and family; still an old lady (even if she is 1200 years old) will dream about those wild kisses at the

back seat of the car when she was 17; still death will be the loss of all our material possessions ... No one could take my small selfish pleasures and desires away from me. And my pains, too.

In fact, although outside we obey the GC Constitution, institutions, education, model of life, inside we remain the same selfish survivors. And this is only natural, because the law of selfishness had never stopped acting and will never stop, in the limited universe. For long we shall remain within our limited (physical and mental) selves in this universe. Because, this is how God has constructed it all.

So, if this period of human history is called “the Coming of God’s Kingdom on Earth” it is not because Earth had become a limitlessly blissful Paradise.

Rather, it is because the institutionalization of GC on Earth gives the perfect and equal chances and conditions to everyone to really know God and start one’s own Path to God. The perfect and equal chances and conditions for every human being to create one’s own Kingdom of God in one’s own consciousness.

And thus, everyone is able to walk one’s Path to God and enter the REAL Kingdom of God in Heaven (in the universe of Bliss). And only then and there, in the only true Kingdom of God, the individual soul is to attain to the real final goal of God’s Plan for us: my Blissful Oneness with my only Beloved - God.

Of course (for those who choose to stay limited in their bodies and minds) there also is a “final” goal of God’s Plan for the limited universe. This is the creation of the Universal God-consciousness Union. It will incorporate and integrate all civilizations in the universe into one whole Cosmic Communion.

And this GC institutionalization of the whole limited universe is very important. Because, it will give perfect and equal chances and conditions to everyone to evolve up one’s own Path to God and enter the real Kingdom of God in the Bliss universe.

And so, everyone, in the limited universe, is given the chance to “get out” of it, before its inevitable destruction (the actual Apocalypse). A destruction of the whole limited universe (after billions of years) that is to give birth to a new limited universe again. And again, and again ...

Well, it is Eternity. And it is all before us. And it is all for each and all of us. But it is our own choice only: Whether we shall be eternally limited or eternally limitlessly Blissful with God in His true Kingdom.

So, if we choose to really go the Path to God, then we would need the real Knowledge of Path and God. We will need the true God-consciousness.

This we shall have in the next parts of our book.

PART II:
ONENESS OF GOD

WHO IS GOD ?

Let us recall Exodus (ch 3):

“ 13. Then Moses said to God , ‘...when I come to the children ... and say to them : The God ... has sent me to you. And they say to me : What is his name? What shall I say to them? ’

“ 14. And God said to Moses , ‘ I AM WHO I AM .’ And He said , ‘ Thus you shall say to the children ... : I AM has sent me to you . ’ ”

This is how God presented Himself before a prophet.

But what actually he meant by that ? What is this “I” that He refers to ? What is His “I” ?

WHAT IS I ?

Well, we do not understand what this “I” of God is. But we can understand what our own I is ? And this might help us ?

Usually, we conceive our I as our body and mind. Or let us call them “organism”.

We know that the organism and all that is out of it (the environment) are one indivisible whole. They are made up of the same particles and they are manifestations of the same laws of nature - biological, chemical, physical, astrophysical, etc. According to these laws, organism and environment interact and interrelate with each other, thus forming one inseverable whole.

And this is how, in fact, my organism goes beyond its boundaries; and becomes the Whole? I become the Whole? I am the Whole? I am the “all that exists”, the “all that is”?

Well, but if we name this Whole “God”, then my I becomes God ? My I is God ? My I and God’s I become one I ? The One and Only real I : God ?

And thus, we could know why God names Himself : “ I AM ” ? We could know what “I AM” means through knowing our real I ? We could know God through knowing our own true I?

FREE TO KNOW.

If we could accept now that our real I is God, we could realize, too, that in our nature we are, actually, free from any boundaries between me and Me, between I and I (God). We are free from all obstacles and limits between me and Me - I= I (God).

Therefore, there are no obstacles and limits to know our real I, too. We are absolutely free to know the real I – God

Well yes, it is rather hard to believe that in this world we are free from limits. Limits seem all-pervasive here.

But we all know what relativity is. And we know that it is all a question of a viewpoint. And my viewpoint is my I. Always. Therefore, it is all a question of what I believe my real I is. Or in other words, it all depends on my concept of the I. And this means that the limits of I are but concepts. According to our concept of the real I we give the I its size, its shape, its lasting. And thus, we create our limits. And we believe them to be absolute reality.

And indeed, if I believe my I is the physiological body only, I shall always be limited within this body. And I shall never agree to go beyond its walls.

And if I conceive my I as being my soul only, I shall always be limited to this soul. And I shall never dare go beyond its self-imposed boundaries.

But if I know that my real I is the Whole, the “ all that is” , then what limits shall I see and where? What walls will stop me from knowing my Whole I, my True I - God?

PASS OVER

Maybe for a first time in his life he did something spontaneously. He just wished it and went after it.

He met the child in the grey streets of the city. The child was dressed in a white dress. And the dress was shining. And the child's eyes were shining, too. And they were looking into HIS eyes.

The man stopped there before the little creature. And he was about to ask all the required questions under such circumstances. But the child just smiled, still calling him with its eyes. And the child turned and walked away.

“Where are you going...” the man heard himself whisper.

Then the man followed the child. He just did it.

And the man went after the child. And they walked out of the city. And they entered the wood beyond it. And they started to climb the mountain that the wood covered. And they went on and on amidst the soft silent silhouettes of the trees, along the moss-dressed rocks. Until his little guide took him out of the wood and into the open. And deeply breathing in the pure air here the man looked around.

In front of him he saw a magnificent garden, in the middle of which a calm crystal lake was situated surrounded by clouds of colourful flowers...

But alas, between him and this garden there was a precipice. Over the precipice only an old wooden bridge lay, hanging on old ropes, groaning helplessly under each touch of wind. From the depth of the precipice a roar of a river came. And the man stopped. And he stepped back.

And the child stopped, too, and turned. And again the loving smile came out of its eyes. And again the man felt this love to enter him and care for him. And the child said, “ Do not be afraid! It's all in the mind.”

And the child walked on the bridge and went to the other side and waited there, still smiling kindly.

The man sighed. Then he stepped on the bridge, too... The bridge shivered under his weight. And so did the man. The man made a step more. The bridge moaned and rocked. And so did the man. The man made a step more, and more. The bridge quaked wildly, its ropes strained painfully their tendons. And so did the man in terror... "But it's all in the mind," the man repeated to himself, "It's all in my mind!" And the man made a real effort of his will. And he commanded his fear out and his faith in. And he opened his mind to the image of a broad stone-paved road he was walking on with a slow ease...

Next, the man found himself at the side of the crystal lake, surrounded by flowers, seated by the beautiful child, holding its hand... But the man turned his head back and listened. Away there, it seemed to him, a distant roar of a river was heard. Or was it all an illusion?

THE IMAGINARY I.

Up to now we offered the realistic concept of the real I.

But we need a realistic attitude toward our imaginary I, too. The I that I imagine is my body, my physiological organism, my mind, consciousness, soul, etc.

What is this "I"?

Well, it is all a question of concept again. Our concept of our real I.

Because, if I believe my I is my physiological body and mind only, I shall imagine them to be the sole reality that matters to me. They will be my whole reality. And hence, such things as soul and God will not exist for me at all. They will be imaginary to me.

And if I conceive my I as being my soul only, I shall believe my soul is all that is real. And therefore, such things as body and mind might be rejected as evil illusions.

But if I know my I is the "all that is", then I shall see this limited within the body and mind "I" just as being an "instrument" of my real I. An "instrument" for the materialization of God's I. A very real "instrument" for a very real materialization.

How this "instrument" works?

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THE PROGRAM OF I.

It is well known that the structure and functioning of our physiological organism is programmed by the medium of a genetic plan. The genetic material - the chromosome molecules in the nucleus of each biocell - contains the program of all our experience and development, of all our abilities and patterns of behaviour.

At the moment of conception, the genetic program starts to work and begins building up an embryo, then a foetus, then a new-born baby, etc. Through physiological processes the genetic program starts to materialize itself.

But alas, this materialization is usually incomplete. The complete materialization of genetic program is limited by the conditions of its environment. Only these parts of the program that are allowed by conditions to materialize do so. All other parts remain latent. Realization of program is only within the limits of conditions. Realization of program is limited.

And this is how my organism becomes limited. And so, my abilities become limited, my consciousness becomes limited, my I becomes limited.

And this is how, consequently, my concept of I becomes limited, my attitude toward real I (God) becomes limited, relationships with real I become limited. And this is how my imaginary I is created and lives.

In terms of physiology, this means that in our brain only limited neuron areas are active. All other areas are latent , dormant. And the active areas - for obvious reasons - are only those which preserve and defend the I. The I who we believe we are - the limited imaginary I. And this is why these neuron areas are often referred to as “self-preservation nervous centre” of brain, or “personality nucleus” of mind.

And this neuron centre or nucleus holds together our personality , our personal “I”. And so, its inter-neuron links - axons and dendrites - hypertrophy. And all other axons and dendrites - because of their inactivity - atrophy. And thus, the self-preservation centre comes to dominate the whole organism, the whole of its relations, the whole of our life. The I-centre becomes the ruler of me.

And , for the sake of self-preservation, this I-centre begins building up such walls in our consciousness, starts creating such self-preservation noises in our minds, that they act virtually like jamming stations on all information which might come in and tell us that we are not this imaginary I but we are the “all that is” - God. And this is how these self-preserving walls and noises make God and Oneness with God non-existent. We become deaf and blind to real truth, to real knowledge of the real I ...

But could our program go another way?

THE WORD :

“1. To everything there is a time, a time there is for each thing under heaven:

“2. ...a time to plant, and a time to pull off what is planted;

“3. ...a time to destroy, and a time to build ;...

“8. ...a time of war, and a time of peace;...

“10. I have seen this God-given mindfulness at which the sons of men are to work.

“11. God has made everything beautiful in its time, and has put eternity in their hearts...”

(Ecclesiastes, ch 3)

THE PROCESS OF I.

Let us picture, now, that God creates through one Commandment only : “ Be I !”.

Commanding: “Be I!” the real I (God) must obey and fulfil His own Commandment. There exists no one else to carry It out. God is all that is.

So, the I (God) instantly produces out of Himself countless, limited within their forms and duration, within their bodies and minds, particles. Each of these particles instantly starts to obey and fulfil the Commandment: Be I! And thus, each particle instantly becomes an “I” in itself. And so, it limits itself within the form and duration, within the body and mind of its particular “I”. This is how our own “I” is created, too. And this is how it becomes programmed.

But to really fulfil the Commandment each “I” must become one I with the whole I - God. Therefore, each “I” must destroy all the limits between itself and the real I. And then, unlimited, to become One with the real I. To be really I.

Obviously this process, also, has to be programmed in us.

And indeed, for the sake of survival, our self-preservation centre is programmed to constantly acquire more and more knowledge. Better knowledge is better survival. The better we realize reality the better we adapt to it. Therefore, the self-preservation instinct of limited I will inevitably seek to know more and more and more about itself, about environment, about all that is; in order to make its own existence more and more secure and pleasant.

In terms of physiology, this means that in the brain more and more areas become active and are dormant no more. More and more parts of genetic program are materialized. More and more, the brain becomes capable of receiving, transmitting and processing information.

And this unavoidably leads to more and more knowledge, including the knowledge about the real I (God); to a more and more realistic concept of real I. The mind begins to perceive clearer and clearer the real “size” of real I. And, one by one, the limitations on understanding fall apart.

The atrophied links between the once latent neural centres become active and help in the storage of more and more knowledge about God. And the once hypertrophied links between neurons relatively lessen their activity and gradually become less and less domineering. This is how the self-preservation neuron centre starts to loosen its grip ; and the walls of imaginary I, one by one, begin to fade.

And as a consequence, more and more abilities to perceive and realize God wake up in us and start to evolve and evolve. And this is how the domination of limited I gradually disappears.

There are no more atrophied and hypertrophied links between neurons and neuron centres. There are only links between the I and the I. And they bring us closer and closer together.

Until we become One and Only Inseverable I - God .

And this is how the Commandment of God: Be I ! is fulfilled. And this is how the highest level of evolution is attained to - Oneness with God.

And this is how our “ instrument” has completely worked out its program ; and is gone.

THE LIGHT

Once upon a time there lived a wizard. He was a good wizard. All people loved him and went to him for help. And he helped them with his magic powers. Just with a look he could see into their hearts. And he could tell them their troubles, their illnesses, their past and future, their innermost dreams, their dearest wishes.

He could see their hearts standing open and a light coming out from within an unfathomable depth. The light was gentle and pure, yet powerful with its golden brilliance. And into this light he beheld strange visions. He beheld gardens filled with flowers; and birds flying free in the clear blue skies; mountains rising mighty and high; and stately palaces made of white marble and precious stones; and hidden treasures and monsters that guarded them; and deep dark woods dwelled by lost sad creatures; and huge fires raging at collapsing houses and panicked people; and ugly black faces he beheld and eyes in terror...

And the wizard helped and helped and helped all these people.

Until, one day , he found out he was seriously ill and exhausted to death.

Well, he lay down in his neat bed and began to wait for the end peacefully.

But then, incidentally, a child came in just to bring him fresh flowers and some milk. And the wizard, by force of habit, looked at the child and saw its heart standing open, too, and a mighty light coming out from within it.

All of a sudden, he felt strongly attracted toward this light. And he felt entering it ; and completely sinking into it. And he saw that - in here - all things shone with a pure peaceful radiance. There were luminous flowers and trees and animals here; and luminous people and cities and rivers ; and mountains and seas and skies. And the whole Earth was here , shining from within, and all the planets and all the stars and all the cosmic winds of Universe...

And then the astounded wizard saw all the things here to slowly start dissolving and dissolving into the mighty light, as if melting into it. And he saw them lose their forms and lineaments and limitations and become one with the light.

And there, the wizard found out that his heart had opened, too. And the same mighty light was coming out from within it. And this light was merging into the limitless light around.

And the wizard felt he was limitless here, also; and was one with the light.

And only now he realized What this light was.

THE ONENESS QUALITIES OF I.

Now we know that the final purpose of the evolution of I is the Oneness with the real I -God. But what practically this “becoming One with God” means?

Becoming one with an object means to acquire completely its very own features, characteristics, qualities, etc. Hence, to become one with God I must completely acquire His own qualities. My qualities must become the qualities of my real I. I must become really I.

So, what are these qualities?

God is Oneness. And this means that there is no division within God. Therefore, there are no boundaries, no limits within God. And there are no limits without God, too. Because God is all that is and out of Him there exists nothing to limit Him.

Hence, God is absolutely limitless. And so, this is His first fundamental quality- LIMITLESSNESS.

And if God is limitless in Oneness, this means that He is one absolute Whole, too. And consequently, this gives us God’s second fundamental quality- absolute WHOLENESS.

Well, for now, we shall have to accept that God’s third fundamental quality is absolute BLISS.

So, we have now all the fundamental qualities of God:

1. Limitlessness
2. Wholeness
3. Bliss.

(Why they are enough for the realization of God’s Oneness we shall see in Part III.)

And these are the qualities we have to evolve and acquire in order to become One with God. To become one I with our real I.

How do we acquire these Oneness qualities ?

THE PATH TO GOD.

In fact, we do not need to acquire these qualities. Because we already have them. By commanding : “Be I!” God has programmed each of us with His very own features, characteristics, qualities. The I programs the I to be the I. Because, this is the only way we can materialize His Commandment - Be I! And this way He fulfils His own Commandment, His own I.

