



Margaret Rhasoda Varga

**The spiritual
interpretation of the life
and mission of Jesus**

**Gospel of Universal Christ
Consciousness Movement**

SPIRITUAL INTERPRETATION OF JESUS' LIFE AND MISSION

The Gospel of the Universal Christ Consciousness Movement

**The responsibility belongs to Margaret Rhasoda Varga
afore the Universe to what is written below**

Motto: *“The truth is always purer, more uplifting, more divine than any ecclesiastical dogma with which one tries to support the sanctity of things, persons, situations.”*

(Rhasoda)

I have used my own intuitive inner knowledge to work on the topic, although in many cases I have studied the available sources of religious history in English and in Hungarian. Any similarity between what I have written and the sources I have applied does not mean that I intend to confirm them, likewise the discrepancies does not mean that I doubt the truth of the sources. My intellectual and physical research on the subject started with the rejection of all ecclesiastical dogma, I was open to anything and to the contrary of everything. My aim was a deeper understanding of the destiny, mission and teaching of Jesus.

*

The following is published with the consent of the Universe.

(Rhasoda)

Content

Content	4
Introduction	6
The birth of Jesus	8
The lineage of Jesus in the light of literary sources	8
The lineage of Jesus based on my own knowledge	9
The birth of Jesus based on my own knowledge	11
The essence of the mystery of Jesus	14
Introduction. The creation mystery of the Fall	14
The life of Jesus	15
The essence of Jesus' teaching	20
Acts of Jesus	23
The essence of the death on the cross	24
After Golgotha	28
The Shroud of Turin	31
Extracts from Jesus' teachings and their explanation	38
Comparison of the lifeway and teaching of Jesus with the teachings of other religions	60
Moses the Lawgiver of the Jews	60
The life of Moses based on my own knowledge	60
The essence of Moses teaching	66
Christianity and Islam	68
Vision about Muhammad, the Prophet of Allah	68
The life and personality of Muhammad	71
The essence of Muhammad's teaching	77
Why is Islam a step backwards compared to other religions?	79
Comparison of Buddhism and Christianity	86
Introduction	86
Method of comparison	89
Comparison of teachers	90
A comparison of moral teaching	95
Comparison of philosophical teaching	100
Comparison of path	100
Comparison of "final answers"	103
Comparison of Taoism and Christianity	107

The teacher	107
The moral teaching	108
The philosophical doctrine	108
The path	110
The "final answer "	112
Comparison Christianity with Krishna consciousness	113
Introduction	113
The teacher	116
The birth of Krishna	116
The life of Krishna	119
The moral teaching	134
The philosophical doctrine	137
The path	138
The final answers (the ultimate goal)	139
The initiation of Jesus in the light of other religions’ teaching	142
Summary of the paths to God	146
Some of my incarnations which my inner knowledge comes from	149
Afterword	160
Literature	161
About the author	162

Publisher: ASOCIAȚIA „UKT-JOGAEGYESULET”
 Universal Christ Consciousness’ Association (UCCA)
 Odorheiu Secuiesc, Romanian, 2024.

This edition is the extended version of the Hungarian edition of Rhasoda Varga Margit: “Jézus életének és küldetésének spirituális értelmezése.” 2019, Budapest, Hungary

Translated by the author (Margaret Rhasoda Varga)

Introduction

The most debated, often quoted and legendary figure of the last two thousand years is undoubtedly Jesus Christ, whose figure has inspired countless painters, sculptors, poets, writers, philosophers and religious historians. Despite all these, the mystery of Jesus is unexplored to this day and a multitude of unanswered questions remained. Who was He? Where did he live, where and how did he die? What was the essence of his mission? The hitherto hidden documents that have come to light and the books are multiplying, in which hundreds of authors are seeking answers, trying to make up for their lack of knowledge with their imagination. It is not my aim to answer these questions because I believe that the time will come to reveal the mystery of Jesus, according to the Father's will. I would suggest a different path for seekers. Let them seek to know the way of Jesus through his teachings in the Bible, with sincere humility, with contemplation, reading between the lines. Often, the genuine devotion can provide deeper answers to the questions asked than reading through a sea of documents.

The only thing that can be said for certain about Jesus' origin, and on which all sources agree, is that he was born of Mary. The identity of the father is disputed. According to Catholic Church dogma, there was an immaculate conception. There are many interpretations of this alone. The Old Testament prophecy (in the original language) makes no distinction between virgin and young maiden, just as in the old version of the Hungarian language the word virgin was used as a noun, i.e. in the sense of a maiden. Furthermore, Mary had (formally) at least one fiance till the date of giving birth, but she may have had several. Immaculate conception can also be understood as conception by the Holy Spirit, but this is not necessarily the same as virginal birth. For example, Elizabeth (the mother of St. John the Baptist) also gave birth to a son who was full of the Holy Spirit, yet in this case no one disputes that his father was Elizabeth's husband and the child was conceived by normal human means. Furthermore, one can give birth virginally, that is, without a sexual act, even if there is a physical father. Indeed, immaculate conception may also mean that the child was conceived

without sexual pleasure. The Holy Spirit as father is thought-provoking if only because the Holy Spirit is the feminine power of God. Virgin procreation has been suggested, but this method can only produce offspring of the same sex. I have also found suggestions that Mary had both female and male sex organs, but this cannot be correct either, because even in hermaphrodites there is no ovum and seminal vesicle at the same time (the ancestral ovum can develop into either one or the other).

There is also a Tibetan Buddhist version of the conception of Jesus. This story is eerily similar to the birth of Buddha. The reason why it is not advisable to start from Eastern sources (Tibet, India) is that these scriptural stories have the least connection to material reality. In the Eastern scriptures the emphasis is on the teaching hidden in the symbols and not on the authenticity of the story. For them, this material world is an illusion anyway, that is, they have never been interested in historical authenticity. This tends to be forgotten by those who are researching eastern sources. Of course, there are also atheistic versions that Jesus was not a real person at all. This view is also thought-provoking because the Bible has been translated into almost every language, and thousands of commentaries on the life and teachings of Jesus have been published since two thousand years ago. Can anyone imagine such an impact from SOMEONE who did not exist, despite the fact that the original version of the Bible has been lost, and the translations have been rewritten, hidden, falsified? And despite all these, it still managed to remain a living teaching. Try any atheist scholar and see if they can create such a thing. Of course, we could interpret his birth as a divine miracle, but then he wouldn't need parents. In India, there are countless legends of saints being born without parents who appeared suddenly because they materialized a body for themselves. In my view, there are no miracles, only divine and natural laws, of which we know only a fraction. Accepting the miracle would preclude the need for any further research, but if we do so, we will never gain a deeper understanding of neither God nor Nature, i.e. the created world.

So, if we are researching the birth of Jesus, we have to place ourselves into the historical period and culture. Who were living then, how did they think, what did they want to achieve, what were their desires, motivations and possibilities for self-fulfilment? Furthermore,

what did God want to manifest through Jesus, and what did his contemporaries expect of him?