So, it is inevitable for us to have God’s qualities. But in most of us they are still latent, dormant. And to “acquire” them we need, in fact, to just wake them up.

How?

We know that within our brain there is a complex neural structure which scientists call “the pleasure centre”. This centre is quite active when we experience pleasure, bliss, love.

How does this centre work?

The following experiment with a test animal tells us.

Into the pleasure-centre of the test animal an electrode is implanted. Through this electrode the pleasure-centre is activated by a specific electric current. And the animal experiences real pleasure. The electric current is switched on by a button which the animal is trained to press. Thus, the animal may activate its own pleasure-centre whenever it likes.

And it likes it pretty much. The animal soon starts to activate its pleasure-experience time and time again, more and more frequently, unceasingly. The poor creature becomes so possessed by the button of pleasure that it may stop eating, stop drinking, stop self-preserving; and in the end may even die of exhaustion.

In fact, the animal is completely dependent on the pleasure-button. The more it experiences pleasure the more it desires more pleasure; and more pleasure and more desire and more pleasure and more desire... And so, this vicious circle becomes the sole driving force of all the animal's behaviour, of all the animal's life, of all the animal's would be evolution.

The never-stopping wheel of pleasure-desire-pleasure-desire-pleasure-desire makes the animal completely enamoured of one and only beloved - the pleasure-button. And for this beloved the lover-animal is capable of doing virtually miracles...

Well, but could this driving-power of the pleasure-centre be redirected towards a somewhat different goal : To wake up our Oneness qualities?

And what if the beloved this time is not the pleasure-button, but God Himself ?

A LOOK

Once upon a time there was a man. He was so handsome that everybody felt pleasure looking at him. But he was so proud of himself, that he never looked at anybody.

And in the same village a young woman lived. She was not beautiful, she was not ugly, she was just in love with the handsome man. And as days went on and on, her love grew deeper and deeper. And one day, she gathered all the courage she could find in herself and went to meet him.

And she met him in front of his house. And she stood before him and looked into his eyes. And she said simply, “I love you!”

But the handsome man did not look up. He just laughed and joked, “Do you deserve to love a beautiful god like me!”

“Only love can make you God,” she replied, her eyes still bright. But still blind he was.

And not even looking at the woman, the handsome man entered his house. And he left the lover outside.

And he went on living his proud private life.

And days went on passing by, and months and years passed by and passed by. But one day, suddenly, as if coming out of a dream, the once-handsome man found out he was a no-more-handsome old man now. His skin was thin and wrinkled, his hair was thin and white, his hands were tired and wavering. And he was as lonesome as an old man could be.

He was forgotten by everybody.

And, as he felt his pride come out of him and fly away, a memory appeared in his mind. And the memory was strangely sweet and touching. And, as if following this memory, the old man went out of his house and stood there and looked around, his heart strongly hoping for something. For someone.

And yes! She was there, waiting - the woman whose love he had rejected once. And she was still young and tender. And a caressing smile was once more on her lips.

Now at last the lonesome man did look into her eyes. And he looked with thirst, and looked, and looked. And soon he felt he was being engulfed into these eyes. And he felt entering a large limitless space. And in this space he saw all the planets and all the stars and all the cosmic winds of Universe. And the whole of Earth was here and all its lands and all its oceans and all its living things and cities ...

And he saw that - in here - they all shone with a pure peaceful light.

PART III:
BLISS OF GOD

CREATION

There was no beginning. There was only God; and the Kingdom of God; and the Light of God.

And then God breathed out again. And once more, out of His breath the universe was born. And the universe took the forms of God's Kingdom. And the universe started to go in circles. The stars started to go in circles. The planets started to circle around the stars. Life started its circle on the planets. And the lands abounded with flowers - colourful and tender ; and with trees - branchy and rustling. And other living creatures multiplied - creeping, running, flying. And the nature, too, was breathing now.

And God looked at these manifestations of Himself; and He was pleased.

And only then God decided to show His real image to this world. He created a human. He created human in His own image. And He put into human's heart His own heart. And let him live.

And God commanded human to rule over the world just like God rules over His Kingdom.

And God created a magnificent garden to house the human. And God populated the garden with multitudes of playful animals, so that they may pleasure the eye of human; and filled up the garden with sweet bird songs, so as to pleasure the ear of human; and gave the human other humans, so that they might pleasure each other throughout the long human days and nights.

And God looked at these manifestations of Himself; and He was pleased.

And only then God chose to plant a mighty tree amidst the delightful garden. And He adorned this tree with tempting fruit. And God said to the human, "Of every tree in this garden you may eat, but of this tree you shall not eat! Because, you will lose your Bliss. This is the tree of thinking good and evil..."

But God already knew human will eat of the fruit.

And God turned and went away; and He remained hidden for the human.

The blissful me.

In the name of God, the Blissful!

Isn't obtaining pleasure and avoiding non-pleasure all that we do in our life, in every our act? Isn't the innermost dream of our mind to forever dwell in pleasure only? Isn't the mightiest craving of all our senses to be constantly pleased and pleased and pleased? Isn't the strongest drive of our body to grasp pleasure and never let it go?

We know now that, more or less, pleasure is what we live for. The pleasure-centre in our brain is the most powerful possessor and driver of our being. The scientific experiment described in Part II proves this beyond doubt. And we have already realized that this pleasure is the God-programmed ruler of our existence and functioning.

On the other hand, the experiencing of the highest possible pleasure we name "bliss".

Therefore, the bliss might be named “the most powerful ruler of our existence”, too.

And indeed, we are really programmed to be ruled and driven by bliss. Because, this is the only way we can evolve and acquire the Bliss-quality of God. And thus, we can become One with God...

“Yes, bliss is all we need, all we dream about and so on,” we shall cut in. “But what exactly bliss is?”

Nature of Bliss.

In the name of God, the Blissful!

Well, what bliss is we can know by ourselves, by our own experience of bliss.

Science says that after the activation of pleasure-centre (or shall we call it “the bliss-centre”) in our organism clear-cut changes take place. A normalization (calming down) of cardio-vascular, respiratory, muscular, etc. activity sets in. Neuron excitability and activity, is reduced, too, and thus the feeling of strain and stress in our consciousness is reduced, as well. We feel calm and comfortable. Anxiety is gone, as if all irritants are gone and exist no more, as if all obstacles are gone, all limits are gone, all fear is gone, all narrow me is gone... And I feel wholly satisfied.

And this is where I experience bliss.

Indeed, if we carefully analyse this state of bliss in us, we can see that at this very moment we experience a feeling of “broadness”, freedom, limitlessness. And in the same time - a feeling of satisfaction, completeness, wholeness, even oneness with the source of bliss.

Therefore, we can describe bliss as: A simultaneous experiencing of limitlessness and wholeness.

Or we may formulate it even simpler:

BLISS = LIMITLESSNESS + WHOLENESS.

And this, actually, is what bliss is.

“All right,” we shall cut in again. “But is this formula of bliss true and valid for the whole of God’s Creation? For the ‘all that is’?”

Universal Bliss.

In the name of God, the Blissful!

God is our Programmer. Therefore, God has programmed the formula of our bliss. And hence, this is the formula of His own Bliss - Bliss = Limitlessness + Wholeness.

This is His Bliss-formula, because by it the three fundamental qualities of God become One - Bliss. And thus, it realizes the Oneness of God - in absolute Bliss. And this way, it realizes God's I and existence, as well.

And God is the Programmer of all that is. So, God has programmed the same formula of

Bliss into the “all that is”, too. And this is how this formula is true and valid for “all that is”, also. And this is why the “all that is” obeys strictly this formula and thus becomes One with God - in absolute Bliss.

So, this formula is universal. Because it proves that either the Whole and each Its particle have one and the same nature - Bliss; and consequently, have absolutely the same qualities, characteristics, abilities, etc. Thus, this formula equates the Whole with Its every particle. And so, they become One. The whole Creation of God becomes One - Bliss. And God is One - Bliss.

Review

In the name of God, the Blissful!

Well, after we knew WHAT Oneness is, we wished to know WHY Oneness is.

So, with the last triad of texts, we started to search for the real reason of God's Oneness. And soon we realized that this reason is Bliss. The absolute all-pervading Blissfulness of our One and Only I - God.

And thus we got the idea of what Bliss is, too.

But this, surely, is not enough for our knowledge-thirsty consciousness. We are already anxious to know, also, how Bliss becomes what it is. How this Bliss is realized by God?

Realization of Bliss.

In the name of God, the Blissful!

It is obvious that God can exist only if He realizes His own nature - Bliss.

But bliss, as we know, is an experience which cannot be realized in absolute loneliness, nothingness, in the void. God has to have, at least, something or someone to make Him Blissful. God cannot be Blissful on His own, in the emptiness.

Therefore, God has to create this something or someone to make Him Blissful. Otherwise He cannot be Blissful. And if God is not Blissful He cannot exist.

Hence, God inevitably has to create some “partners in Bliss” for Himself. Which partners will make God Blissful unceasingly, unfailingly, eternally and in every possible way.

It is clear, too, that God can create these bliss-partners only out of Himself. There exists nothing out of God. God is the only Womb and Source of all Creation.

But! If God is formless, void, an emptiness only, then He will be able to produce and multiply only this formlessness, emptiness, nothingness. And so, in the emptiness He will be unable to be Blissful. And thus, He will be unable to exist, either.

Therefore, God must have a real personal FORM in order to be Blissful and exist. For Him form is just obligatory. Because, out of this very form He will produce and multiply His

“partners”. And only to this Form these partners will be able to give Bliss. No one can give Bliss to a formless nothingness.

“But if God has a form, this means that He is limited - in the form - and not limitless,” we shall instantly disagree. “And if He is multiplied He is divided and not a Whole. Isn’t that a contradiction to His fundamental qualities?”

Effect of Form.

In the name of God, the Blissful!

If God has a form and produces and multiplies other forms out of it, then the more multitudinous and multiform His bliss-partners are the bigger His Bliss will be. And more and more and more. So, in fact, the number of these partners will be limitless; and their shapes and sizes and appearance will be limitless in their variety; because this is the only way God Himself could be Limitless.

And in the same time, God will never stop being an absolute Wholeness, too. Because all these partners are but His particles. They exist only within God; and their whole existence is meant only to make Him Blissful. Thus, they build Him up as one complete Whole - Bliss.

And this means that only if God has a form and produces and multiplies His bliss-partners out of it He can be a real Wholeness; as well as a real Limitlessness. And this is how only, He could be a real Blissfulness, as well - Bliss = Limitlessness + Wholeness.

Therefore, only this way He can materialize His own nature - Bliss. And thus, He can exist.

So, having a form and multiplying out of it does not make God limited and divided. On the contrary, His form is what makes Him precisely what He is - absolute Oneness.

“All right!” we shall do our best to admit this statement. “Then can we know what this form really is?”

Form of Bliss.

In the name of God, the Blissful!

God is Wholeness, we said. Hence, all of His creations are but Himself only. Each and all forms and phenomena that exist are God only, simultaneously, forever and everywhere.

But we saw, too, that God has His own personal form, out of which all His creations are produced. This form is the Womb and Source of all that is.

But what this form looks like?

All of us know the words: “God created man in His own image.”

But not all of us can accept this. It is hard to agree that God, simply, has a “human” form and not some extraordinary form or even an absolute formlessness. For the most of us a “human-form” God looks like a virtual blasphemy.

But this is only because most of us forget something very simple: If God has programmed us with His own qualities, then He has to have programmed us with His own form, too.

And indeed, God has given us His own form in order to help us go up the evolution, acquire His own qualities and become One with Him. And we named this form of ours: “Our only instrument for the fulfilment of God’s Commandment”. So, this is why we have this body and this consciousness now - it is a chance to come closer to God. The “human” form is the closest to the “human” form of God. We cannot evolve our abilities to acquire God’s qualities in the body and consciousness of an animal, a plant or a stone.

Then, might we at least admit that the form of God is the “human” form - one head, one body, one mind, two arms, two legs, no tail, etc.?

(More about the personal form of God in Part V.)

Review

In the name of God, the Blissful!

After we knew what the nature of Bliss is - Bliss = Limitlessness + Wholeness - we knew, too, what the Source of Bliss is - the personal form of God Himself. Out of this Source are produced and multiplied all the forms of all Creation...

“Yes, but what happens next with this Creation?” we shall put a question in again. “May we know this now?”

Building up Bliss.

In the name of God, the Blissful!

We saw that God creates countless bliss-partners in order to realize His own nature by them - Bliss.

For this Creation, of course, God uses His fundamental qualities.

And it is obvious that the quality of God which is most useful in this “countless” creation is Limitlessness. Because, only out of Limitlessness God can produce limitless numbers and forms of bliss-partners; which will limitlessly make Him Blissful.

On the other hand, we said that God and His bliss-partners must have form in order to realize Bliss. Therefore, God uses FORM (or “Form-ness”) to materialize Creation of Bliss, as well.

So, let us now admit that God uses, basically, these two “building materials” in His Creation - Limitlessness and “Form-ness”; and that He creates by combining these two “building materials” in all their possible variants.

We could say that, roughly, these variants are: Limitlessness, limitation, Form-ness, formlessness. (They are the basic positive and negative variants of Limitlessness and Form-ness.)

Thus, out of the two “building materials” now we have four - Limitlessness, limitation, Form-ness, formlessness; which combined will produce four different “faces” of Creation:

1. Limitlessness + Form-ness
2. Limitlessness + formlessness
3. limitation + Form-ness
4. limitation + formlessness

For the sake of convenience, we would regard these four “faces” as separated, different parts of Creation. And we shall name them: “The four different universes of Creation”. Although, from God’s viewpoint they are but One Limitless Whole - Bliss.

(By the way, God uses His other two qualities - Wholeness and Bliss - for the Creation, as good. But their variants, too, could be symbolized by these four combinations quite well. For example, where there is limitation or formlessness there will be also “whole-lessness” and “bliss-lessness” only.)

So, let us now see what these “universes” are.

Faces of Bliss.

In the name of God, the Blissful!

1. The first universe is built up of Limitlessness + Form-ness. This means that each and every particle of this universe is programmed by God to have Limitlessness and a personal form. Which make every particle to have almost the same characteristics as God Himself.

And as a consequence, each and all that is here is in a direct touch with God. It is in the direct surroundings of God. It is the environment of God.

And this is why that universe is usually named “the Kingdom of God”, “the Supreme Heaven”, “Spiritual universe”, etc. The name “Bliss universe”, though, will be more suitable for us now.

2. The second universe is built up of Limitlessness + formlessness. This means that each and every particle of this universe is programmed by God to have Limitlessness but not to have a personal form. Therefore, here, each particle and the whole universe have not exactly the same characteristics as God. And as a consequence, each and all that are here are not in a direct touch with God. They have no personal form to do so. All that is here is a homogeneous space which has no forms in it. There are no particles, no parcels, no parts here. Everything is one whole formless entity (which, by the way, is the form of formlessness itself).

And this is why that universe is usually described as “the Impersonal form of God”, “Ocean of limitless Light”, “Supreme Peace”, etc. The name “Limitless universe”, though, will be more convenient for us.

3. The third universe is built up of limitation + Form-ness. This means that each and every particle of this universe is programmed by God to have a personal form but not to have Limitlessness. Therefore, here, each particle and the whole universe are very much limited. They look like being cut away from God. Their personal forms are limited within limited conditions, limited capabilities, limited duration, limited relations, concepts, knowledge, etc.

And as a consequence, every personal form here is separated from all other forms and usually fights them for the limited cause of self-preservation.