The birth of Jesus

The lineage of Jesus in the light of literary sources

Since Mary is the only sure point, let's move on this trace. Who were her parents? The official (canonical) Bible does not even give the question enough importance to name them. In general, however, it is not so generous. For example, the lineage of Jesus' father, Joseph (who is generally accepted not to be his physical father) is listed through 42 genera. I wonder why? Finally, from the apocryphal Christian writings was revealed that Anna and Joachim were the parents, both descended from the royal family of David. Other sources, however, suggest that the parents were the Parthian princess Adiabene and the Parthian prince Grapte-Kharax, who were named Anna and Joachim only after they had converted to Judaism. At this point, however, the Jewish origin of Jesus is called into question. Another question mark is that three different men are named in Christian sources as Anna's husband. It is interesting that if the husband's name is so uncertain, how can his lineage be certain? The Christian sources try to resolve this contradiction by saying that Anna married three times and had a daughter by each husband (all called Mary). The first would be the mother of Jesus. The other Marys gave birth to Jesus' cousins, who later became the apostles. This is how the family tree of Jesus' is put together. But this also leads to a contradiction, because Christian sources say that at the time of the birth of the first Mary, Anna was on the verge of menopause, so it is physically impossible that she would have given birth from two more men after that. According to Christian sources, Anna was born in Jerusalem and married Joachim of Nazareth. That is how they came to be in Nazareth. Mary is said by some to have been born in Nazareth, by others in Jerusalem. Other sources say that Nazareth (as settlement) is mentioned to exist only after 300 AD. However, there is mention (around 200 BC) of an area called Nazarea. I had to chuckle solidly when it turned out that there

are (were) two of Bethlehem. One is the Old Hebrew 'Béth lehem' and the other is the Aramaic 'Bit-lahmi' (we don't know how either was pronounced, as both languages knew in writing only the consonantals). The former was near Jerusalem, the latter near Nazareth. The latter was the centre of Galilee (part of the Parthian Empire at the time of Jesus). However, the prophecy (Micah's prophecy of the Messiah) probably referred to Bethlehem of Ephrath (near Jerusalem). I have presented these details for illustrative purposes only, to make it clear that anyone can say anything from here on. We must therefore completely break away from the sources, because their information content is neither verifiable nor does it lead us any further, since it has been disputed for almost 2000 years. The reader, if he/she reads the following with an open mind, will be able to decide who has the truth.

The lineage of Jesus based on my own knowledge

Mary's parents lived in the territory of the Parthian Empire (near the border of Judea) and were wealthy people with high status. Anna was of Jewish descent and religion, and Joachim, a descendant of David (Jewish by descent), belonged to the Nazarene order of Essenes by religion. Nazara, the land of the Nazarenes, was given the name Nazareth only later. The Essenes were not necessarily Jews; they included Galileans and Samaritans. The Jews considered them to be of a different religion. Anna and Joachim, after ten years of childless marriage, turned to the priests of Judaism for help. In return, they made offerings, built a temple in Jerusalem, and supported the Jewish poor and priests. Another two decades passed without children, until finally Joachim turned to the religious leader of the Essenes, the High Priest Simon, also promising them support. Simon promised help on the condition that Mary would be dedicated as a temple virgin (not an uncommon request at the time). Having been promised this, Mary was soon born. By this time Anna was about 45 years old.

When the child was seven years old, she was taken to the church virgins and raised there. She soon lost her parents. At the age of twelve, when she began her first menstruation, she could no longer stay with the temple virgins. Therefore, the high priest Simon decreed

that a guardian should be appointed for her. This was most simply arranged as a formal betrothal to Joseph, a widower (having grown children) about fifty years older than Mary, who was the brother of Mary's father Joachim (i.e. he was Mary's paternal uncle). This is why Joseph's family tree was important in the Bible. For if Joseph was a descendant of David, Mary's father was also! And Mary's mother was clearly descended from the David family, because she was the owner of Hebron (an area of Judea) and its environs, which always belonged to the David family. Mary, as the sole heir of her parents' wealth, was very rich, and a formal betrothal was intended to protect her from a host of suitors who were, of course, only interested in wealth and the power it could bring. The formal betrothal was arranged so that it could be dissolved. Joseph simply did not pay the full amount of the so-called matrimonial money, not because he was poor, but so that the betrothal could be dissolved later within the legal framework. Simon's plan was for Mary to marry Herod's son Antipater. This would have made Antipater's reign legal since Mary was, through her mother, the heiress of the Hebron lands. Simon wanted to find a suitable ruler for the people, acceptable to both the Romans and the Jews. Thus, if Jesus was later born of the marriage of the two, Jesus would become king of the Jews in a completely legal (and bloodless) way. Because the name Messiah means ruler, king.

Even before the marriage was consummated, Antipater was killed by Herod. The marriage agreement surely has been made in secret, but Mary never had the opportunity to be physically with Antipater. After Mary came to know of her betrothed's death, she took her virgin vows before the chief virgin of the temple. She thus entered the order, and all her possessions passed to the community (the order of temple virgins belonged to the Essene community). After this, Simon, whose decision was to call down a high-level spirit (Jesus), had no choice but to arrange a virgin birth.

Simon was considered to live through the birth of Messiah. Simon was so called magician-priest. Magical ability meant, among other things, that he was capable of God-magic. If one can summon God, then one's desire expressed at that moment is fulfilled. This procedure is also known from Indian literature. Therefore, Mary was asked to subjugate herself to the ritual of the virgin sacrifice during which the Holly Spirit was summoned. From all these, for Mary was known only

to offer her body and soul to God. Mary was ready to do this, for this is what she was born for. Simon was a sage of his time, well versed not only in the divine mysteries but also in the context of secular science. He knew perfectly that to give a physical body for a child is possible by physical means. Having no other option, he impregnated Mary with his own semen without sexual action. He alone knew about this, and later told the adult Jesus, who informed his mother much later. Let us not forget that at the time of conception Mary was only 13 years old.

The magician high priest, through his divine connection, had no problem in arranging an angelic apparition for those who needed to accept Mary's condition. Mary could not remain a temple virgin in her blessed state, but returned to Joseph, who accepted the paternal role following the angelic apparition. Mary upheld her vow of virginity, never having been with a man, including Joseph. Jesus' relatives were men and women from Joseph's previous marriage and their children.

The birth of Jesus based on my own knowledge

Herod knew that a marriage contract was between Mary and Antipater, since that was the reason he had his own son killed on the charge of trying to get the throne and his life. Antipater was already co-regent with Herod. However, he could not know whether the marriage had been consummated and with what result. If Mary could have produced a valid marriage certificate and would have been pregnant, then under both Roman law and Jewish customary law, the child to be born would be the only legitimate heir to the throne in the whole occupied territory. Therefore, not only the child but also Mary's life was in danger. Now Joseph knew who Mary was carrying under her heart, so they started to Bethlehem in the greatest secrecy, dressed as shepherds, as the time of the birth was approaching. The prophecies had foretold that the Messiah would be born in Bethlehem of Ephrath. Bethlehem of Ephrath happened to belong to the area that had once belonged to Mary's parents, and had come under the care of the Essene community when Mary entered the Order. Officially, Joseph of Arimathea was named as the new owner of the property toward the Jewish community, who was Mary's closest relative, the maternal

uncle. In reality, Arimathea was only the administrator of the estate, who accounted with all income to the Essene community, and from this he financed the subsequent expenses associated with Jesus' activities. Mary gave up all her property when she entered the community, but in exchange the community undertook to look after her and her child.

Mary and Joseph, dressed in disguise, pretended to be on their way to Jerusalem for the census. They were not, however, bound for the census because they were Galileans, which was then the part of the Parthian Empire. The Parthians had repeatedly repulsed the Romans, so this area was not yet conquered by the Romans at the time of Jesus. On the way to Bethlehem, a shepherd was waiting for them and led them to a building of the Bethlehem yard maintenance (which belonged to the heritage of Mary also), which stood on the outskirts of the city. Here a room had already been prepared for the birth, modest but with all the necessary facilities. This room was used for the selection and isolation of sacrificial animals, but was not in use at the time. Mary, who had assisted Elizabeth at the birth of her son, was well acquainted with the arrangements, but she was also assisted by a midwife¹, who was used to attending the births of shepherds' wives. The midwife had seen many births, and when Jesus was born, she immediately sensed that something extraordinary had happened. Indeed, a halo appeared around the child and Mary, a very special golden bell-shaped light descended on the building, which was filled with silence, peace, uninterrupted reverence, divine presence. Well, if the birth had taken place in the utmost secrecy, the midwife could not discipline herself, so that the shepherds, who knew Mary, soon became aware of it, and hastened to her welcome.

It's worth taking a moment to reflect on this incredibly predesigned birth story. Jesus was born in the very place where the sacrificial animals were chosen as offerings to God. The Jews at this time were still offering animal sacrifices to appease their God. The custom dates back to the time of Abraham, when Abraham sacrificed a ram instead of his son Isaac, under angelic guidance. So, Jesus, as

¹ The reincarnation of the midwife at that time currently lives in Hungary and belongs to the UCCA community. The relevant part of her previous lives was revealed by regression.

"the Lamb of God", instead of sacrificing animals, placed himself on the altar as a sacrifice, not to "take away the sins of the world" as is usually said in Catholic rituals, but to show everyone how to become a God-man. So that we symbolically place ourselves on the altar of sacrifice, that is, by offering ourselves for service. This mystery of birth is also a sign that animal sacrifice is no longer necessary and the part of humanity that accepts Jesus' teaching can move to a higher class. In addition to the shepherds, the three wise men of the sunrise who came from Tibet, India and Persia to greet Jesus were the astrologers and mystical masters of their time. They observed that a new star had appeared in the sky that had not been visible before. For the mystics, the stars were always the dwelling places of the gods. So, when a new star was born, a new god was born in the divine worlds. Knowing the universal laws (as above, so below), this must also have an effect on the material world. That is why research began decades earlier how the new god would manifest in the material world. The high priest Simon knew this, and that is why he asked God on behalf of his own community to send them an emissary from this dimension. This request was in connection with the earlier prophecy and the Jewish people's expectation of a Messiah who would liberate them from the oppressors. Of course, everyone expected different actions from the Messiah. The Jewish people expected a righteous ruler who would bring peace and prosperity to the land. The Essenes a religious leader and the wise men of the sunrise a world teacher who would unite and elevate the different religions. So, the wise men of the sunrise set out in search of a world teacher. However, they were guided by their own intuition or by assisting beings (e.g. angels, masters), since the star is fixed in the sky and in this sense cannot show the way on earth. The wise men (spiritual masters) offered their knowledge to Jesus and established an energetic link with him.

Herod came to know of the birth of the Saviour, "who will be king of the Jews", from the wise men of the sunrise. While the wise men realized him as the world teacher, Herod saw him as the potential king of the Jews, threatening his throne. That is why he wanted to destroy him. The warning came in time, Joseph fled with his family to Egypt.

The essence of the mystery of Jesus

Introduction. The Fall in creation mystery

In order to understand the mystery of Jesus, we need to ask ourselves how we came to be here on Earth, and what our mission is here. This is presented in a highly symbolic form in the Old Testament's "falling in sin" story. The essence of the mystery was revealed to me through an analysis of the different layers of human consciousness.

The lowest, darkest layer of human consciousness is the instinct-self. It contains all the mind-programs that regulate the instincts of existence and species maintenance, and all instinctual patterns of behaviour. The instinct-self in man is freed from inhibition, i.e. it is not restricted as in the animal world. This means that it allows for behaviours that an animal would never engage in, such as torturing another living being. Human himself/herself must reach the level of consciousness where he/she learns to control his/her instinct.

Instinct is nothing but a set of programs: feed, drink, eat, satisfy your sexual desire, and if there is an obstacle, then eliminate it to satisfy the needs, even by violence or murder of the other. But how did this program get into us? It is not explained by our emergence from the animal kingdom. This is not how these programs work in animals. An animal never kills its own kind to satisfy the feeding instinct, not to mention the herbivores, which do not turn to eating each other if there is no more grass in the meadow. Through a meditative analysis of the instinct-self, I have come to the conclusion that the instinct-self program is the consequence of the "Fall" itself.

With this in mind, let's examine how the Old Testament apple story is told².

God creates man in Eden in his own likeness and wants to test his awareness. To do this, he must submit it to a test, which reveals the shortcomings. Trials are always organized around us by the principle that embodies the counterforce in the dual world, this is called "Satan"

² I have elaborated the story of the Fall in several of my writings according to different aspects. In more detail, you can read about it in my work: *The Book of the Inner Way*.

in Christianity (Maya in Eastern religions). God must allow the creatures to be exposed to temptation, because this is the only way to measure how perfect they have become, how well they will follow the instructions, and from the result depends on whether they can stay in Eden.

God therefore forbids something (it doesn't matter what, that's not the point) to test the obedience of the human-biorobot. Let it be the apple tree. – You can't eat it! – sounds the command. If the human does not follow the divine order, then he/she is under the influence of the counterforce, which can upload the instinct-self program to him/her, that is, he/she gets the opportunity to reprogram the human-biorobot. The biorobots reprogrammed in this way cannot stay in Paradise, they must be given a place to live.

In this interpretation, the "fall into sin" is actually a fall of consciousness, which leads to a lower world, the Earth. However, God has already uploaded a self-improvement program into the human biorobot, which slowly raises consciousness to the level of God-consciousness through experiences. This program cannot be deleted because it is not in the mind. The program for self-realisation is encoded in the heart centre. Thus, the biorobot in whom the feeling of love appears, recognizes the program from God, and thus the divine origin of himself/herself, begins to follow it, and the program uploaded by "Satan", i.e. the instinct-self program, no longer has any power over him/her.

This interpretation, which I have presented in a very simplified form, puts the story in a slightly different light. So, the task for everyone is to transform from a biorobot reprogrammed by material principle into a God-man characterized by God-consciousness, and this is also the end of the earthly career, the return to the origin. After that, we study the essence of the Jesus mystery.

The life of Jesus

The life of Jesus remains an unexplored mystery to this day. There is perhaps no other person in the world about whom so many questions have been asked and so many answers given. And the answers remain without evidence. The truth is felt at most by those who are committed to the Jesus ideal.

Here I will explore some of the connections, based on my current knowledge, contemporary historiography and logical connections. However, much truth there is in this, anyone who meditates on it can come to a deeper understanding of the mystery of Jesus.

Let's go back to the point that Jesus was visited at birth by three wise men from the sunrise. Christians interpret this as meaning that they came to bow down to the new teacher of the world. In this way they sought to prove Jesus' greatness to the followers of other religions. However, if we look deeper, further connections emerge. The three wise men of the sunrise were the delegates of three mystery schools. The Hindu yogis, the Tibetan Buddhists and the Zend-Avesta (Zoroastrianism) followers all appeared to impart their knowledge to the child. In this way Jesus received not only the teachings of the Jewish-Egyptian mystery school, but also those of the other three. He thus possessed the full spiritual knowledge, as opposed to the partial spiritual knowledge of the Jewish scribes, and this knowledge elevated him above the Jewish mystics. Jesus therefore did not need to go to a foreign country to study. He could have discovered all this knowledge on his own, but then he would have needed much more time. So, Jesus never went to India, Tibet or Persia. But this does not mean that he could not be seen appearing in these places.