This is why that universe is called “the world of pain and sin”, “world of illusion”, “material world” and so on. The name “limited universe”, though, will be more useful to us.

4. The fourth variant of Creation must have been built up of limitation + formlessness. But this is clearly unrealizable, because something which has no form cannot be limited within anything. And so, it cannot exist. In fact, this is the state of God which is usually named “the state of nothingness”, “the state of non-existence”, “the Void”, etc. In this state or “universe” God, too, plays a blissful game by hiding away from Bliss into the void. But indeed, this state does not exist. Because it is a nothing.

Therefore, there are only three perceivable variants of Creation. And, as we said, they all are always one absolutely inseverable Whole - God.

This triunity could be symbolized by the following figure:

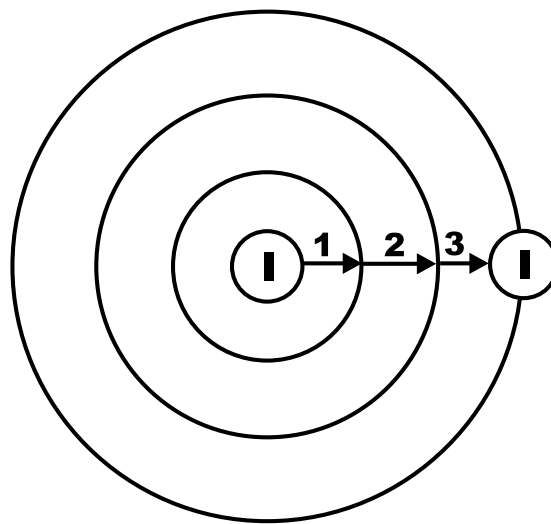


Fig.1

On this figure, the “I” at the centre is the Source of Creation - God. Out of Him are produced the three perceivable universes: 1. Bliss universe, 2. Limitless universe, 3. Limited universe. In this third universe the real I limits Himself to a limited I (symbolized by the right-hand “I”). And so our limited I is created and lives.

And this is as far as Creation could go. This is the “limit” of Creation. Because, from here on, the limited I and the whole Creation must obey the Commandment of God - Be I! - and so must return gradually back to Oneness with the real I - the Source. (See fig. 2)

Back to Bliss.

In the name of God, the Blissful!

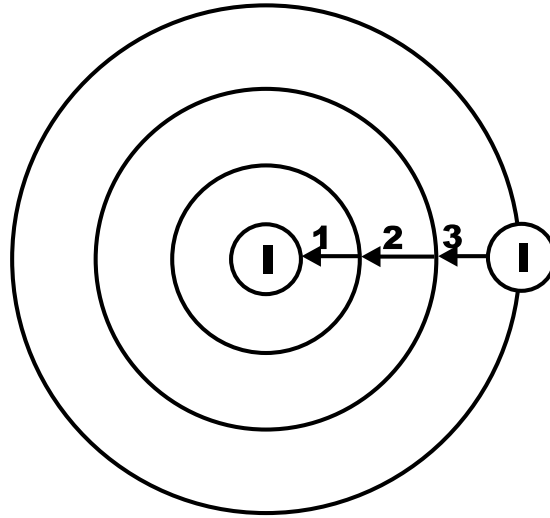


Fig.2

The limited “I” is symbolized by the right-hand “I” on the figure. This I, as we said, strictly obeys the Commandment of God - Be I! And in doing so, the limited I starts its evolution toward the real I. And this evolution goes the opposite to fig. 1 way - back to the Oneness with real I (symbolized by the “I” at the centre).

And this means that limited I must go through each of the three universes consequently, in order to evolve to the state of Oneness with real I.

Well, in the limited universe (circle 3 on the figure) our I is limited, Bliss is limited, pain is abounding. But in fact, it is this lack of Bliss and the pain that stimulate limited I to start searching for a way out of limitation, out of the limited universe.

And thus, our evolution back to the real I gets started.

We know now that the first thing limited I must do in this evolution is to overcome limits. So, gradually surmounting the limits of its own consciousness, the limited I enters the Limitless universe (circle 2 on the figure). And this is where the I becomes Limitless; and thus - acquires the divine quality of Limitlessness. Here the I is melted into the limitless formless space of this universe and loses its own personal form. And the I hopes it has obtained perfect Bliss at last.

But alas, the I soon realizes that - in here - this I is not a Whole with its real I. Because, here, the I has no personal form with which to exchange Bliss with the personal form of God; and thus, the I cannot be one complete Whole with God - Bliss. Here, the I lacks Wholeness; lacks the quality of Wholeness. And hence, here the I cannot be really Blissful. And thus - in the Limitless universe - the I could never be really One with God.

So, evolution goes on again and soon - by the grace of God - the I gets its personal bliss-

form and thus obtains complete Wholeness; and thus acquires the divine quality of Wholeness.

And only now - having the qualities of Limitlessness and Wholeness - the I can acquire the quality of Bliss, too - Limitlessness + Wholeness = Bliss. At the same time, by getting the bliss-form, the I has entered the Bliss universe (circle 1 on the figure). And so, the I has become completely Blissful.

And this is how, at last, the I becomes One with the real I - in Bliss. Every other way, as we saw, is unrealizable.

And indeed, it is mindless - after all we knew about the real I - to believe that Oneness with God means merging into His personal or impersonal form and losing our personality. On the contrary, Oneness with God means giving Bliss to God by this very bliss-form of each of us. Because, in personally giving Bliss and receiving Bliss we become One Inseverable Whole with God - Bliss. We become one limitless Oneness - the endless experience, the unceasing state of Bliss.

A TOUCH

Once upon a time there lived a man. A simple man. A man like any man.

And one night, like every night, the man lay down in his bed and blew out his candle. And he closed his eyes and started to revolve in his mind again the day that was gone and the day that was to come. And like every night, soon tiredness overpowered thoughts. And the gates of sleep began to slowly open before the eyes of his consciousness...

But then, all of a sudden, from behind these gates a powerful voice came. And the voice said, "Your time has come. Enter!" And the gates stood wide open and a mighty light came forth and consumed everything around, everything that existed.

And the little man said to himself, "So this is how sudden death was!"

And the soul of the man soared up into the Light; abandoning his body down there in the cold bed, by the dead candle. And the soul sailed across the Light.

And the soul sailed for a long time. But the Light was all void. And soon the lonely soul thought, "How wish I had someone to just touch!"

And then, at once, from within the Light, as if out of an effulgent mist shapes began appearing. The shapes of tall trees surrounding a vast meadow. And at the far end of the meadow there was a great palace. And now the shapes became real and bright; and radiating light. And the soul saw the meadow to become coloured by countless shining flowers, and the trees - by myriads of sparkling blossoms, and the skies - by motley flocks of birds and clouds. And here the soul became aware of other souls - countless, too, and noisy and spirited. And their luminous faces were all turned to the palace. And before the palace there stood a throne. And on it the soul beheld the Seated on the throne.

And the soul heard some of the creatures here to chant His holy name. And the soul heard others to glorify the holy Bliss of Him. And the soul saw some of them to dance before Him, enchanted by joy; and saw others fall before Him struck down by adoration; and saw some rise

up into the skies, floating on their wings of happiness; and saw others to just sit, and cry.

And the soul, too, realized its Love for Him; and cried. And the soul cried for a long time. Until its eyes became pure and bright. And the soul looked through these eyes at the Seated on the throne. And He looked back and smiled with delight.

And only then the Seated stood up and came close and knelt before the newly arrived soul; and bowed and touched soul's feet with forehead; and washed these feet and wiped them dry with the neat dress of His own; and touched soul's hands and kissed them...

And the soul only whispered, "I found you!"

Review

In the name of God, the Blissful!

After we knew the Oneness of God, we saw that it is realizable only through Bliss. So, we desired to know what this Bliss of God is.

And we knew the nature of Bliss, the Source of Bliss, and how this Source creates Bliss - by giving countless faces to His personal form.

Thus, we got an idea of what real Bliss is.

And this became our first level of Bliss-knowledge.

But knowing real Bliss is not enough. We need to know what imaginary "bliss" is, too. The "bliss" which my limited I imagines is the real Bliss.

So, "bliss" we shall know through the next three triads of texts - level two of our Bliss-knowledge.

Creation of "bliss".

In the name of God, the Blissful!

"How could we state that God is Bliss," the question has already come to us, "when the whole of our world is pervaded by pain, suffering, evil?"

Indeed, this is how we really feel in this world. Pain and fear grab us at birth and drag us along the whole of our life. Insecurity, poverty, diseases, violence, hatred, hypocrisy, fake values, emptiness, loneliness reign over our existence, torture us night and day... And then, suddenly, death comes. And what was the meaning of this miserable life? We do not know. We just sink deep down there into the awe of the unknown.

But why it is so?

We said, God commands: Be I! and the "all that is" is created. And within it the limited universe is created, too. And this is how our limited I is created. And after that creation, instantly, this I starts to carry out the Commandment - Be I! But as we saw, the fulfilment of Commandment is within limits - the limits of conditions. The limited conditions of our limited universe prevent us from fulfilling the whole Commandment. This way God

materializes our limitation.

And as a consequence, our limited I becomes what it is - limited abilities, limited knowledge, limited concepts of our real I. And these limitations, in turn, create new limited patterns of thinking and behaviour which will help the I stay limited; and they, too, create new limitations. And on and on and on goes this vicious circle. Until all our walls are raised. And Bliss can enter no more.

And now, this is how it all works physiologically, as well.

Physiology of “bliss”.

In the name of God, the Blissful!

We saw that our genetic program is materialized within certain limits only. And that is especially true for the physiological vehicle of our consciousness - the nervous system (NS). Also, we know that, according to genetic program, NS must have certain number of nervous cells (neurons) which must link with each other in a definite way in order to completely realize the I-program.

But in reality, only a limited part of these inter-neuron links are really active. The other links remain latent, inactive. And so, NS and consciousness remain partly active, limited.

This limited activity we could symbolize by the following figure:

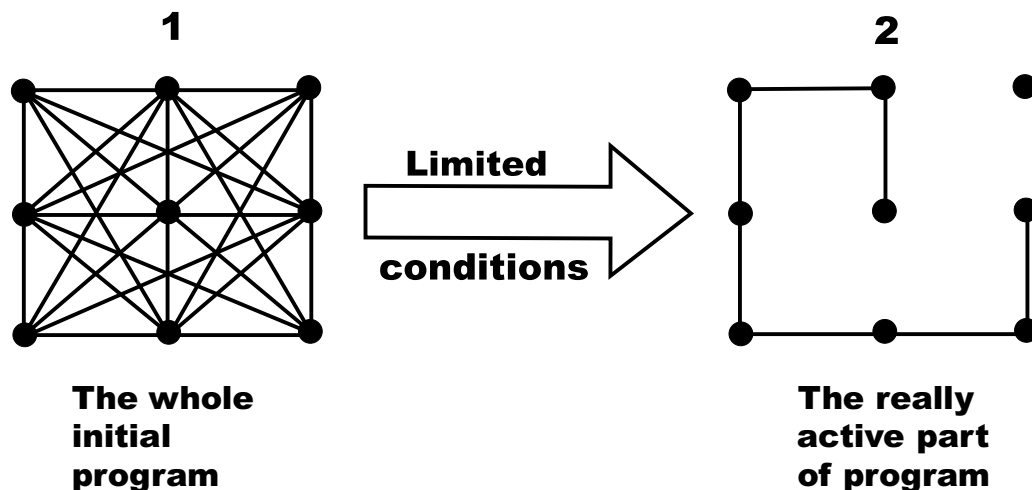


Fig.3

Let us assume that the points on this figure are the neurons, and the lines that link them are the inter-neuron links. Thus, we can see that of the initial program (1) only a limited part (2) of all programmed NS links are active. And this is how NS stays limited. And this way the abilities of NS stay limited.

Therefrom, the abilities of the pleasure-centre (bliss-centre) of NS stay limited, as well. And so, the bliss-centre is able to look for, find out, experience and be conscious only of a

quite limited part of real Bliss.

That limitation of Bliss also could be symbolized by fig. 3. Of our initial abilities to be Blissful (1) only a limited part is evolved (2). And thus, our real Bliss is limited. And our “bliss” is born.

Birth of “bliss”.

In the name of God, the Blissful!

We saw that the limited I is in a constant passionate need of Bliss. But alas, limited I has built up a strong self-protective wall before real Bliss. And thus, the I cannot experience real Bliss. The I is deaf and blind to Bliss.

Then, what to do?

Well, then the limited I has no other way left but to start imagining real Bliss; to start creating the image of Bliss out of its own consciousness.

But because the consciousness of I is limited, its image of real Bliss becomes limited, too. The pleasures of my body and mind only are the real Bliss, the I believes. And it starts to revolve and revolve and revolve this fabrication in its mind. Until that “bliss” comes to dominate the whole of limited I’s existence.

And this is why limited I starts to do its best to obtain that “bliss”. With all possible means. With love, but with lies, too; with caressing, but with killing, too; with wishful thinking, but with wars, too; with hatred, hypocrisy, with savage violence, with bone-crushing fierceness against every enemy that might try to prevent my I from getting “bliss”.

And quite surely, before long, my “enemies” fight back. And because they are under the same illusions about real Bliss, they are equally ruthless and uncompromizing in their win-or-die war against me.

And thus, all the “bliss” that I have given them is paid back to me. And this, in turn, motivates me to strike back on them. And them - back on me. And on and on and on goes this vicious circle.

And this is how we become completely imprisoned in it. And this is how “bliss” and pain can live forever...

Review

In the name of God, the Blissful!

After we knew what real Bliss is, we wished to know what imaginary “bliss” is, too.

So, we knew what the cause of “bliss” is - the God-programmed limitation of I in the limited universe; and we knew what the effect of “bliss” is - the vicious circle of limitation, reproducing more limitation only.

And thus, we got the idea of what imaginary “bliss” is. An idea which could be symbolized

by a rather simple formula:

$\uparrow \text{limitation} = \downarrow \text{Bliss} = \uparrow \text{“bliss”}$.

“Well,” we shall wonder again, “all this is true for our limited physiological organism. But when organism is destroyed, don’t we break free from its limits? Isn’t death the way out of all limitation? And so - the liberation from all ‘bliss’?”

The Soul.

In the name of God, the Blissful!

We said, God commands: Be I! and thus He gives the I its program. And we realize now that the I must carry out God’s program unceasingly until it fulfils program completely - Oneness with real I (God).

And indeed, the I cannot just stop fulfilling the program, or fulfil it only from time to time. I must materialize program unceasingly, unfailingly, eternally. Because God Himself is eternal, unfailing, unceasing. And hence, God’s Commandment is eternal and unceasing, God’s program is eternal and unceasing, fulfilment of program is eternal and absolutely unceasing.

And this means that even the limited I cannot stop fulfilling God’s program. Never. Limited I, too, fulfils program eternally and unceasingly.

Therefore, even after the destruction of limited I’s physiological organism, God has to provide for the continuation of limited I’s realization of program. Not for a single second limited I can stop realizing program.

God must secure for the limited I an eternal and unceasing fulfilment of program.

Well, it is clear that - for such an eternal and unceasing fulfilment - the program needs an eternal and unfailing vehicle, which will carry the program through all possible transformations, obstacles, ordeals, all the way up to Oneness with God.

What could this vehicle be?

We said that for the fulfilment of God’s program we need a “human” form. With any other form we shall be just unable to realize God’s program completely.

Therefore, our vehicle of program could only be a “human” form.