Jesus' mission was supported by the Nazarene order of Essenes. The Essenes had many different orders, including the Zealots and the Ascetics. Comparing these groups with the composition of the Hindu caste system reveals an interesting correlation:

Ascetic (e.g. John the Baptist) – a monk living a totally renounced life; sannyasi (Hinduism)

Nazarene (e.g. Jesus; Mary's father, Joachim) – did not take monastic vows, could marry; brahmanas with family (Hinduism)

Zealots (e.g. Peter) – warrior; ksatrija (Hinduism).

It can be seen that the same system is present in the composition of the Essene community as among Hindu mystics. Jesus was a *Nazarene* (the member of the order), which was later mistranslated as Nazareth (inhabitant of Nazareth), so he could have been a married man with a family. The reason why Christian biblical commentators had to translate it to Nazareth was that if they had not done so, from the term of Nazarene would have immediately revealed that Jesus was not a monk who had entered the renounced order of life, as they later

tried to make out. Nazareth is first mentioned as a city in the 3rd-4th centuries AD, according to otherwise very accurate ancient historiography. At the same time, however, the earliest followers of Jesus (e.g. Paul) are called Nazarenes, according to the Acts of the Apostles and the Qur'an also.

According to the Bible, the three wise men of the sunrise were led to Bethlehem by a star. Historians, along with astronomers, have been searching for the Star of Bethlehem ever since, assuming that it was either a comet or a special planetary alignment. They are trying to pinpoint the exact birth of Jesus. However, the newly discovered star only indicated the birth of the world teacher, but could not have led to the birth place of Jesus, since it has been stationary in the sky ever since. I wondered why it never occurred to anyone that the guiding star was a symbol. Wise, enlightened yogis are guided to their desired destination by the second cosmic force (TARA). ("Tara is the word in Sanskrit to denote a star as it traverses in space and acts as guiding light.³") The truly wise do not need a physical star to get where they want to go.

It should come as no surprise that the wise men were indeed able to pass on their knowledge to the child born with the special task. The transfer of knowledge was done through the technique of transference of consciousness, which is still known and used by both Buddhists and Hindu yogis to this day. It involves the uploading of the information field of the buddhi body onto the disciple. In the disciple, the information is not consciously aware at that moment, but enters the consciousness at the right time.

As Jesus grew up, he studied in the schools of the Essene community, were staying in the community's inns and at the community members during his wanderings, and resting in their domains with his disciples and companions. The care of himself and his disciples was covered by the legacy of Jesus' mother and by donations from members of the community and those who had been healed.

I should note here that Jesus' occupation is the result of a mistranslation. The New Testament was originally written in Aramaic. It was later translated into Greek, Latin and Hebrew. The Aramaic

³ S. Shankaranarayan: The ten great cosmic powers (Samata Books 2002)

language is known to contain only consonants and is read from right to left, like Hebrew (e.g. *if apple were an Aramaic word, it would be written as **lpp***). The original Aramaic text of the New Testament is said to be lost, so it is now difficult to check the text, but it is possible to study the Aramaic language. Let's give it a try! The original Aramaic phrase⁴ means: *master shipbuilder*. It was translated as shipwright and then further simplified to *carpenter*. However, there is another meaning of the words, which differs only in pronunciation from master shipbuilder, the written form of the words is the same. This is: a **rabbi who teaches thousands**. What made the translators neglect this meaning? Did it bother anyone that Jesus was a rabbi?

Can the above claims be proven? Where can we find clues? Take the books of Edmond Bordeaux Székely⁵ (1905-1979), who was later elected professor of philosophy and experimental psychology at the University of Cluj-Napoca. After completing his secondary school studies, Edmond Bordeaux Székely, through his connections, was awarded a scholarship to conduct research in the Vatican Secret Archives, where he came across fragments of the Dead Sea Scrolls, written in Aramaic. The ancient Aramaic texts date from the third century AD. He compared the translated texts with documents in Old Slavonic from the Royal Archives of the Habsburgs (now owned by the Austrian government). As it turns out, the Old Slavic texts are literal translations of Aramaic. The books were published in Hungarian too, under the title: "The Essene Gospel of Peace"

These documents show that the teachings preserved in the Bible are only part of Jesus' teachings. He passed on to a narrower community more intimate knowledge which has not yet been widely incorporated into Christianity.

Some teachings from The Essene Gospel of Peace: „*Verily I say unto to you, you are one with Mother Earth. She is in you, and you are in Her. You were born of her, you live in her and to her you will return again... Verily I say unto you, no one can reach the Heavenly Father except through Mother Earth.*” This teaching resonates with the worship of the goddess Shakti in Hinduism. According to the

⁴ The Latin transliteration of the original Aramaic expression is Br Onb PlO.

⁵ Edmond Bordeaux Székely is one of the top leaders of UCC's Spiritual Realm. His current incarnation lives in the USA, still a child.

teachings of mystical yoga, Shakti is the person who releases her children who have grown up from the earth so that they never have to return to the cycle of existence again. „***Seek not the Law in the scriptures, for the Law is Life, and the scripture is dead... In everything that lives, the Law is written... seek it above all things in yourselves.***” This teaching calls the attention of the disciples to the existence of the Overself in every human being, for it is through the Overself (our own divine part) that we can find out about the Law.

The teachings also deal with the worship and invocation of angels⁶. Each morning the Essenes meditated with an angel of Mother Earth, in the evening with an angel of Heavenly Father, and at noon with an aspect of the Angel of Peace. The Essene Gospel of Peace describes how Jesus suggested people to pray to angels for healing, and the sick were indeed healed.

Jesus was also aware of the physical causes of people's illnesses and gave them lifestyle advice. For example, he advised those who had flexible bones (now known as rachitis) to soak their feet in silty water in the sun. We know that the sun promotes the formation of vitamin D, and the silty water contained a lot of calcium (like all hard water), which promoted the absorption of calcium into the bones through the skin. Rickets can actually be cured by sun exposure and calcium intake.

Even more striking is a curing of a particular case, which was recorded in contemporary descriptions as an exorcism. Jesus milked a goat and exposed its milk to the sun. Then he made the patient breathe the steam of the hot goat's milk, who started to vomit from it. When "Satan" appeared in the form of a worm in the patient's mouth, Jesus pulled it out and crushed its head. You can imagine the consternation this scene caused among the people of the time. In fact, Jesus was removing a tapeworm (cestode) that could grow to the size of a man. Anyone can look it up by typing it into an internet search box and see how the worm's head resembles a depiction of Satan.

Despite the fact that Jesus was not a vegetarian and was in favour of nutritional tolerance, his advice, especially to sick people was: „***But do not eat meat or the blood of animals.... For verily I say unto you,***

⁶ This teaching in its original form by the R.A.I. it can be learned again at angel courses, which some managers of UCCA are also entitled to hold.

He that killeth killeth himself, and he that eateth the flesh of slain animals eateth from the body of the death. For every drop of their blood becomes poison in his blood, its breath stinks in his breath; its flesh becomes a festering tumor in his flesh; its bone becomes chalk dust in his bone, its intestines rot in his bowels. ”

Destroying animals for nutrition sets man back from returning to God on many levels. Firstly, spiritually, since the Paramatma of God is present in all living beings; secondly, energetically, since fear information is stored in the energy body when the animal is killed; and thirdly, the undigested proteins in the intestines of man initiate a process of putrefaction, which is biochemically equivalent to the chemical processes in meat thrown away on a rubbish dump. This is why Jesus recommended fasting and why Hindu yogis, despite being vegetarians, do regular bowel cleansing during fasting.

But because the people could not keep God's laws, God made concessions for them. In “The Essene Peace Gospel” we read. ***„...Therefore, Moses broke the two stone tablets on which the laws were written and instead of those gave them ten times ten. And from these ten times ten laws the Pharisees and the scribes made hundred times ten. To put on your shoulders intolerable laws, which even they themselves could not bear. For the closer the laws are to God, the less is necessary from them. And the further the laws are from God, the more of them you need. Hence it is that the law of the Pharisees and scribes is innumerable; the law of the Son of Man is seven, that of the angels three, and that of God one. ”***

The essence of Jesus' teaching

In the previous section, we read that Jesus states, ***“... the law of the Son of Man is seven, that of the angels three, and that of God one.”*** Now let us examine what laws Jesus had in mind.

It is the seven cosmic laws that govern the workings of the gross and subtle worlds. These laws may have been written on the original tablets of stone of Moses, these laws may have been engraved in

emerald on the Tabula Emeraldina of Hermes Trismegistus⁷, and Jesus passed them on to his disciples.

1. As above, so below, as below, so above.

2. As inside, so outside and as outside, so inside.

3. The law of attraction: similars attract each other to unite, and opposites attract each other to equalize.

4. The law of cause and effect: every cause is followed by a consequence, and every consequence is another cause.

5. The law of interaction (karma): what you put out; you get back.

6. The law of harmony: favorable and unfavorable retroactions cancel each other out.

7. The Law of Creation: what is inside you, that will be created outside⁸.

The three laws of the angelic world:

If you are one with the Life River, you can enter the Sound Riiver, if you are one with the Sound River, you can enter the Light River, if you are one with the Light River, you can enter Oneness.

This means that if you have completed the initiation paths in the Life River (Asiyah), you can enter the Sound River (Yetzirah). If you have completed the initiation paths in the Sound River, you can enter the Light River (Beriyah). If the gate-opening gods of Beriyah have opened a gate for you, you can enter the Unity (Acilut).

The law of God: **ALL IS ONE.**

Everything that exists is a part of me and I am in everyone. These laws have been explained by the sages to the human since ancient times. Those who understand them are happy to obey them because they identify with them. Those who do not understand them must unconsciously, through suffering, comply with them. The Laws are universal, regardless of one's religion or philosophy. Since neither the

⁷ The original emerald tablet is lost, only one translation is known. The first two statements of the translation are identical to those described here.

⁸ In UCCA's Spiritual Self-knowledge Training, students can gain first-hand experience of how the law works by analysing their life situations.

Jews nor the ancient Christians understood Jesus, he (as well as Moses) tried to convey the essence in the simplest words.

What is the essence?

1. Love

Love God, your neighbour, your enemy...

Why love it? Because you are him/her, because everything is One. According to the cosmic laws, if you radiate love, you will receive it back. Love can override the law of karma. Whatever you have done before, if you love purely now, the unpleasant retroactions will equalized.

2. Forgiveness

Whatever happens to you, forgive sincerely, with a pure heart. What happens is already a consequence of a previous cause. If you forgive, you can prevent further consequences. By doing so, you also break the wheel of karma.

3. Tolerance

In addition to cosmic love, Jesus also represented the cosmic tolerance. He preached not only religious tolerance, but also lifestyle tolerance, which extended to areas such as diet, behaviour, attitude to life, etc. He knew and preached that God, the God of the living people, is not the God of the dead ones. No religion is worth anything that people don't believe in, because it leads no one nowhere. Therefore, God regularly makes concessions in keeping the law, which means that the outpouring of divine love is continuous. This is why Jesus and his disciples lived (drank, ate) with other people, observed the same customs that people of the culture of the time observed, and built new principles, customs and rituals on top of them. They did this so that they would not be separated from the people, but would be able to pass on their own pattern to others, thereby uplifting them.

Acts of Jesus⁹

It is already clear from what has been said that Jesus' consciousness was far above the consciousness of the average person of his time and of the average person living today. Jesus was a person with God-consciousness who could see into the illusory world of others and override it, while being unaffected by the illusory world of others. This illusory world around us is driven by the beliefs of all of us, therefore we call it collective creation. Everything we believe can be realized, but only in our own inner world. Whether we can use our faith to manifest our inner world to others in the outer world depends on the extent of our creative power and how much others give credence to our words and actions. All miracles are based on the enlightened master overriding the mental program of the believer who comes to him/her. Since the mind itself is not reality, but a virtual computer, and all mind patterns are virtual programs running on the mind computer.

So, Jesus heals the sick, sets the possessed free, casts out demons. But Jesus did not heal just anyone, only those who believed in him and in him who sent him. Not once will he prove his power or ability to unbelievers, even on the cross! And rightly so, since these were miraculous acts, interventions in one's karmic learning process. In other words, the person suffered the disease, possession, etc. as a karmic retroaction. The 'miracle' therefore requires two people, one to perform it and the other to be performed on. One is the creator, the other the receiver. If there is no receiver, there is no miracle.

Jesus healed the defect that was present in the other by correcting within himself. Since All is One, he became one with the sick, erasing the sick defective mind program and uploading a faultless mind program. This required that the patient also be willing to become one with him, that is, to accept the changes, to allow Jesus to treat him as part of himself. Therefore, the patient's faith was needed. If the patient refuses, the change cannot be made! It makes absolutely no difference whether it is a disease or a possession, a devil, a demon, etc. Neither disease, nor possession, nor devil, nor demon exist. There is only

⁹ The citations from Holly Bible originate from NIV (International Bible Society, 1984.)

illusion, ignorance, which believes that these exist. There is only fear of these, which entails the experience of the object of fear. In the background of all possessions, as in the case of diseases, there is a mind program. When a person is possessed by an "entity", it is actually an internal program activated in their own subconscious, which dominates them and one cannot keep the activated mind program under control; it is irrelevant whether it was triggered by an external or internal factor, since, "What is outside, the same as, what is inside."

Jesus, who could multiply food, or turn water into wine, of course also had the ability to sublimate food. Therefore, he did not care what he ate or drank, but at the same time he advised the sick to fast and abstain from unclean food. He himself ate and drank with the other people according to the dietary customs of the time. *"...For John came, neither eating nor drinking, and they say, 'He has a demon'. The Son of man came, eating and drinking, and they say, 'Here is a glutton and drunkard, a friend of tax collectors and sinners'...."*¹⁰ Many were offended by this, and people still don't understand it today. Food is only matter; the soul is above it. Nutrition has to be dealt with only by those whose bodies have not yet been spiritualized by the soul.

Apart from healing, Jesus was endowed with many abilities which we read about in chapter 3 of Patanjali's Yoga Sutras. These special amptitudes are called siddhis, and many Hindu saints have developed and manifested similar special abilities. Such as walking on water, seeing into the future, or others' thoughts, etc. Jesus manifested other abilities to his direct disciples also. The calming of the winds at sea, for example, indicated that he came from a higher level than the entities that governed the forces of nature. The raising of the dead, e.g. in the case of Lazarus, showed that Jesus was Lord of souls and death. He who could be risen others from the dead was not believed that he could rise from his own dead...