And this vehicle is the only one which can take program across the death of physiological body and mind. Because, just like God’s program itself, this vehicle is eternal and unceasing - an undestroyable everlasting vehicle.

This “human”-form vehicle is what we name “soul”, “atma” in Sanskrit, “overself”, “real spiritual body and consciousness”, etc.

“All right,” we shall offer an instant question again, “but how exactly this vehicle passes over death?”

Immortality.

In the name of God, the Blissful!

We said, soul must fulfil program unceasingly. Even when our limited physiological body and mind are gone, soul must ensure the fulfilment of God's program. And for this, in the limited universe, we need a limited form. Therefore, for that uninterruptedness of fulfilment our soul has only two alternatives:

1. To form a new physiological form (body)
2. To continue the existence of limited I in a post-mortem form (body).

This post-mortem body can be formed only of much finer and much more holding out particles. Which particles are able to survive the death of the much grosser and much less resistant physiological body. These particles we might name "quanta".

Well, there is no doubt that such a "quantum" limited body will remain in the limited universe only. Because, it still has not evolved the divine qualities that could take the I out of limitation. Just like everything else in this limited universe, our soul is restricted from waking up its divine qualities here.

That is why - by this "quantum" body - soul continues the realization of program only within the limited universe. Of course, this finer body is invisible for us, because our physiological senses are too gross and limited to perceive it. And this is true for the environment into which that body dwells, too - a finer "quantum" world. We do not see it. But still it is the same limited I dwelling in the same limited universe.

And all this means that we preserve and stay on in our present limited personality after death. No interruption is possible. In death we have just undressed our physiological body. And our soul has remained dressed only with the finer dress of our finer post-mortem body. (By the way, this finer dress we tend to name "astral body", "mental body", "false soul", etc.) And this finer dress of our soul will exist until we acquire the divine qualities to undress it, to become Limitless.

"Now wait a moment!" we shall cut in. "What about the first alternative to the after death uninterruptedness of program - the forming of a new physiological body? Does it mean that we could reincarnate?"

Well, if there is reincarnation or not we shall answer us ourselves. Now it is quite easy to. So let each of us choose his own "alternative".

We, though, will give a much much more important answer: We ought to remember that our soul is ETERNAL; and eternally BLISSFUL!

This absolute truth would lead us from here on. This is what our real program, our real purpose is - real eternal Bliss.

It is ignorance to believe our purpose is to reincarnate and reincarnate in one limited I after another; to reproduce, time and time again, our pain and fear and pain and fear... and "bliss"...

And this is not the purpose of the process we name "death".

Death.

In the name of God, the Blissful!

Now we know that limited I has, roughly, two limited forms or bodies: 1. Gross physiological body, and 2. Finer post-mortem body.

We realize, too, that these forms dwell into two differing worlds, two differing parts of the limited universe.

So, if there are two different worlds for the limited I, then there must be a process of transmigration from the one world to the other for the limited I, too. In this process, we said, the soul undresses the physical body and remains dressed only with the finer body - the body that will go on realizing God's program.

This process of transformation we usually name "death".

And we could see that this process has, roughly, two consecutive stages:

1. "Passing" from gross to finer limited body.
2. Arriving of the finer body in the finer world.

Well, but what exactly happens on these stages?

The first stage - the "passing" - is quite well known to scientists. They call it "the near-death experience".

After coming out of clinical death (the first minutes of death within which vital functions of organism could still be revived) some patients report their experiences of death. And these experiences always follow approximately the same pattern, no matter what patient's faith, religion, intelligence, culture, nationality and so on is.

First, the patient's personality enters a dark silent space. Then, before him a tunnel opens. At the end of the tunnel there is light. Patient feels attracted to the light. And he goes toward it. And when he reaches this light, he finds out he has arrived in another world. And those who await him there tell him whether to stay or go back.

This is what stage one of death is.

And let us see now WHY stage one is what it is.

It is clear that this experience could be perceived only by our senses and consciousness. And it is clear, too, that our finer limited body, also, has senses and consciousness, just like our physiological body. Obviously, if we do not have finer "human" senses and consciousness our finer form cannot be "human", as well. And thus, we shall be unable to realize our "human"-form program - the program of God.

Therefore, in physiological death only physiological senses and consciousness die. But finer ones remain intact. And they instantly take over the realization of program.

So, when limited gross senses die, in a sense, the whole limited gross world dies to us. No more we have the senses to perceive it. Thus, we enter the mentioned space of silence and darkness. Our gross senses are dead, but without delay our finer senses wake up. And this process of waking up we experience as a transmigration; as a movement from the dead-senses' darkness to the just-switched-on-finer-senses' light at the end of something like a tunnel, canal, corridor, chimney, etc. A gradual waking up of finer senses experienced as a tunnel-passing. And

when our finer senses are completely woken up, we experience this as a coming out of the tunnel and entering the light of a new finer world. And this world is an absolute reality to us now. Because now we have the senses and consciousness to completely perceive it.

And here, other limited selves wait for us. Limited creatures realizing the same God's program that we do; into the limited environment of a limited world. A limited world realizing the same God's program that we do.

And this is where we arrive at stage two of death.

Review

In the name of God, the Blissful!

Well, before we see what happens on stage two of death, let us have a clearer look back.

After we knew what "bliss" is - the imaginary pleasure of existing as an imaginary I - we wished to know if "bliss" exists beyond death, too. And yes, we saw that "bliss" could be unceasing, immortal for the sake of uninterruptedness of God's program. Beyond the tunnel of death, once more a limited world waits for us. Once more, limited creatures, limited conditions will grasp and encage us into limitation. And again...

But could there be another way?

Bliss-ability.

In the name of God, the Blissful!

When God gives Bliss to the whole of His Creation He, in fact, gives Bliss to Himself only. Because, God and His Creation are One and the Same - One and Only I. Therefore, this giving of Bliss is a receiving of Bliss, as well. God gives to God and God receives it. The act of giving is the act of receiving. They are one and the same - Bliss.

And it is all the same when each of God's creatures gives Bliss. When I give Bliss to somebody, to the "all that is", to God, I give Bliss to Myself only. Because, we all are One and the Same - I. Therefore, the giving of Bliss, too, is a receiving of Bliss for me. I give to I and I receive it. When I give Bliss I, in fact, receive it.

And it is clear, also, that the amount of Bliss I give to my real I is the amount of Bliss I shall receive back. The Bliss (or "bliss") I receive is as much as the Bliss I have given to Myself. If I am able to give more Bliss I shall receive more Bliss. If I give less, that is what I receive.

Therefore, it all depends on my ability to give Bliss to Myself. My Bliss-ability. The bigger my Bliss-ability is the closer to Bliss I am. And so - the further away from "bliss" I am; and the freer from limitation. In life as well as in death.

Why?

Justice.

In the name of God, the Blissful!

We know now a simple formula: $\uparrow\text{limitation} = \downarrow\text{Bliss}$.

From this formula we can draw the following conclusion:

Every our act and thought that increases our limitation causes a decrease in our Bliss. And every our act and thought which decreases our limitation increases our Bliss.

And indeed, if we increase our limitation we shall surely have limited abilities to give Bliss. And hence, we shall have limited abilities to receive Bliss, too. My Bliss-ability will be limited. And this, as we saw, is how “bliss” is born - $\uparrow\text{limitation} = \downarrow\text{Bliss} = \uparrow\text{“bliss”}$.

So, these our acts and thoughts which increase our limitation will, obviously, lead us away from real Bliss, away from God. And those are the acts and thoughts we name “evil”, “temptation”, “sin”, “demonism”, etc. ($\uparrow\text{limitation} = \downarrow\text{Bliss} = \uparrow\text{evil}$).

But if our acts and thoughts decrease our limitation, then we shall be less and less limited in our giving of Bliss. And thus, we shall have higher and higher abilities to receive Bliss. Our Bliss-ability will be less and less limited. And so, we shall be coming closer and closer to real Bliss. ($\downarrow\text{limitation} = \uparrow\text{Bliss} = \downarrow\text{“bliss”}$)

Hence, these our acts and thoughts which decrease our limitation will take us closer to real Bliss, closer to God. And those are the acts and thoughts we name “good”, “goodness”, “righteousness”, “sanctity”, etc. ($\downarrow\text{limitation} = \uparrow\text{Bliss} = \uparrow\text{good}$).

Thus, we could see now that these two “values” of our acts and thoughts - “good” and “evil” - determine the value, the level of our Bliss-ability.

And this level, in turn, will determine whether we are closer to or further away from real Bliss.

How?

Because the Bliss I give to real I is the Bliss I receive, we said, I shall receive as much Bliss as I have offered to others, to the “all that is”, to God. And this will be all the Bliss that I am able to receive, for it is all the Bliss I am able to give. No more, no less. Just as much.

And this Bliss-feedback will be all that befalls me, all that comes back to me. What happens to me, what my life gives to me every day, every moment of my existence, will be only the giving back, the repayment, the return of what I have given to my own real I. Evil I have given and evil I am returned. Measure for measure. Goodness I have given and goodness I am returned. Pleasure for pleasure.

And there is no other way, because this is just what I am capable of. This is just the Bliss I am capable of. And it is just, isn’t it? It is just what my Bliss-ability deserves.

These “just-relations” with my real I are what we name “fate”, “karma”, “providence”, “Supreme Justice”, “Last Judgement”, etc.

And this just fate is the mechanism by which our good and evil acts and thoughts determine the state of our Bliss (or “bliss”). And this is how fate determines the state of our future - future existence, future environment, future experiences. Only according to the fate we have deserved we shall be treated. In life as well as in death.

And accordingly the second stage of death will be for us.

Second stage of death.

In the name of God, the Blissful!

So, if there are, roughly, two kinds of acts, thoughts, lives, fates - evil and good - then there are, roughly, two kinds of second stages of death, as well: 1. Evil, and 2. Good stage.

What are these stages?

If my acts and thoughts in life were mostly evil, my I will have to repay me this evil. And so, mostly evil I shall receive from life as well as from death. My fate will be mostly evil. ($\uparrow\text{evil} = \downarrow\text{Bliss}$)

Thus, after my physiological body dies, my finer body and mind will have to enter a mostly evil section of finer limited world. And there, I am to receive back all the “bliss” and pain I have given to my I in life.

And yes, these are the sections of finer limited world we name “hell”, “sinner’s nemesis”, “Satan’s kingdom”, etc.

But if I choose to go the other way round - if my acts and thoughts in life are mostly good - then my I will have to repay me, too. And so, mostly good I shall receive from life as well as from death. My fate will be mostly good.

Thus, my finer body will enter a mostly good section of finer limited world after death. And there, I am to receive back all the Bliss I have given to my I in life.

And the more good I was in life the higher in goodness will be the section of finer limited world which I shall enter after death - $\uparrow\text{good} = \uparrow\text{Bliss}$. And higher and higher up until I attain to the highest goodness-section of limited universe. (By the way, these goodness-sections we name “astral worlds”, “seven heavens”, “false paradise”, etc.) But alas, we are still limited in the limited universe. And hence, here, we still cannot be really Blissful. Because, we still do not have the qualities to be One with the only real Blissfulness - God.

So, what can we do?

In increasing our goodness we decrease our limitation, we saw - $\uparrow\text{good} = \uparrow\text{Bliss} = \downarrow\text{limitation}$. Therefore, by accumulating and accumulating goodness we may come to a point at which we shall have limits no more. We become limitless. And thus, we acquire the first Oneness-quality of God - Limitlessness.

So, if we become limitless in life, after death we shall have to enter a limitless stage, as well. And this stage, as we know, is the Limitless universe. In it we lose our personal form and melt into one formless whole with a bright formless space. And thus - on this much much higher stage of goodness - we become free from all forms, liberated from all limits. We become purified of all limitation.

And this is why we call this stage “purgatory”, “liberation from material bondage”, “nirvana”, “becoming one with the impersonal state of God”, etc.

But alas, on this stage we still cannot be absolutely Blissful. Because, in the Limitless universe we still do not have the divine quality of Bliss.

So, we shall inevitably go on seeking the real Bliss. And in this seeking we shall gradually accumulate enough goodness (Bliss-ability) to acquire the quality of Bliss - $\uparrow\text{good} = \uparrow\text{Bliss}$.

And thus, in absolute Bliss I shall become One with the Only Source of all goodness - my

real I (God).

And so, I shall attain to the highest goodness possible in my life; and to the highest goodness-stage possible in my death - the Bliss universe.

This is the stage we name “Paradise”, “Heaven”, “the reward for the sinless”, “the real Kingdom of God”, etc.

And this is where, at last, imaginary “bliss” of imaginary I really dies.

INVOCATION

Once upon a time there was a village. At the side of the village there was a placid lake; across it fishermen sailed at sunrise. At the other side of the village green-grass meadows lay; along them herdsmen drove their herds. At the third side of the village a mighty mountain stood; in its woods hunters chased their prey; in its caves hermits chased Truth in their prayers. And at the fourth side there began a great desert; across it tradesmen led their caravans.

This was how the village lived.

And this was how time passed by.

But one day, while everybody was busy living their everyday lives, over the village a sweet music rose and floated across the clear skies. And everybody looked up and listened.

The music was so peaceful, so profound that, soon, everybody abandoned everything; and went to seek the source of this music.

And when they arrived at the centre of the village they realized the music was coming out of the humble temple there. The temple was small and somewhat untended, but now the villagers could see it shine from within.

And all the villagers went into the temple.

The fishermen went in, forgetting about their nets. The herdsmen went in, forgetting about their herds. The tradesmen went in, forgetting about their trade. The hunters went in, forgetting about their prey. Even the hermits went in, forgetful of their seclusion.

And strangely enough, the temple took them all in.

And more people came, and more...

And in there, they saw something they had never seen before. At the centre of the temple a beautiful youth was sitting. And out of his body a mighty light was radiating. And on the beams of this light the music was coming out. And his face shone with a gentle delight; and his eyes were emanating love; and his sweet lips were chanting a peaceful prayer.

And all that had come here just stood and stared, not knowing what to do. Some were silent, some were whispering in awe, some were asking questions, some were trying answers. But only an insignificant girl stepped forward and came close to the Shining One; and sat down at His feet; and looked deep into His eyes; and started to chant in prayer, too.

And soon her eyes, also, began to emanate the rays of love; and her face shone with gentle delight; and her body radiated the same mighty light. And on the beams of this light the same

music came out of her.

And only now the Enchanting One stood up; and rose His hand.

And there, above the heads of all them here a passage of light opened. And the Compassionate One took the girl by the hand. And the two of them soared upward into the blinding brightness.

And the two of them disappeared.

And the passage disappeared, too.

But the light did not disappear.

For, it shone in the eyes of all them called away here.

Review

In the name of God, the Blissful!

After, we knew what real Bliss of I is - the reason for real I's Oneness, we knew what imaginary "bliss" of I is, too - the powerful attachment to limited I's selfish delights.

But we realize now that between this imaginary "bliss" and the real Bliss there still is a wide gap. So, in order to bridge that gap now we shall know the Path from imaginary to real Bliss. We shall know how imaginary "bliss" can evolve to real Bliss. Practically.

Need of Method.

In the name of God, the Blissful!

We know now that the Path from imaginary to real I has one and only purpose – limited I ought to acquire God's qualities so as to become One with real I.

For gaining this purpose we need a practice. The essence of this practice could be described as: Acquiring Oneness with God by concentrating on God. Because, the concentration on an only object is the best way to engage the whole of me in the identification with this object. In spite of all limits, obstacles, ordeals.