The essence of the death on the cross

Every spiritual master, teacher, saint, enlightened one, etc., can prove his/her authenticity to the world by the circumstances of his/her

¹⁰ Matthew 11.18-19, NIV

life and death. Teaching alone is little, it is lost like a word shouted in the wilderness, if it is not supported by living. This means that the words of the teacher are floating in the information field of the Universe, and every word is verified in his/her lifetime. In other words, the test is whether he/she can prove what he/she has taught by the example of his/her own life. Jesus knew that his teaching was so high, so dogma-destroyer for the people living then and there, that he would pay for it with his life, and that the test was whether he would stand by his teaching in all circumstances.

Humans are capable of killing for many things: material goods, power, perceived or real grievances, justice, ideals... Among these, religiously motivated killings are the most incomprehensible for most people. Yet, surprising as it may seem, faith is as important as food, and more important. People can kill and die for their faith, regardless of whether it has anything to do with the truth. Man kill or die for the truth of their own faith, which they believe to be truth, and which is the most important thing in the world for them. The reason why man can be fanaticized is that faith first appears at the level of a mind-program, which has been fed into the mind by previous teachers over thousands of years. Because of the rigidity of the mind, there is no other truth for the programmed man-biorobot but what is compatible with the mind-program. If they hear a teaching that deviates from this, the mind turns to protest.

Now imagine yourself in Israel 2000 years ago... Jesus' teachings at various points offended the teachers who incited the people against him. Both the teachers and the people would have experienced, if they had accepted the teaching, the well-established world view, they had been operating till then, would have collapsed. What would actually have collapsed? The mind-program! They would have had to give up that belief which came from the mind-program. However, the mind-programmed man who cannot see beyond the mind would rather kill or die than give up the mind-program they mistakenly identify with their belief. If they give up the mind, they also give themselves up to the soul, to pure love. Jesus saw that this would not work and that tragedy was inevitable. He sensed that he would not be able to program the new paradigm into people any other way than at the cost of his life, a virtual death on the cross. Then let it be done.

A paradigm shift in the history of humans on earth means that a new era has dawned, in which a different mind-program must be uploaded and run on the masses. This always causes resistance in the generation carrying the old program. They are not able to change the mind-program and they pass on the old religious pattern. Therefore, a great teacher has to come along to bring about the change of program and thus open a new era.

But why was the crucifixion virtual? Jesus knew that there was no death in reality. No one dies because everyone has eternal life. There is physical death, but for him even physical death was transcendable, as his resurrection action proved. Having been endowed with many of the special powers (siddhi) of the enlightened yogis, he entered the state of samadhi on the cross. There is a level of samadhi that even today's medical science would diagnose as death. However, the yogi can return from samadhi if he wants¹¹ and if he still has work to do in the physical plane of existence. There can be no doubt that Jesus was in samadhi on the cross and returned by rematerializing his body. The one who materialized fish and bread for thousands of people on several occasions, turned water into wine, raised many dead, had no problem in rematerializing his own physical body. Witness of this is the much-debated Shroud of Turin...

Let's see, what happens? The last words of Jesus: ***"My God, my God, why have you forsaken me?"***¹² ***"It is finished."***¹³ With this, he signaled to those waiting around him that he had finished his work on the cross. In fact, he had to remain on the cross until he had introduced the new paradigm into the people present there. Then, everyone got a new pattern, a new mind-program. It was activated in people in the present or in a life to come. When they see that he is dead, they do not break his legs like the other two crucified ones, but a Roman soldier¹⁴

¹¹ In his earthly incarnation Sri Yukteswar Giri, the universal supreme leader of the UCC Spiritual Realm, was able to reach a state of samadhi and return from it, in which he appeared dead to the outside observer.

¹² Matthew, 27.46, NIV

¹³ John, 19.30, NIV

¹⁴ The Roman soldier who stabbed Jesus on the cross in his current incarnation lives in Hungary and is a member of UCCA. He did not act of his

stabs in his ribs, the wound oozes blood and water (*John 19:33-36*). Jesus' physical body is still alive then! A secret disciple of Jesus (his maternal uncle, by the way), Joseph of Arimathea, an influential and wealthy merchant, had already arranged the grave site at the Roman deputy and had purchased the shroud. Nicodemus, who was one of the Jewish scribes (scholars of the scriptures), but who had also become a secret disciple of Jesus, had brought an unction of about 40 kg of myrrh and aloe¹⁵. The Roman governor Pilate, who had publicly washed his hands in front of the people because he did not want to be contaminated with the blood of Jesus, secretly helped them. The shroud was saturated and the body was poured with perfumed unction to conserve it. In doing so they acted according to Jesus's instructions. Jesus knew that the components of anointing were sensitive to heat (infrared light). Jesus was wrapped in the shroud, laid into the tomb and the entrance to the tomb was sealed with huge stone. Jesus returned to his body and then rematerialized it. Meanwhile, enormous heat developed, leaving an imprint on the shroud like light on a negative of a photographic plate. We can now see a trace of this on the Shroud of Turin.

It is known from the Bible that Jesus had a light-body. He showed it earlier to three of his chosen disciples. On this occasion, Moses and John the Baptist (reincarnation of Elijah) also appeared to the disciples, who also had the same body. ***"After six days, Jesus took with him Peter, James, and John, the brother of James, and led them up a high mountain by themselves. There he was transfigured before them. His face shone like the sun, and his clothes became as white as the light. Just then there appeared before them Moses and Elijah talking with Jesus."***¹⁶ The disciples did not understand what was happening, they all fell face down on the ground and were filled with fear. For a person of this level who has a light-body has no problem to materialize a new physical body, nor do some yogis (e.g. Mahavatar

own free will, but at the command of the high priest Simon, thereby saving Jesus' life. These aspects of his life were explored using regression.

¹⁵ 75 pounds (*John 19:39; NIV*). We don't know if the pound then corresponds to the current pound, but it is a much larger amount than what is needed to embalm a dead body (*John 19:39; NIV*).

¹⁶ *Matthew, 17.1-3, NIV*

Babaji) who also appeared several times in this physical-looking but purely energetic body to his disciples. Jesus did the same thing after the crucifixion, but for his disciples it was incomprehensible. They could not explain it any other way than he had risen from the dead.

It is already very evident from what has been written that the mission of Jesus was precisely planned in every respect. There are no coincidences in the universe anyway. But there was indeed no trace of chance in the life of Jesus. In a state of pure consciousness, every event will be created in the way that best serves the task. Throughout the New Testament story, it is clear that what Jesus says comes to pass. Examples of this are the healings themselves and other events, e.g. ***"Go to the village ahead of you, and at once you will find a donkey, tied there, with there colt by her. Untie them and bring them to me."***¹⁷ ***"Seeing a fig tree by the road, he went up to it but found nothing on it except leaves. Then he said to it: 'May you never bear fruit again.' Immediately the tree withered."***¹⁸ These are the abilities of clairvoyance and truth-telling, which are special yogi abilities; when one is in complete union with God, all his words are immediately fulfilled.

After Golgotha

(an inner vision that revealed my personal involvement)

They had been tossing on the sea for nights... Little Naomi couldn't sleep. Not just because of the pounding waves, but more because she was worried about losing her home. Her mother kept silent and her father told her only that it was raining every day and the water froze in winter, but otherwise the grass was green where they were going to travel. Naomi couldn't imagine what it was like when the water froze. All she understood was that she had to leave her home and her friends. There was only one girl of a similar age traveling on the ship, Miriam, but Naomi knew that she would not stay with them.

In the starlight night, there was a soft seminit plucking... Naomi felt, He was playing, He couldn't sleep either. Shreds of Aramaic sound struck her ears. Yes, He sings of our home. Naomi slipped out

¹⁷ Matthew, 21.2, NIV

¹⁸ Matthew, 21.19, NIV

from under the blanket and sneaked out of her mother's cabin to Him. She sat down at His feet, as she used to. Whenever Jesus came to visit them, the men would go into the innermost room, and they, the children, were forbidden to enter, and had to stay with the women. The children, however, regularly slipped away from the mothers, and soon they were all sitting at Jesus' feet, listening in silence. The mothers often rebuked them for this, until one day Jesus said: "***...Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. ... anyone who will not receive the kingdom of God like a little child will never enter it.***"¹⁹ After this, the children could enjoy the moments when Jesus was rarely with their families. So, Naomi squatted down again at Jesus' feet and listened to the song about the pain of separation from God and from a real home:

*Sky with starlight...
I dream about You at night...
I hurt to leave my real place
just wondering on Your face.*

*Sky with starlight...
I am separated by insight.
Worldly existence awaits
on far, alien, distant states.*

*Sky with starlight...
Who is friend and who is right?
Lord, help to bear time and space!
Look at me with mighty grace!*

*– Look at the sky-light!
Everything became bright.
Hope and believe!
Don't be afraid, leave!*

It was so heartbreaking that Naomi started to cry. It was only then when Jesus noticed.

¹⁹ Mark, 10.14-15, NIV

– Eloi! – This is what they called Him after Golgotha. – Where is my home?

Jesus looked silently at the sky...

– Lead me there, Lord! – I asked.

Naomi was mourning for her lost earthly home, and Jesus, with the loneliness of the enlightened, longed to return to the kingdom of God... It was when I realized that Naomi *was me*...

*

The ship sailed into the port and the passengers continued their journey to the area where the surface tin mines were located in southern England. Joseph of Arimathea bought this area for himself and Jesus' disciples from the Celtic rulers. The estate was registered in twelve parts, but as a single undivided area under the title of eternal redemption, which was traceable until XIII. century on title deeds in England. When they arrived on the estate, they erected temporary tents to keep out the rain and immediately set about building a church for the Heavenly Father. With no other building material available, the temple was woven from wicker. The local people therefore called them Templars. When the temple was finished, Jesus held the first Lord's Supper in it. The chalice from which he then drank was kept for a long time...

But the time of farewell came, and Jesus, leaving his twelve disciples in the English estate, sailed on to France with the rest of his disciples. With them went Miriam, the daughter of Jesus' wife by a previous marriage. Jesus married Mary Magdalene according to Jewish customary law. Jesus' wife (Mary Magdalene) was not to be confused with the person we know from the Bible as the adulterous woman (she was another Mary Magdalene who also became a disciple of Jesus). Jesus' wife's previous husband was Joseph's son. Jesus' legal father, Joseph, had several children by his previous marriage (who were not by blood, but were Jesus' legal half-brothers). After the man died, and his wife having no male children, it was the duty of the next of kin to take care of the family. A similar situation was faced by Naomi, whose mother was married to Joseph of Arimathea after her father's death.

Centuries later, when the surface tin mines disappeared, they were replaced by mine-lakes. The barren rocks were used to build an artificial mountain on which the castle of Camelot was built. King Arthur and his knights were descendants of the disciples of Jesus, who, as Knights Templar, were still guarding the chalice from which Jesus had given the first Lord's Supper in England five hundred years later. In the 13th century the Templar order was banned and their estates were annexed to those of the Church of England. King Arthur's sword, the legendary sword of Excalibur, can be found in one of the mine-lakes. The sword was made by forging from pig iron. The special feature of the sword is that during the forging process, a mineral called cassiterite was added, which is nothing more than tin ore (tin dioxide). The oxygen content of the tin dioxide removed the carbon content of the pig iron and the tin was mixed into the resulting steel as an alloying element. This gave Excalibur its special properties, its freedom from rust and its elasticity, which made it unbreakable. The Excalibur will be found when the mine-lake starts to dry out. In it, a small island appears, which is the highest point of the lake bed. In this one square metre area, the sword will be found by the person who is chosen to find it.

Jesus continued to lead his disciples secretly from France for many years, and the founding of early Christianity in Europe is also attributed to him. Perhaps the time will come when the full mystery of Jesus will be revealed, but the last two thousand years have not yet been long enough for humanity to grow up to understand and accept this mystery. The Gospels began to be written down after the actual passing of Jesus (nearly a hundred years later).

The Shroud of Turin

Publications about the mystery of the Shroud of Turin already fill volumes, similar to many other religious mysteries, which may never be solved for everyone and beyond any doubt. This is simply due to the trait of the subject and nature of the human. There will always be believers and doubters, and the struggle between these two groups keeps events in motion, forcing everyone who hears about it to take an external or internal stand. The purpose of this writing is not to search

for the absolute truth, but to reveal and assume my own relative, personal truth towards the outside world.

I heard first about the Shroud thirty years ago at my workplace. My boss at the time, who was an excellent mind and an open-hearted researcher, showed me an article in an American journal that included some detail-rich photo. I was not a believer in Jesus or God at that time, so I was not emotionally involved in that sense. Yet I was completely fascinated by what I saw. With a higher consciousness I felt its truthfulness, I simply felt that subtle shudder that I have felt ever since when something is profoundly true and pure. Shortly afterwards, another paper appeared which seemed to confirm exactly the opposite. It was not convincing to me. Despite all this, I have not sought the mystery of the shroud.

Then I became a believer... Here I won't go into why. It was the fate, and I have been living the happiest times of my life ever since. So, someone may say that I am biased, but go ahead. I know that bias is an emotion and as such a product of the mind, whereas all that I represent is a state of consciousness above the mind.

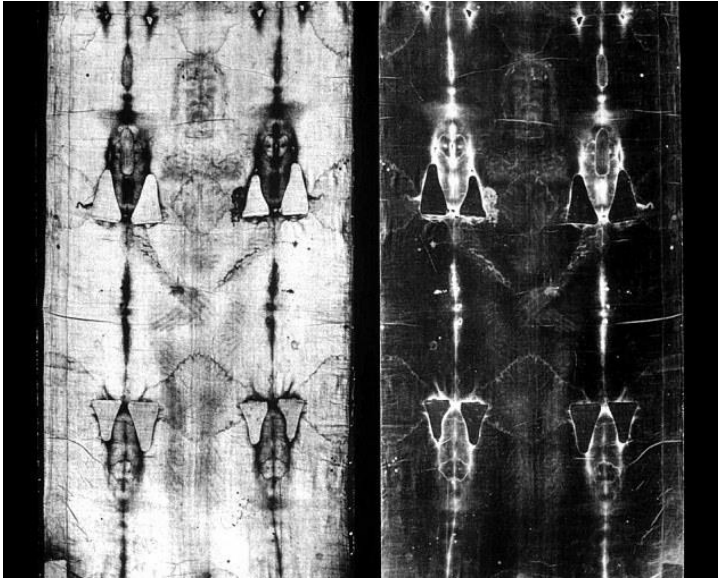
I was never captured by the empty, lifeless Christs that were visible on the holy images. Nor did I meditate on Jesus. I just longed to see him. I thought how good it would be to see him as he was in reality. And once about 10 years ago, in one of those unbiased open meditative states, a hologram-like face appeared, turning first to the left and then to the right 90 degrees. It became crystal clear not only from frontwise but also in profile. And at that moment I knew it was Him. **THIS IS** what I was looking for! The shroud was not connected to this event until much later.