And we realize now that the Path from "bliss" to Bliss has the same purpose and essence of practice: Exercising concentration on God in order to become One with God - in absolute Bliss.

But alas, we all know how difficult any concentration is. The noises of our modern everyday life, of our modern everyday I make concentration almost unrealizable. And we wander around just willing to concentrate but never really doing it.

So, what we need is a realistic organization, a pragmatic system, a practical method which will help us really overcome the chaos in our consciousness; and will ensure our effective concentration on God.

What is this method?

Nature of Method.

In the name of God, the Blissful!

We saw that the best way to concentrate on an object is the loving devotion to this object. The scientific experiment with a test-animal, described in Part II, proves this beyond doubt. Therefore, it is the best way to concentrate on God, too.

And indeed, when we fall in love with an only Beloved, we start to think about Him only, to dream about Him only, to do all for Him only. We become so devoted to Him only that we completely concentrate on Him only; to the extent that we completely identify with Him only; to the extent that we become one and only I with Him.

This is why such a love-devotion is the best way to complete concentration on God. It is the surest way to Oneness.

On the other hand, all that we do in this love-devotion is to give God all the Bliss we can. And more and more. And thus, our ability to give Bliss to God increases. And so, our Bliss-ability increases, too. And this increase in Bliss-ability, as we saw, gradually takes us further and further away from “bliss” and closer and closer to real Bliss, to God ($\uparrow\text{Bliss} = \downarrow\text{“bliss”}$). Until we become One with God - in absolute Bliss.

And this means that love-devotion is the best way to increase our Bliss-ability, too, as well as our concentration. ($\uparrow\text{devotion} = \uparrow\text{Bliss} = \uparrow\text{concentration}$).

Therefore, the most pragmatic nature of our method for Bliss-evolution, also, is the complete LOVE-DEVOTION to God.

Well, but let us see now what the most pragmatic structure of method is, as well.

Structure of Method.

In the name of God, the Blissful!

We know that our Bliss-ability has, roughly, two components:

- 1 . The ability to GIVE Bliss to God.
2. The ability to RECEIVE Bliss from God.

Therefore - for the practical increase of our Bliss-ability - we shall have to increase simultaneously both of its component-abilities with our practical method.

So, let us first see how to increase our ability to give Bliss to God.

We already know how: We increase our ability to give God Bliss by exercising our complete devotion to God.

And indeed, in a persistent exercising we gradually learn to devote all our acts, thoughts and existence to God only and completely. And thus, we gradually surmount our limited ideas to devote all our acts, thoughts and existence to our limited I only and completely. And this is how, in fact, we surmount our limitation to the limited I and “bliss”. And, sooner or later,

we become limitless in our devotion to God, in our ability to give Bliss to God.

This devotional behaviour of ours, for the sake of convenience, we shall name “Goodness” now. Because, as we saw, only acts and thoughts of goodness can increase our Bliss, and thus increase our devotion - $\uparrow\text{good} = \uparrow\text{Bliss} = \uparrow\text{devotion} = \uparrow\text{concentration}$.

And such a Goodness will be the first structural element of our method.

Let us see now how to practically increase our second structural ability - the ability to receive Bliss from God.

We already know how: By opening our limited I, our limited mind to real Bliss; by pulling down all our walls of “bliss”; by giving up all our self-protective resistance to Bliss; by letting in our only real nature - Bliss.

As we well know, we usually do this opening to God by praying. By prayer we just cast off the walls between me and my Lord. By prayer we ask God to open us to His absolute Bliss; we ask God to enter us with His Bliss; we ask God to make us able to receive more and more of His Bliss. And this way we increase our ability to receive Bliss from God.

And so, such a prayer becomes the second structural element of our method.

And thus, these two elements - Goodness and prayer - become all that method is, all that method needs to practically increase our Bliss-ability.

Review

In the name of God, the Blissful!

After we knew what Bliss and “bliss” is, we realized we have to know, too, how to walk the Path from “bliss” to Bliss.

So, we studied a method for going up the Path. A method for a gradual evolution of our Bliss-ability - by gradual devotion to God.

This Blissful-devotion method, we saw, is practised in our everyday life through only two quite simple activities - prayer and Goodness. And they are all that method needs to make us One with God in absolute Bliss.

“Well,” we shall ask in doubt again, “but isn’t all we said until now too complex? And this complexity just hampers our concentration. Therefore, what we need to effectively concentrate on God is something very simple and pure, yet very powerful - a simple method of simple prayer and Goodness. So, what these simple prayer and Goodness would be?”

The Prayer.

In the name of God, the Blissful!

The simplest prayer to God, obviously, is the word “God” itself. And so, the simplest praying to God is just the uttering of His name. For instance: “Oh! God! God! God! God! God! God! God!...”

Why is this so?

God is all that is, we know. Therefore, with the simple prayer “God!” we ask from God all that He is. We ask from God all that is. And so, we open to the “all that is”. And we are able to receive it. For example:

1. With the name of God we call God. We ask God to come to us. We tell Him how much we need Him. And thus, we open to Him.

2. And so, we open to what God is, too - the absolutely Blissful Oneness.

3. And so, we open to the acquiring of His Oneness-qualities.

4. And because God’s qualities of Blissful Oneness could be acquired in the Bliss universe only, with the prayer “God!” we ask for this, too - to enter the Bliss universe (the Kingdom of God).

5. And we can enter there only by complete devotion to God. Hence, we ask for this, too - to completely devote to God.

6. And still we can give more and more meanings to the simple word “God” and ask with them more and more. And more and more - limitlessly. Because, God is the limitless Source of “all that is”.

But clearly, these askings could not be answered if we say the name of God once or twice. The name has to be repeated for a long long time in order to gradually open us to God and His Bliss. And this is how our ability to receive Bliss, our Bliss-ability will gradually increase and increase; surmounting step by step all our limits; making us limitlessly Bliss-able.

And this is why such a simple prayer can be really effective.

Of course, every believer will repeat the name of God used in his or her own religion. Each believer chooses his or her own name of God. Because, any name of God will do if we put into it the right meaning - Blissful Devotion to God.

And obviously, to the prayer “God!” we may add any other prayer we need, anytime. Because, God is all the prayers all the time.

Well, but let us look at Goodness now, also.

Goodness.

In the name of God, the Blissful!

Goodness is to give Bliss to God, we said.

And we know that all we are programmed for is to make God Blissful.

Therefore, every our act and thought is programmed to make God Blissful, to give God Bliss, to give Goodness to God. Every our act can give Bliss to God, no matter what this act is. Whatever we do in our everyday life it could give God Bliss. Each our action could be a giving of Bliss and Goodness to God - working, walking, thinking, feeling, sleeping, eating, etc. This is how God has programmed us.

Hence, we do not have to stop or change these our natural acts in order to be good to God. We just have to go on doing the same simple things of life. In the name of God. And this, simply, will be a constant giving of Bliss to God.

Furthermore, we do not even have to stop doing all these things for our own I, as we are so used to. No change in this, either. All we do we do it for our own I only. And this way it will stay forever. But this time we shall have to do it for our REAL I. All we always do we shall have to do for our real I only. All we always do we shall have to devote to our real I only. A real “all-out” devotion to God.

And, practically, we can do this just by constantly reminding ourselves that: This our act now is all for God.

And that is how our ability to give Bliss to God, our Bliss-ability will gradually increase and increase; surmounting step by step all our selfish limits; making us limitlessly Bliss-able.

And this is how simple, yet quite successful Goodness can be.

And that simple Goodness and the simple prayer will thus materialize our method. In a quite easy, yet a quite effective way.

Well, but if we still cannot believe in this effective simplicity of method, we might look at how physiologically it works.

Physiology of Method.

In the name of God, the Blissful!

In terms of physiology, no matter if we pray or do Goodness, each of these acts activates a specific centre of our nervous system (NS). Thus, each of these acts becomes an activating stimulus for this NS centre. And if we start repeating that stimulus - prayer or Goodness - it soon excites so much this NS centre that this centre begins to produce specific inhibiting hormones (or neuro-mediators) which decrease the activity of all other centres. And so, the stimulated centre becomes the dominating centre of NS. Almost all NS activity is concentrated on it. And thus, this centre becomes a concentration-centre to us. The whole of our attention, the whole of our consciousness, all our acts and thoughts are concentrated on it.

And because, as we saw, the meaning of these acts - Goodness and prayer - is to give and receive Bliss only, the NS centre which they will mostly stimulate will be the bliss-centre. And so, this bliss-centre will gradually come to dominate the whole NS; and will become the centre of complete concentration to us.

Indeed, when the bliss-centre is activated it starts to produce specific bio-peptides - endorphin, enkephalin, etc. - which inhibit the activity of other NS centres. And, especially, they inhibit the NS centres of our senses. Thus, these centres become less and less sensitive to all stimuli. And this is how, soon, we become deaf and blind to all irritants, noises, intrusion. And a feeling of limitless peace, pleasure and wholeness pervades us. And we experience bliss.

And the more we repeat these bliss-stimuli the bigger our bliss becomes. And bigger and bigger. Until we eventually attain to the biggest possible bliss - the Bliss of God. In this state, we said, we are completely concentrated on, completely devoted to God. And thus, we are One with God - in absolute Bliss.

This is the state we name “theosis”, “samadhi” in Sanskrit, “spiritual ecstasy”, etc. And this is the state all religions crave for. It is the supreme purpose of our physiological organism.

In terms of physiology, at this moment the production of endorphins, enkephalins, etc. has reached its peak. And as a result, synchronous alpha brain waves are registered on EEG. Which is a manifestation of the perfect synchronization of all our NS activity, of all our consciousness, of the whole our I. We have become one and only real I - Bliss.

Of course, we know now that the state of absolute Bliss is attainable to only after a long long practising and evolution; after a long long repetition of prayer and Goodness stimuli; after a long long waking up of our Bliss-ability.

But nevertheless, this state is absolutely realizable. Even in our physiological lifetime.

The Word:

ch. 23. "In the name of God, the Merciful, the Compassionate!

"The true believers are happy now, those who humble themselves in their prayers, who do not chatter uselessly, who are merciful in their acts..."

ch. 87. "... He has obtained happiness now who is purified by his faith and who keeps in mind the name of God and prays ... Indeed, this is what is written down in the ancient books, the books of Abraham and Moses."

ch. 92 " ...; who gives his riches as alms, and who never does good for a selfish profit, but does it only for God, the Almighty. He will be satisfied with his reward."

(The Koran)

Review

In the name of God, the Blissful!

Well, we know now what the nature and mechanism of method is - the practising of complete devotion to God; in order to reach the supreme state of devotion to God - Oneness in Bliss.

"Yes, but to really reach this state we still need a strict system for practising our method," we shall remind ourselves. "What we need is a pragmatic organization of method's practice. So, what it is?"

Free to choose.

In the name of God, the Blissful!

We know now that, in our nature, we are free from any boundaries between me and Me, between I and I (God). We are absolutely free to fulfil the Commandment of God - Be I!

Therefore, we are absolutely free to choose how to fulfil this Commandment. Each and everyone of us is free to choose how to go out of one's limits and become the limitlessly Blissful I. No limitlessness is possible without freedom.

Well, if we look at freedom from a different viewpoint now, we shall see that each of us

has a specific personal background - historical, ethnical, cultural, economic, social, genetic, physical, intellectual, religious, our fates are different, etc. And this means that each of us already has a certain pattern of existence formed by all these factors. And this pattern, actually, forms our present private personality; and our personal ability to choose, as well. So, this is why every person has the right to choose freely, according to one's own pattern. According to this pattern only, we shall be able to choose our method and Path.

Therefore: I am absolutely free to follow my personal pattern in the fulfilment of God's Commandment - Be I!

We are free to choose the Path, the method, the religion which is most adequate to our personal pattern. We are free to choose our faith, we are free to choose our prayer, we are free to choose the name of God we shall repeat...

For instance, we might choose to become Christians and use some of their specific methods of repeating God's name as a prayer. Some Christians do it by repeating the prayer: "My Lord, Jesus Christ, save me the sinner!" First they have to repeat it 3000 times a day, then 6000, 12 000, etc. Until, eventually, they attain to the state of "theosis". In the Vedic tradition, too, the name of God is repeated by the popular prayer (mantra) "Hare Krishna". Until, eventually, the devotee attains to the supreme state of "samadhi". Muslims, also, chant the name of God by "Allah Akbar!", "Bismillah...", etc.

And as we saw, such a simple prayer is quite effective because, by these different-background names of God we DEVOTE to the One and the Same God.

"Well," here the fear of totalitarianism will surface in us, "but if we just do not like all these religions, we are absolutely free to create our own pattern, our own religion, are we not? So, what this pattern could be?"

A pattern of Method.

In the name of God, the Blissful!

First of all, we have to say that the creation of a new religion is a creation of a chance for a new totalitarianism.

On the other hand, it is time to realize that all existent religions are quite good for the sincere devotee of God, and no existent religion is good enough for the false devotee.

But yes, those of us who need a more modern pattern are absolutely free to search for it and have it.

So, what this pattern would be?

Our biologic clock works according to a 24 hour cycle. Therefore, any pattern of going up the Path must be synchronized with this cycle. Our pattern of method will have to be an order-of-the-day pattern.

Well, then let us contemplate the following pattern:

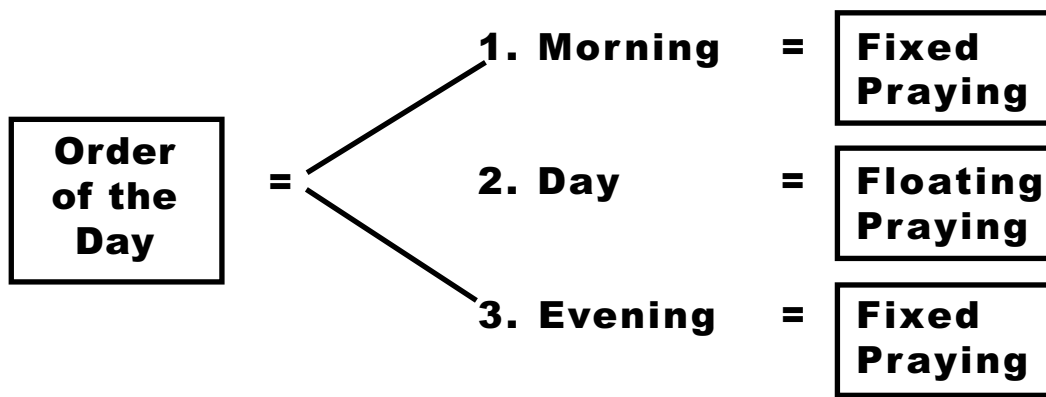


Fig. 4

There are two times of the day when the noises in our consciousness are the lowest. These are the times of coming out of sleep and of falling asleep. At these times we are rather peaceful, as we well know. For the sake of convenience, we have named them “morning” and “evening”. And because the barriers of our self-preservation noises at these times are the lowest, these times are the best to receive the Bliss of God. We are most open.

Therefore, these are the best times for our prayer to God. And thus, these are the times of day when we just must pray in order to be effective. These are the times of obligatory, fixed praying.

The rest of the day, too, could be used as a time for prayer. But usually it is difficult to fix a time for this in our daily confusion. Hence, during the “unfixed” time of day we shall pray whenever we can - a floating praying.

And so, this will be the whole order of the day for our method - fixed and floating praying. Just this, just that simple and easy.

“But what about Goodness!” we shall ask, admitting no gaps in our logical thinking.

Well, the constant repeating of the prayer, “God! God! God! God!...” throughout the whole day is an act of Goodness, also, no matter if it is fixed or floating.

Why?

The constant repetition of God’s name is, in fact, a constant reminding to us that all we are doing at the present moment we are doing it for God, we are devoting it to God. By this repetition we can never forget that every our act and thought now is just a devotion to God. And this is how our every act and thought at the present moment really becomes an act of devotion to God, an act of Goodness. And that is how prayer itself, too, becomes an act of Goodness, as well as a simple prayer.

And this means that through this prayer we practise both Goodness and prayer, both giving of Bliss to and receiving of Bliss from God. And thus, we come closer and closer to God.

And this is how easily the pattern of our method is realized and is effective.

“Is it?” we shall doubt again. “But what if we just live in the wrong environment for the practice of method?”

Easiness of Method.

In the name of God, the Blissful!

Indeed, in our world of constant conflict and confusion any method could become unrealizable. On the other hand, an isolation from this world - in hermit's seclusion – could be as unrealizable for us.

So?

We said that, when our bliss-centre is activated by our prayer, this centre starts to produce hormones which inhibit our sensibility to outside stimuli, irritants, intrusion, conflicts, confusion. And the more we repeat the prayer the more insensitive we become, the deeper away from the world of confusion we withdraw.

Therefore, even without seclusion we can completely isolate ourselves from all surrounding noises. Just by repeating and repeating the name of God. And hence, even in the noisiest environment we can practise our method, deaf and blind to all confusion around us. It is just a question of training. And this means that we can repeat our simple prayer everywhere anytime. And it will be effective enough.

Furthermore, if we cannot pray aloud - for we are in the street, in the office, in the bus, etc. – we may pray just mentally. And this will be as effective.

After all, it is just a conversation with our real I (God). And God could hear our prayers everywhere all the time.

Therefore, we do not need any special environment, conditions, comfort to practise method. All we need is just to pray.

THE TEMPLE

Yes, this was the place.

On the right side of the North road, the old priest had told him, you shall find the three pines. The pine in the middle is higher than the other two, and thus they form a triangle pointing skyward. Beneath them you will discover the spring that gives the purest water.

And here the old priest - his master - had smiled with his strange smile and his eyes had stared dreamily somewhere far and far away. And he had added, "There you will build for God your temple."

And in the night that followed the old man had passed away, without saying nothing more to his successor.

The young priest sighed deeply and sat down by the spring, beneath the three pines. He looked at its crystal waters being poured onto the thirsty earth. And he thought it would take a lot of time and effort to form bricks of that earth, it would take a lot of time and effort to build with them the temple of God, to call away the worshippers here, without the help of his master...

“Good morning!” he heard then suddenly. And he turned.

Before him there stood a middle-aged man dressed like a tourist - with heavy boots, a little rucksack slung over his shoulder, and a walking stick in his hand. His hat was decorated with flowers of the field. And he was smiling cordially.

“God bless you!” the priest responded. Then all at once he recalled what he was here for. “Who are you?” he asked his voice trembling with excitement, and he added his eyes shining, “Is that You?”

“Well, in fact, I’m an architect and I came here to...” The man waved toward the pines and finished, “Because of this place.”

The priest sighed deeply once more and turned his head. And he said with an ill concealed disappointment, “Yes, so did I.”

But the architect took in these words in his own way and talked enthusiastically, “Oh, really! How very interesting!... In fact it’s a rather strange story. I think I’ve lost my creative inspiration lately. And the only thing my imagination was giving to me, when I asked for an idea, was one and a same picture - three pines composing a triangle, with a crystal spring issuing out from beneath them.” And he gestured once again, pointing, “This place here... But the strangest thing was that, each time this picture came to me, I somehow felt I have to build a temple here...”

The priest looked up quickly and stared deep into the other’s eyes. But the architect only added, with his look dreamily lost somewhere far and far away, “Yes, I had always felt something great, something limitless in myself..” He lay his hand on his heart. “But each time my ideas came out and were materialized, they seemed to me rather small, partial, insufficient...” And he fell silent as if suddenly gone away after this “limitlessness” that seemed so distant.

“Yes, so did I,” the priest repeated almost to himself only. And he looked in the direction the architect was looking. But there he saw no one coming.

- - -

They stood a long time like this, awaiting. But still no one was coming. And no one still. The deserted road was winding in loneliness toward the horizon, disappearing somewhere beyond in its futile quest. Hidden under a cloth of bright flowers the meadows around lay mute. Even the air was motionless...

Still chasing after his ideas, unwittingly, the architect had started to draw with his walking stick in the dust of the road. Triangles, circles, squares were interlacing, weaving symmetric forms. And soon these forms began turning to walls and roofs, domes and towers, high narrow windows, gates bound with fine metal cover, stairways carved out of cool marble, colonnades engraved with elegant traceries of stone flowers, arches dressed with multi-coloured mosaics, altars decorated with glittering gold and large rubies... And the architect was building and building up his temple in his thoughts - spacious halls, into which thousands of worshippers could gather together, vast parks with exotic blossoms and orchards, with straight alleys and sparkling cascades. And he was even planning to direct all the waters of the spring here into a gigantic pool, in which each believer could take a bath and purify oneself. And the architect saw the dazzling processions of clergymen slowly

walking toward this sanctuary-pool, and around he saw the sea of exalted faithful - dancing, singing, crying, shouting, jostling, fighting for an access to the sacred place...

The architect looked up and met the priest's eyes, as if stared at the imposing projects of the temple-builder, too. And the architect told with a painful disenchantment, "No, this is not it. That's not what we're here for, right?"

The priest nodded in agreement but said nothing, just turned his tired eyes toward the meadows. The meadows that spread out somewhere far and far away. The meadows that stood undesigned, covered with the asymmetric colourful spots of the flowers. The meadows that looked so still, yet were so alive and vigorous, and breathing, growing, decaying, dying and coming back to life again and again...

"Good morning!" the two men heard suddenly. And they turned.

A girl was kneeling before the spring, washing her hands, her face. And she was smiling cordially. And the girl bowed and drank of the water; and drank until she slaked her thirst. And she stood up and walked away, saying nothing more.

"Good morning!" the two men responded without looking at the going off figure. Their eyes were fixed on the spring.

And their minds were clear now.

"Come!" the architect only said.

And they went into the meadows around.

- - -

And soon the two of them returned to the spring. The spring beneath the three pines. And the two men brought with them a dozen stones. And the men put them on the ground, and knelt and started to build around the spring with those stones. And before long, they constructed a little fountain. A fountain that might aid the thirsty. And out of its spout, made of a hollow stick, the water bubbled crystal and cool. And there, they reached out and washed their hands; and washed their faces. And they bowed. And they prayed - each in his own way, each with his own prayer. And they thanked in gratitude. And they drank of the water. And they drank until they were satisfied.

Then, they stood up.

They looked down the road - each of them in his own direction. And the architect spoke, like one unwilling to say goodbye, "The temple is our touch into God, isn't it?"

But the preacher had already started.

PART IV: **UTOPIA**

I. Incompatibility

“Fire!” the officer shouted out.

The cannon roared and kicked fiercely back.

A moment later the shell exploded amid the grey roofs of the town. And the rumble swiftly returned, as if to report on the execution of the deadly order.

“Damn it!” the gunner hissed with spite. For more than an hour he had been aiming at the temple rising at the centre of the town below us. But the shells all had missed this target. And we all were starting to get nervous.

“Fire!”

The cannon barked sharply again.

But again the fist of the blast hit somewhere else. Again the enemy temple stood there scornfully challenging us. Again this symbol of their heresy was spared. . . But we would never give up! Because, this was a holy war. A battle for our true faith, for our true God. A battle that will never, never, never stop until we force the traitors back to the right religion!

“Fire!”

The cannon spat its lethal venom again.

And the instant of our expectation lasted almost forever lost in void silence. . . And there! At last! The dome of the temple blew up crushed to pieces. And the sound of the detonation flew triumphantly over the town.

“Haaa!” we screamed at the top of our voices, at the peak of our content.

“Charge! In the name of God!” the officer cried out.

And we rushed.

There was no stopping us.

- - -

The streets were deserted. The enemy had fled.

Carried on the wings of victory we soon reached the centre of the town. At the middle of a vast square there rose the traitor’s temple. Out of the large hole in its top a column of thick black smoke was coming. Behind temple’s gates blazes were raging... And here we shouted the shouts of unchallenged winners. And we shot at the helpless stone corpse of the temple. And now at last we all felt the intoxicating power of being absolutely unrestricted. And each of us took in this feeling in his own way. Some went looking for loot, others went looking for vengeance, and still others, like me, went seeking silent privacy away from the noises of war.

I entered a tenement house on the side of the square and started to climb up the stairs. Soon I found the place I needed - an abandoned flat with a big bed lying amid its bedroom. With no delay I collapsed on the bed and closed my eyes. And I left my tired mind to fly far and far away from here, into the spaces of the so sweet remembrances of long gone little pleasures - the tender touch of a soft woman’s hand... a tasty dish that waits for me... snow-white sheets that smell of sun... the joyful eyes of friends that meet me... And these dreams were carrying me still further and further away...

“But was this really possible then?...” a peaceful voice came suddenly into the stream of my thoughts.

Astonished, I slowly opened my eyelids of lead.

And I saw there was a TV set in my room. It was on.

On its screen a man with clean white cloths was smiling cordially at me, as if welcoming me in. And then the man asked again, “Was our present-day Society of Goodness really possible?...” The eyes of the man were radiating peace. The peace I had seen in nobody’s eyes for so long. And I felt being appeased myself, too. A peace that I needed so much now, after all the strain and rage... “Was this Society realizable then, so long ago, in the times which the people of the past called ‘the twenty first century’?... ” the man said once more. “Or was it just an Utopia?”

On the TV screen I saw a different picture now - a vast green meadow surrounded by mighty woods. And in the meadow people were standing, all dressed with clean white cloths. And their eyes were smiling at me. And I felt the goodness in those eyes. And I felt like smiling myself, too.

“So, shall we know HOW our Society of Goodness was made possible now?” the speaker’s voice asked again. “How was it created out of the chaos and conflicts of world?”

Outside, in the square, someone started a dirty song, then the others joined shouting, cursing, laughing. And I could picture the booze and drugs being passed from hand to hand, from one thirsty throat to another...

But I did not look out. Somehow the scenes on the screen before me had become of greater importance. Somehow the questions that were coming from this screen had become my own questions. And I needed the answer.

“Well,” the speaker said, “maybe here is the answer.” And then, on the screen I saw these words to appear: “Lecture One: Source of society”.

Lecture 1: Source of society.

And the speaker started to read his lecture: What is the reason for all these conflicts and chaos within human society? And what is the reason for the subsequent fragmentation of humankind? Why individuals hate and fight each other?

The reason is ignorance - the lack of knowledge about what our real I is. This is why individuals, nations, ideologies had battled one another for so long in the past.

But now we know what our real I is.

We know now that God is our One and Only real I. And all other concepts of the I are but illusions.

We know now that God is all that is. So, the “all that is” is our real I, as well. And thus, each and every particle of the “all that is” is our real I, also. And therefore, each individual is my I, every group of individuals is my I, each human society is my I, the whole humankind is one I - my I. They all are One and the Same I - God.

On the other hand, we know now that the “all that is” is built up by the three universes:

- 1. Limited universe**
- 2. Limitless universe**
- 3. Bliss universe.**

Through these three universes God realizes His own nature (qualities, Commandment, etc.). And thus, He materializes His own I.

Hence, God just needs these universes in order to exist. Or in other words, the three universes are the three fundamental needs of God. These are His vital needs:

- 1. To be limited**
- 2. To be limitless**
- 3. To be blissful.**

And this means that these are His fundamental vital interests, as well. Yes, the fulfilment of these three needs and interests makes possible the existence of our real I - God. These are the vital needs and interests of our I.

And we said that each individual, each group of individuals, every human society, the whole humankind is our I, also. Therefore, the three fundamental needs and interests of the I are the fundamental needs and interests of each individual, each group of individuals, every human society, the whole humankind, too. These are their vital needs and interests:

- 1. To be limited**
- 2. To be limitless**
- 3. To be blissful.**

Or in other words, this is how God has programmed in us His own needs and interests, in order to realize His own nature. And this is how, through us, God becomes the Source of society. Our human society is just the materialization of our real I's needs and interests.

"Well," we shall ask with doubt, "but how could we - being so limited and selfish - create a society according to the Will of God only?! Is that really possible?"

Yes, this we shall answer with the lectures to follow.

III. Intolerance

A painful groan came from outside. And my mind quickly left the lecturer. I stood up and went to the window.

Amid the temple-square out there I saw a group of captives surrounded by our soldiers. Some of the captives were civilians, some were military men, and there were also two enemy clergymen.

"On your knees!" a shout cut the tensed silence of the square. It was the shout of our officer, his face red with rage. At his feet the blood-stained body of an enemy sergeant was writhing. And our commander was kicking it, hitting it fiercely with the butt of his rifle.

"On your knees before God!" our officer screamed out again.

Behind him, holding proudly up the symbol of our faith, two soldiers stood. And they were expecting the enemy to bend the knee to it. But he, obviously, had refused. And now the wrath was on him. With no pity.

Further on, I saw another group of our soldiers walking along the temple's wall, carrying explosives in their hands. The soldiers were putting the explosives into holes dug in the foundations of the temple, and were connecting the explosives with an electric cable... The temple was to be blown up. With no trace to be left.

Well, but in fact they made us do this, the thought came unexpectedly to my mind. They were the traitors. And we were just the sword of God. The punishment for their sins. They had desecrated our sanctuaries, they had disdainfully rejected our true concepts of God and religion, they had declared us idolaters... And then, we declared them heretics. And this spiteful war was started. With no delay... Maybe because they also regarded themselves as the sword of God, the punishment for our sins...

"Take him into the temple!" the voice of our commander echoed between the overhanging walls again. "Let him die there along with his damn faith!"

The soldiers took the enemy sergeant and dragged him into the temple. Behind them, on the pavement, only the stains of his blood remained - as if the footprints of a funeral cortege leading him off into his sepulchre.

"Next one!" our officer ordered sharply. And another captive was pushed out of the herd. The man looked around, his eyes full of fear, his face white and twisted, and he quickly knelt before the symbol of our faith. Without even trying to resist.

"Good!" our leader said. "Next one!"

The soldiers took the obedient captive aside where the clergymen of our religion were waiting to re-incorporate him into the right faith. Then the next captive was pushed forward. And he, too, was forced to his knees. And he, too, was re-incorporated. And the next one, also. And the next...

The light of the dying day was slowly fading. The sun was sinking down toward the horizon, starting to turn red, bathing the roofs of the town in bloody brilliance, setting fiery reflections to every window. The wind rushed into the darkening space of the square and broke into a mournful wailing. Thick black clouds, like a gigantic lid of lead, crowded above, covered us up, cut off the light. And strangely enough, but all of us - winners and losers alike - looked up with hope at this coming down blackness. As though our eyes were all tired of the so bright images and events of the so long day.

I do not know, the thought came to me again, was it all worth the price... Yes, we were doing our best to purify our faith, to unify our nation. And I am sure that all of us - winners and losers alike - wanted to just live in a calm, peaceful, happy society. The society that God had promised to us - His blissful Kingdom on Earth, free from sinners, free from pain... But were we going the right path? Was it possible for the hatred and violence to bring about the peace and tolerance we all crave so much? Was it really possible to force someone to believe in God or to disbelieve in Him?...

New movement called my attention back to the square.

Only the two enemy clergymen and an officer had rejected to kneel before the symbol of our faith, and now - cursing and kicking them - our soldiers were pushing them into the temple. Then the soldiers locked the gates of the temple and went away. And all the others went away, too. And soon the square stood desolated. Only the sappers lead the cable off the

explosive-stuffed temple and took cover in expectation of the officer's order.

I had hardly managed to step away from the window when the order hit the silence. In an instant the roar of the blast shook the air around. And the temple collapsed with a powerful rumble, burying beneath the rebellious heretics. An enormous cloud of dust spread all over, hiding the light that was still left. And the darkness swallowed us all.

And all disappeared.

The temple disappeared - a cause for our conflicts. The town disappeared - a scene of our strives. The whole world disappeared, cut to pieces by our petty enmities. Everything that was worth the war disappeared.

And only a silence was left. And a soft radiance that was filling up my room, giving forms and dimensions to all the objects here, as if creating them anew.

The light was coming out of the TV screen. And again I heard the voice of the speaker to call me back, "Yes, let's have our second lecture now."

Lecture 2: Individual interests.

We know now that the individual is but an "instrument" for the fulfilment of God's nature. And the individual fulfils this nature by fulfilling his or her own individual needs and interests. This is how God has programmed us.

Or in other words, this is how God has given us the RIGHT to fulfil our fundamental needs and interests. And thus, these fundamental needs and interests become our fundamental RIGHTS, as well:

1. *To be limited*
2. *To be limitless*
3. *To be blissful.*

These are our fundamental individual rights.

Well, we might say, but these individual rights still seem too abstract to us. How would they look like in our practical everyday life, though?

Yes, the first practical thing to do is to clearly formulate our individual rights. So, this is how each individual right is formulated for our everyday use:

1. The right to be **LIMITED** means that each and every individual has the absolute right to exist through his or her own limited body and mind. Therefore, to realize this the individual must have the absolute right of: life, health, labour, just remuneration for that labour, property, privacy, individual view of life and motivation, individual development, free protection of all rights, etc.

2. The right to be **LIMITLESS** means that each and every individual has the absolute right to be unlimited in each of his or her acts and thoughts. Therefore, to realize this the individual must have the absolute right of: freedom of view of life and motivation, freedom of desire and decisions, freedom of choice, freedom of expression, freedom of relations and behaviour, freedom of knowledge, freedom of development, etc.

3. The right to be **BLISSFUL** means that each and every individual has the absolute right to be blissful and to give bliss to all that is, to God. Therefore, to realize this the individual

must have the absolute right of: personal concepts of God and Bliss, personal concept of individual's own personality (own I), personal concept of the path from personality to God, personal materialization of this path (personal religion, spiritual master, spiritual environment and relations), individual development of those concepts and materializations, etc.

These are the natural individual rights of each of us.

But alas, those rights could easily be turned to wrongs. Because, the misunderstanding of, for example, the right to be limitless could make us think that our individual ignorance and selfishness must be limitlessly obeyed by the whole world around us. And thus, we shall simply violate the rights of those around us.

Therefore, the individual's rights need clear-cut rules of protection. And here is the simplest, yet the most fundamental of these rules:

"No one never and nowhere has the right to violate any of the individual's rights. Except when this individual is proved guilty of violation of rights."

These are our rights and the basic rule for their protection. And they are the ones that secure the adequate place of each individual in society.

"Well," we might ask now, "but there are social interests and rights, as well. What about them?"

This we shall know in our next lecture.

V. Irreconcilability

The sound of an explosion woke me up.

I jumped off my bed and went to the window.

Outside, the night was coming to its end and the pale light of the dawn was showing up in the east. Down there, in the twilight of the square, some of our soldiers were running to and fro, shouting fearfully, taking cover behind the ruins.

A new shell fell amid the square smashing two or three of our people. A truck caught fire. Shrapnels flew in all directions.

I stepped back and took my gun. I loaded it and returned to the window.

Another shell hit somewhere around. And another. Soon, the enemy fire showered on us like a deadly hail. And I felt the panic to seize my mind. The panic had possessed our soldiers, too. And now they were hurriedly leaving our positions, scuttering in terror, abandoning even the spoils of yesterday's victory... What should I do, I asked myself. Should I also run or...

The TV was still on. And on its screen again I saw the same people dressed in white cloths, amid the same bright green meadow. But now those people were on their knees. And they were praying. And they were holding each other's hands. And their faces were radiating peace and kindness.

What should I do? Should I run and go on fighting? Or should I stay here, with all those people praying in peace?

The guns were silent now. Under the soft light of the early morning the first enemy soldiers appeared in the square, looking around, ready to fire back at any ambush. But no

shots were heard any more. Our soldiers were gone.

And the victory was our enemy's.

And alas, alas, alas, it started all over again.

Again the soldiers outside shouted the shouts of unchallenged winners. Again the rifles' reports flew triumphantly over the town. Again the winners felt the intoxicating power of being absolutely unrestricted. Again the booze and drugs began passing from hand to hand, from one thirsty throat to another. Again a dirty song was started. Again some of the soldiers went looking for loot. Again others went looking for vengeance. And again, with kicks and curses, a group of captives was herded in the square, surrounded by pointed guns. And then the captives of yesterday came. But now they were the victors. And they, too, encircled the captives of today. And they started shouting in the captives' fearful faces. And they forced the captives on their knees...

I closed my eyes. Was I fed up with it all? With all the never-ending irreconcilability around me? With all our entanglement in our hatred?

"In the name of God Almighty!" the winners started to scream outside. "In the name of God, the One!" their voices rose to a shriek. And their faces twisted in spiteful grimaces. Their eyes were empty, as if in a mindless trance. And there malice flamed forth like a fire in a dead forest.

"In the name of our Beloved God!" someone roared out with a hateful voice. And they all started singing a religious hymn. And they began yelling the hymn's kind words with mouths that looked as if they were spitting vomit. And the thunder from so many throats spread over the town like the rumble of a sweeping artillery fire. And the mob downstairs shook and quaked like a tide rising up, like a mass of lava rushing to its way out... And then the cry came, "Kill them! Kill!"

Someone picked up a stone from the temple's ruins and threw it fiercely at the captives. And another one threw a stone. And another one. And more, and more, and more. The remainders of the sanctuary were cutting into the flesh of the captives, breaking their arms and legs, smashing their skulls, knocking down their mutilated bodies... And soon the ground was covered with a formless bloody mess of corpses. And the mob went on hurling the stone fragments of its faith at the hated enemy, and went on hitting and kicking and smashing. And more and more and more... Until the mob languished, breathless and damped with sweat. And then it stopped.

A dead silence soaked up the air. And the air grew heavy. And it pressed us down, making us smaller then ever. Tired then ever. And, one by one, the winners began to walk away.

And soon the stone square stood empty. And the skies above stood empty and glazed. And here, before my eyes, only the two ugly heaps remained: the one heap of the smashed down bodies, which had created the other heap - of the smashed down temple - which had created with its stones the first heap - of the smashed down bodies - which in its turn would...

Yes, I knew I was sick of it all now. I was sick of all those squabbles, battles, holy wars in defence of our nation, of our faith, of our God... In the end they all turned out to be just the defence of our blind selfishness.

And I knew I wanted to live like this no more. No more.

Lecture 3: Social interests.

We said that each group of individuals, each society is an I, too, and so has the same needs, interests, rights as our real I - God.

Hence, each group of individuals, each society has the same three fundamental rights:

- 1. To be limited**
- 2. To be limitless**
- 3. To be blissful.**

So, this is how each of these group-rights is formulated for our everyday use:

1. The right to be **LIMITED** means that each group of individuals has the absolute right to exist and function within its specific limits. Therefore, to realize this the group must have the absolute right of: specific view of life and way of life, specific motivations, decisions, acts, specific composition and organization, specific relations, specific development, specific system for the protection of interests and rights, etc.

2. The right to be **LIMITLESS** means that each group of individuals has the absolute right to be unlimited in each its act and idea. Therefore, to realize this the group must have the absolute right of: freedom of view of life and motivation, freedom of aspirations and decisions, freedom of choice, freedom of expression, freedom of relations and behaviour, freedom of development, etc.

3. The right to be **BLISSFUL** means that each group of individuals has the absolute right to be blissful and to give bliss to all that is, to God. Therefore, to realize this the group must have the absolute right of: specific concepts of God and Bliss, specific concept of society, specific concept of society's path to God, specific materialization of this path (specific religion, spiritual leaders, spiritual relations), specific development of those concepts and materializations, etc.

And as we already saw, these fundamental rights need a clear-cut rule of protection. So, again, this rule is:

“No one never and nowhere has the right to violate any of the group's rights. Except when this group is proved guilty of violation of rights.”

These are our collective rights and the basic rule for their protection. And they are the ones that secure the adequate place of every group in society. And they secure the interests of the whole society, as well.

“Yes, but all these rights and interests are so diverse,” we might say now. “How, then, could we prevent them from battling each other and thus - from destroying society?”

This we shall know in our next lecture.

VII. A choice

Just like the day before, this day, too, was disappearing engulfed by the darkness. Slowly, yet irreversibly, it was vanishing just like the days before had vanished, taking away with them

all our victories and gains, all our defeats and losses.

The square downstairs was empty. The soldiers had taken some shelter into which each of them could have a short and nervous rest before the inevitable counterstrike of the enemy. The town was veiled with a tired soundlessness...

But I was not tired. I was looking on and on at the TV screen, at the splendid pictures it was offering to me. And the pictures were coming closer. And my mind was entering them. The high branchy trees, the graceful birds, the colourful flowers, the kindly whispering grasses came forth and filled up my room with their powerful vigour. The vast emerald woods, the soft carpets of the meadows, the sparkling lakes, the foaming waterfalls, the rivers running between rounded rocks, the endless blue skies sprinkled with little clouds - all this was surrounding me, pervading me, spellbinding me; and making me lose the sense of where I was, of what I was. Wide and clean alleys were winding amid the flourishing vegetation. Benches of white marble, sculptures with fine forms, cosy little pavilions stood here and there like delicate decorations of the greenness around. And kids I saw playing joyfully with their pets amongst the grasses. And the birds I saw alighting trustfully on kid's shoulders... And it seemed to me that - in this garden of paradise - the only thing we humans could do was take the Bliss God was offering to us. And give It back. To all.

Here, in the other world - the world of hatred, I sensed the door of my room being opened.

And I sharply turned.

An enemy soldier went in and, suddenly seeing me, stopped startled. So, I got a second more to take my gun and point it at his chest.

But I did not pull the trigger. No, I just stood there watching his face starting to sweat, watching his hands starting to shake, watching his pupils grow wider and wider with terror... And then the questions came to me: Was I really chained to my hatred? And there was no way out of it? And there was no chance that I could see into the eyes of the man before me the simple joy of meeting me? Meeting me way down the alleys of a blissful garden...

I looked at the TV screen again. And I saw there the same people amid the same green meadow. But this time these people were staring straight at us, holding their breath, with frozen fearful faces, as if they all were waiting what the two of us would do; what I would do with my gun...

And I lowered my gun.

And I put it away.

"Take a seat," I only said to the man before me.

And I turned. And I saw the others on the screen to sigh with relief, to relax their frozen features. And I saw the smiles to come back to their faces; and the prayer - to come back to their hearts.

And I wondered. Were they also taking part in all that was happening here? Were there no limits between us at all?...

The man came and sat down by me and put his gun away, too. And he looked at the TV screen, his eyes full of amazement, his mind being attracted to the charming pictures there, being absorbed into the freedom of the spaces there, into the vastness of the skies; into the kindness of these people; into the joyfulness of their hearts; into their gentle call of love.

And I felt the warmth of the man by me to softly touch my own warmth...

Lecture 4: Balance of interests.

Well, we asked ourselves, how could we prevent the so diverse interests from battling each other and thus destroying society?

We know now that the one and only nature of God is always the same - absolute Bliss.

Therefore, the nature of God's interests is always the same, too - absolute Bliss. Thus, the three fundamental interests of God are, in fact, one and the same interest - absolute Bliss.

And this means that all of the three interests are equal to each other; and no one is superior to any other. There is an absolute equality between all the God's interests. This equality of the three fundamental interests could be symbolized by the following figure:

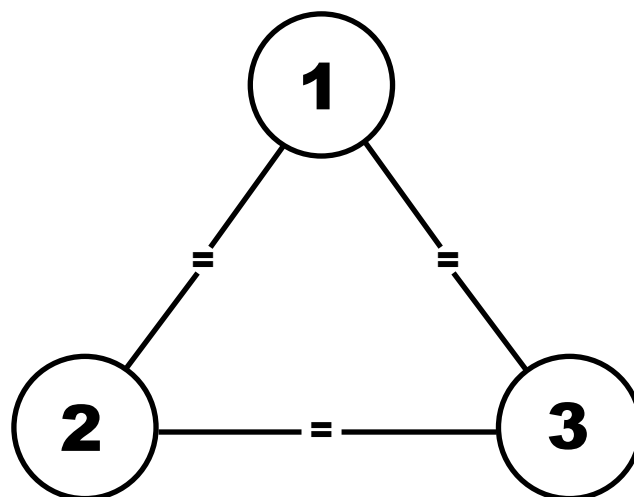


Fig.5

On the other hand, we know that God is our real I and each and all of His particles are our I, too. Every single individual, every single group of individuals, every society is our I. Therefore, the interests of every individual and every society are, in fact, one and the same interest - the interest of our real I (God).

And this means that all the interests of our real I - God's, individual's, society's - are equal to each other; and no one is superior to any other. There is an absolute equality between the interests of God, individual and society. And this equality of interests, also, could be symbolized by a simple figure:

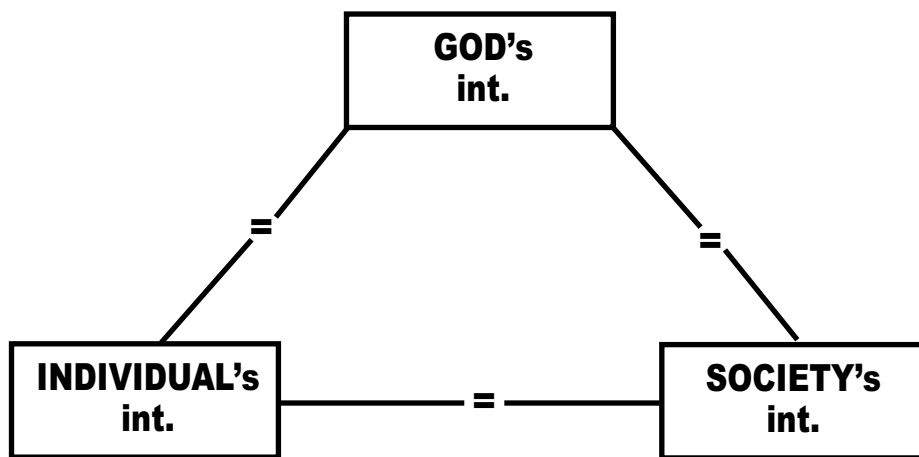


Fig. 6

Well, now it is obvious that these two equalities (fig. 5 and fig. 6) lead us to one and the same conclusion:

The violation of even one single interest (right), whatsoever, is a violation of all interests (rights). And thus, this single violation is a destruction of the whole society. Because, all the existing interests are always one and the same interest - the interest of our real I to be absolutely Blissful.

Therefore, in order to prevent the so “diverse” interests from battling each other, we just have to follow a simple rule, or law: “The equal observation of each and all interests (rights) is our supreme natural interest.”

This simple law is fundamental for securing the balance of interests in a society by securing the only realistic interrelations within a society - Goodness.

Goodness, tolerance, peace between each I and each I - between the individual and God, between individual and individual, between individual and society, etc.

That is why we named this law “The Law of Goodness”.

And this is the Law that forms the nucleus of our **CONSTITUTION** and the nucleus of our **EDUCATION**, according to which each of us is brought up and behaves.

So, are we conscious now that the strict observation of this same Law has made possible our Society of Goodness?...

IX. Integration

“... The Society of Goodness which was expected for so long as the ‘Kingdom of God on Earth’. The Kingdom of our real I.” the speaker ended his lecture.

And again I saw his face softly smiling at me. But this time it was not an image on the screen. It was the real face of a real man that really stood before me.

I looked around.

All around I saw the same people, dressed in white, sitting amid the same vast meadow.

But the fresh breeze was really caressing their hairs now. The fragrance of forest herbs and flowers of the field was really filling up my lungs. The sky above me was really rising high and free... And the dark walls of my room had disappeared. The square covered with destruction had disappeared. The town demolished by our hatred was gone. My gun was gone. Even my uniform was no more. And now I was sitting here, dressed in white cloths, too, smiling with a joyful smile at the people around me. And I saw in their shining eyes, also, the limits between us to slowly start fading...

But then, suddenly, an explosion shook everything about. And alas, in our eyes again the walls were raised. And all our eyes turned on the place of the blast.

There, at the centre of the meadow stood a large circle. It resembled a wide circus arena. And within this circle, as if live, soldiers were running, firing with their guns, throwing hand grenades at the ruined buildings around them. And the walls were collapsing down and the blazes were consuming the town. And the cloud of thick black smoke was spreading. . .

And only now at last I realized it was all an illusion. What we were seeing now was a stereographic image of warring soldiers and a devastated town. Just a three-dimensional movie that was running before us. . Yet, still our eyes were fixed with terror on that picture. And in our minds we all were acting in it, as though it was reality.

“Well, now you are aware of what the blind selfishness could lead to, aren’t you?” we heard the voice of our lecturer again. He was standing by the stereographic arena. And it seemed to me I saw a hand of accusation in his eyes.

And yes, then it all came back clear to my mind. And I remembered why and where I was.

Each of us here, I recalled, was a violator of the fundamental Law of our society - the Law of Goodness. Each of us here had preferred one’s own selfishness to the interests of someone else, and thus had violated someone’s rights. Which was a violation of the whole our Society of Goodness’ rights. This is why each of us here had to put up with the respective punishment - a participation in a fratricidal war. But a participation only through one’s own consciousness. The consciousness from which none of us could ever escape.

Through our conscience we had played our roles in this illusory drama composed of egoism, cruelty and pain. And now at last - purified by that pain - we had woken up to reality.

I felt my eyes becoming wet. As if the smoke of the stereographic arena had irritated them. And I looked with sadness at the blood-stained soldiers there. And I thought to myself, “Oh, God! Did we really ever live in that kingdom of ignorance!”

PART V:
LOVE OF GOD

LOVE AFFAIR

And when God created the particle He told it, "I love you! Please, love me, too!"

And the particle felt so happy of this love that it soared upwards on the wings of happiness. And it flew far across the spaces of Creation. And it flew for so long that it forgot Who its Beloved was.

And the particle flew on and on.

And then it met another particle. And it asked this particle, "Are you my Beloved?" But the other particle just said, "I thought you were my Beloved." And the first particle asked again, "May I join you in the quest of our Beloved?" And the other particle said, "I just thought about that, too."

So, the two particles joined together in their quest. And thus, the two particles formed the atom. And the atom flew on and on across the spaces of Creation.

Until it met another atom.

And it asked this atom, "Are you my Beloved?" But the other atom just said, "I thought you were my Beloved." And the first atom asked again, "May I join you in the quest of our Beloved?"

So, the two atoms joined together. And thus, the two atoms formed the molecule. And the molecule flew on and on across the endless universe.

Until it met other molecules.

And the molecules joined together in the quest of their Beloved. And thus, they formed the biocell. And the cell roamed and roamed the limitless oceans of life; and met other cells.

And the cells joined together in the quest of their Beloved; and formed the organism. And the organism named itself "a human".

And the human went on roaming the labyrinth of existence ...

And when, at last, he got out of the labyrinth he met another one who had a human form, too. And it was the most beautiful, the most lovely form he had ever seen.

And the human asked the other one, "Are you my Beloved?"

And the One answered him, "I love you, my dearest! Please, love me, too!"

BY THE MEANS OF LOVE.

Up to now, we knew WHAT our real I is - the One God in His absolute Oneness; and we knew WHY real I is what He is - because of the absolute Bliss of God in His Oneness.

So, consequently, now we need to know HOW real I is what He is. How this Blissful Oneness of God is realized? And the answer is : by the means of LOVE. We already know this.

But why God uses Love?

We realize now that love, in a way, is an experience of bliss. And indeed, love is experienced the same way bliss is - as a feeling of limitlessness, freedom, liberation from all trouble, and in the same time as a wholeness, fulfillment, satisfaction (Bliss = Limitlessness + Wholeness).

On the other hand, in love we experience, more or less, oneness with our beloved.

Moreover, when we fall in love our experience of bliss is so strong that we become powerfully attracted to the source of bliss - our beloved. We think of him only, we crave for him only, we identify with him only. And so, we become completely devoted to our beloved. And thus, through this devotion, we realize our blissful oneness with him or her.

Hence, we can define love as : The DEVOTION which realizes blissful oneness.

And this is why God uses Love : to realize his Blissful Oneness. And this way, He realizes His own I and existence. Love is the best means.

THE BELOVED ONE.

Well but, obviously, Love cannot be realized without a beloved.

This is why God loves each and all of His creations. Each of us is a beloved of God. And God is our supreme Lover. God's supreme Love is for us.

And this is why, too, deep in our soul, even without knowing it, each of us loves God. God is our supreme Beloved. And our supreme Love is for God.

Therefore, having God as our Lover and Beloved means that we are in a Love-relation with Him. Each of us is in a Love-relation with God.

How?

God is all that is, we know. Therefore, God can give us a beloved through each and all that is. Each and all of God's creations could be a beloved to us. Through each particle of Himself God gives us Love ; and can receive our Love. And this is how God is the Beloved even of the blind-to-His-Love, too.

Indeed, each of us has a particular love of one's own. Some are in love with a human, some are in love with an animal or a plant, others - with their hobby, their profession, some are in love with themselves only. Some are in love with an idea, with one's country, with money, with fame, some are in love with a dream. Some are in love with a leader, a hero, a holy man or a holy book, some are in love with their image of God. And more and more and more ...

With each and every beloved of ours, God manifests His Love, God proves His Love to us and reminds us that all He needs is to love us. And all we need is to love Him.

And more and more and more Love and beloveds God gives to us. And the more Love He gives to us the more Love-able we become. And the closer to our true Beloved we come. Until, one day, we acquire the Love-ability to perceive, to meet our Beloved. Personally.

And this is where we become conscious that our Love-relations with God are, in fact, quite personal, private. They are just-me-and-my-Beloved relations.

PERSONAL LOVE WITH GOD.

Well, but what exactly these personal Love-relations with God are?

We know now that God has a "human" form. And we have a "human" form, too. Therefore, our relations with God will have a "human" form, also. The Love-relations between me and God will resemble the love-relations between two humans.

But, certainly, these relations cannot be just any love-relations. The relations between God and each His beloved could be the relations of supreme mutual Love, Devotion, Bliss and Oneness only. The relations of absolute Love.

Hence, these "human" Love-relations cannot be the relations between, for instance, a slave and his owner. But they can be the relations between a loving Lord and His devoted servant. And they cannot be the relations between two pals in a pub. But they can be the relations between a loving friend and his most beloved Friend. And they cannot be the relations between any relatives whatsoever. But they could be the relations between a son and his beloved Father; and between a mother and her beloved Son. And they cannot be the relations of one-night lovers. But they can be the relations between a bride and her adored Bridegroom ; and between two eternal, completely devoted to each other Lovers.

Of course, because the Love of God is limitless, God can assume limitless kinds and numbers of forms (or formlessness) in order to make us limitlessly Blissful in limitless ways ; in order to love us limitlessly. But nevertheless, our supreme Love-relations with God are the "human"-form Love-relations. Because, these are our supreme forms.

And these supreme “human”-form Love-relations are exactly how the Blissful Oneness with our Beloved is realized.

THE WORD :

“The Beloved One:

“14. Oh, you are so beautiful, my beloved, so beautiful! You have dove’s eyes.

“The Beloved:

“15. Oh, you are so handsome, my Beloved, so kind! And our bed is the green grass.

“The Beloved One:

“16. And the roof of our house are the cedars, and the ceiling of our room - the cypresses.

“The Beloved:

“1. Here I am like a narcissus of Sharon, like a lily of the valley.

“The Beloved One:

“2. Like a lily among thorns, so is my beloved amongst the maids.

“The Beloved:

“3. Like an apple tree among the trees of wild woods, so is my Beloved amongst the young men. In His shade I like to rest, of His fruit I like to taste.

“4. He brought me to a place of Bliss, and His banner over me was Love.

“5. Sustain me with wine, refresh me with apples, because I am lovesick.”

(Song of songs, ch 1-2)

A VEDIC TALE

Once, God chose to pleasure His purest beloveds. The beloveds that live for His Love only.

So, filled with passion, God adorned Himself with garlands of colourful flowers, and went out in the woods. And He played His flute, calling His beloveds.

The beloveds heard the call of Love and their hearts overflowed with joy. And hurriedly, they ran out to their Beloved.

Soon, all of them came to God, deep away into the woods, and stood there gazing upon His loveliness. The sweet odour of blossoms was filling up the air around. And breathing it in, the beloveds felt their anxiety to slowly calm down; felt their worries to fade away ; felt their hearts purified. All that was left now was their Love. And their only Beloved.

And seeing that, God smiled and called them near and told them, “O, you are so beautiful, your eyes are so bright, your faces - so kind!...Please, let me dance with you!”

And hearing that, the beloveds sighed deeply and tears filled their eyes and a song of happiness filled their hearts. And the song came out of them, and music was all around.

And then, God came forth and danced to this music. And He made His appearance manifold. And each of His appearances danced with a beloved. And each beloved put her arms around His shoulders and looked into His charming eyes and was engulfed into their Passion...

And each felt she was One with her Beloved now.

THE EXPERIMENT.

Well, but could these blissful Love-relations with God be realized just by the means of the so simple method we studied in Part III – the Prayer method?

The only way to answer this is through our own experience.

So, if someone chooses to just experiment and start practising this method, soon, one will sense the results. It is all a matter of patience.

And indeed, after persistently repeating and repeating the Prayer, in several weeks’ time, we suddenly realize that we have become more calm and content, less anxious and distressed. And as a result, our mind is clearer and so, our decisions and acts are far more effective. We just feel better and are more successful.

In terms of physiology, the “bliss-hormones” - endorphin, enkephalin, etc - have started to inhibit the noises in our mind, have started to calm down the overexcitement of our brain. And thus, they have liberated our perceptions and abilities from overload. And our mind becomes more effective.

Or in other words, the Prayer has acted upon us like a psychotherapy. And this is the first measurable result from Prayer - “psychotherapeutic” effect.

Well, the noises of limitation are gradually silenced, we said, and that is how our gates begin to open for the real Love. And the first bits of real-Love information start to enter us.

So, in several months’ time we discover that our attitude toward the world around us has somewhat changed. We find out that our values have changed - now we do not like violence, we do not like anger and hatred, we distaste aggressiveness, selfishness, lust, greed, even gross materialism. We now have developed a taste for goodness, calmness, modesty, tolerance, humanity, beauty, even a taste for pure idealism. Moreover, we have developed a taste for religion, for God, even for the Love of God.

Or in other words, by Prayer we have evolved to far higher moral and spiritual values. And this is the second clear-cut result of Prayer-Path - the high morals.

And so, more and more gates are opened to the real Love by the constant Prayer. And thus, we become more and more capable of exchanging love with the environment, with the Whole, with the “all that is”. And this way we become more and more conscious of real Love and our real Beloved. And more and more. Until one day, we become completely conscious of real Love and Beloved.

And this is where, perfectly charmed by our Beloved, we fall in Love with Him.

And thus we obtain the next major result of Prayer-practice - the Love with God. We are quite conscious now that the only reason we exist for is to love God and the only reason God exists for is to love us - in an absolutely Blissful Oneness.

And exalted by this Love, we go on praying. And more Love-gates go on opening. And more and more. And in that process we gradually acquire higher and higher Love-abilities, higher and higher levels of God-consciousness, we acquire the divine qualities of Limitlessness, Wholeness, Bliss.

And thus, we attain to the highest possible level of evolution, to the highest possible Love-ability, to the highest possible result of Prayer and Path - we enter the Bliss universe where we meet our Beloved. Personally.

REUNION.

And we see that He is a Person with a “human” form. And this form is the embodiment of absolute Love-Bliss Itself. This is why God has the appearance of supreme beauty, charm, eternal freshness and youth, sweetness, tenderness...And through them He emanates His powerful radiance - the pure light of His absolutely Blissful Love for us.

And our Beloved not only radiates this Love-Bliss, but He starts to really give this Love-Bliss to us. All of it. By all He does.

And He does so only to pleasure us. Completely. Only to love us. Absolutely.

For example, God may start to pleasure us by changing His appearance, or behaviour, or form, etc. If we wish to see Him on a throne with a white beard and a crown of golden light, He instantly realizes our wish. Or if we wish to see Him amidst a magnificent garden surrounded by myriads of angels, He instantly obeys our will. Or we may want to fly with Him over His endless Kingdom, across the whole Bliss universe, and to encounter all sorts of adventures and miracles. Or we may wish to just sit and talk with Him, or just hold His hand and look into His eyes. Whatever we wish He satisfies it perfectly. (By the way, we refer to

God as “He” only for the sake of convenience. But in fact, some of us would like to perceive God as She. And this is what God becomes outright.)

And absorbed in this supreme Love-game we suddenly realize that we want to satisfy all of God’s wishes, too. Just because we love Him. Just to completely pleasure Him.

And the moment we think about it we are able to do it. Because, here we have the same limitless abilities and the qualities that God Himself has. We are able to know what the innermost desire of God is at every single moment. And we are able to satisfy it instantly.

For example, we may take the shape of a bird and sing to our Beloved a sweet song. Or we may take the shape of a tree and offer God our fruits or blossoms. Or we may become a sea into which our Beloved will swim, taking Himself the form of a sea-creature. Or we may become a sky into which God will fly. Or we may take the shape of God Himself and start to create the whole Creation. And more and more and more we shall be able to do by the Grace of God, by the Love of our Beloved. And by our own Love for Him.

And then, at last, we shall realize that we are saved. We are saved from all limitations, from all walls and fears, pain and disappointment, hatred and conflicts. We are saved from the whole slavery to illusions.

And before us, hand in hand with us, smiling at us with His fascinating smile, looking at us lovingly, stands our Saviour.

And we crave Him so much! So much! So much, my Love!

THE WORD :

“ My Beloved One spoke to me, ‘Rise, my love, my beautiful, and come forth !

“ ‘Behold, the winter has passed, the rain has ceased ;

“ ‘flowers came out on the earth ; the season for songs sets in...

“ ‘...rise, my dear, my beautiful, and come away !’ ”