I have gathered a lot of information about the death of Jesus. Based on this, I am convinced that there is currently no technique in our possession that would allow us to create such a representation on an ordinary linen. In June 2015, I had the opportunity to see the shroud in person, when it was exhibited again in Turin.

But let's look at the facts as confirmed by scientific studies:

1. The image on the shroud is negative (when we took photographs 20-30 years ago, we produced negatives that had to be developed to get the positive image).

2. An imprint provides a spatial image, i.e. a holographic representation (see Picture 1, 2).



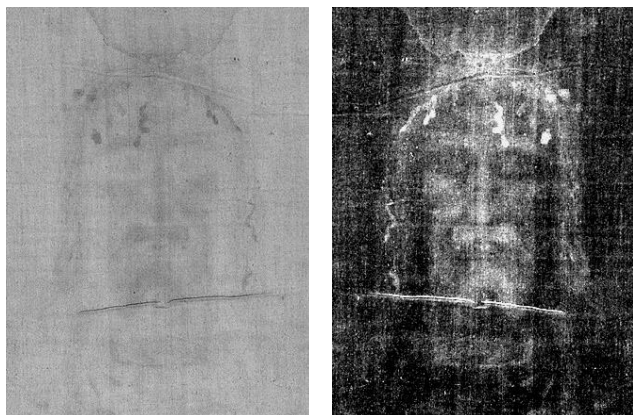
Picture 1

Negative and positive images of the Turin shroud. Around the shape there are burn marks and their patches. (*Photos originate from internet.*)

3. On the shroud, you will find traces of human blood of blood type AB that have been absorbed into the textile fibres, and their location and course correspond to the wounds described in the Gospels that Jesus received. The few significant differences make the relic even more authentic. One is that it was nailed above the wrist and not on the palm. Anyone can look for this spot on themselves and find a small depression above the wrist, between the forearm bones. The depth is located between two arteries, so it does not touch them. Otherwise, the victim would bleed to death too quickly. The other is a cap made of thorns, not a crown.

4. The imprint itself, however, is not blood, but the surface scorching of the textiles. That is, the image itself is on the surface. As the distance of the linen from the body increases, the surface discoloration decreases. Anyone who has dyed textiles in their life

knows that you can't do this with paint. Discolouration is the result of partial dehydration of the cellulose molecules.



Picture 2

Negative and positive photo of the face with blood traces. (*Photos originate from internet.*)

5. Although the shroud has travelled a rough road over 2000 years from Izrael through Turkey, via France to Turin in Italy, once it washed in hot oil, once almost burnt, the image has not changed. No fading, eternal.

6. The pollen grains identified in the shroud confirm the route that it has supposedly taken, as well as its Middle Eastern origin. Nearly a third of the pollen grains occur only in the Middle East.

7. The inscription on the coin placed on the eye of the deceased is partly readable and it is a currency called the lepton, introduced by Pilat in 29 AD.

8. Only the radiocarbon dating is problematic. The difference is plus 1300 years. Unfortunately, such a study has misled researchers many times.

A few more additions for which there is no scientific explanation:

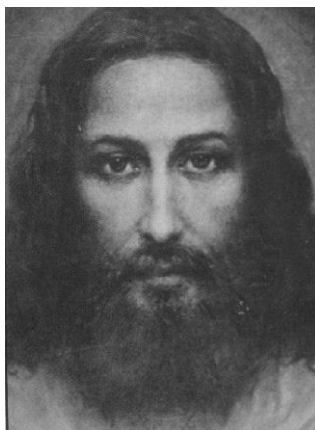
1 John's Testimony²⁰: *"Then Simon Peter who was behind him, arrived and went into the tomb. He saw the strips of linen there, as well as the burial cloth that had been around Jesus' head... Finally, the other disciple, who had reached the tomb first, also went inside. He saw and believed."*

But what did the disciples see? According to the Jewish burial custom of the time, the deceased were laid on their backs starting from one of end of the sheet, then being folded the sheet over their head the other end was rolled up under their feet. Remembering how they had left Jesus wrapped in the sheet, they were now confronted with the fact that the sheet was untouched! In other words, Jesus didn't physically crawl out of it, as a dead person wrapped out of it after regaining consciousness. Furthermore, if the dead body had been taken away by someone, it would not have rearranged the sheet into its original form. In addition, the sheet was phosphorescent, that is, it shone with a faint yellowish green light. The disciples then believed that there had been a real "resurrection".



Picture 3

The computer-generated hologram obtained by researchers. (Photo originates from internet.)



Picture 4

A painting about Jesus. (1935, Aggémian, Armenian painter; Photo originates from internet.)

²⁰ John, 20.6-8, NIV

2. The hologram I saw with my internal vision was similar to the one produced in 2005 by the team of experts led by Dr Soons using 625 images of the shroud taken by the DFCH Holo printer developed by the Dutch Holographic Laboratory (Picture 3). The only difference is that the one I saw had much sharper contours, there were no scars or traces of blood. According to my own vision, Jesus had a strong, curved nose, and in profile, typical Jewish features were visible. For comparison, Picture 4 shows a painting about Jesus that I consider to be authentic.

3. But how could this imprint have been made on the shroud? Scientists have put forward countless theories on this. Everything I describe here may be confirmed by time.

It was late in the afternoon when Jesus was taken down from the cross by the disciples. Nicodemus brought about 40 kg of balsamic oil, but evening was approaching and there was no time to wash the body. The next day was the Sabbath, when the Jews were not allowed to do any work. So, they decided to pour some of the oil on the body without washing it, so as not to start the decomposition process. Then they wrapped the body in a sheet and poured oil over the sheet, but did not bind it, because they intended to return on Sunday to perform the oiling of the corpse in the usual way, after washing it. The disciples truly believed that Jesus had died.

When they returned on Sunday, the grave was empty. The first to go out was Mary Magdalene, the companion (wife) of Jesus. She noticed that the stone had been rolled away. These tombs were built in such a way that the entrance to the tomb could be opened from outside, because they were family tombs. After the body was decomposed, the bones were collected, placed in an ossuary and the tomb was reused. Neither Mary Magdalene nor the disciples knew who rolled the stone away. Jesus then appeared to Mary Magdalene, but she did not recognize him. The story can be revived from the Bible.

On the cross, Jesus entered the state of Mahasamadhi. This is a state where the soul leaves the body and the physical functions of the body cease. Indeed, a state of physical death comes to be. After this, Jesus remained in the tomb for about 36 hours. After the tomb was closed, he returned to his body and dematerialized it. We know from the Bible that Jesus had a body of light, which he showed to the disciples. A body of light is a pure body of energy that can make the

physical body disappear completely, not even leaving any bones behind. (An example of this is the case of several Indian yogis.) Dematerialization produces a cloud of light and elementary particles, and develops considerable heat. These have left traces on the shroud, which was impregnated with a light-sensitive substance by the balsamic oil. However, the oil only had the function of concentrating light in the textile. It was not the oil that was discoloured, but the textile pieces that were scorched on the surface. The closer the textile was to the body, the deeper the burn was. This is how the three-dimension image was created. Later, cooking in oil was used to wash the balsamic oil out of the shroud, so that it can no longer be detected. When the disciples entered the tomb the effect of the excitation light was still visible on the light-sensitive balsamic oil-soaked material since the shroud was slightly phosphorescent.

After dematerialization, Jesus built a new physical body for himself. That is why his wife did not recognize him. Jesus warned her when they were meeting not to touch her. Because the body was not yet solid enough. Mary Magdalene could have reached through it and this would have scared her that she had seen a ghost. Since Jesus was in full control of the world of physical illusion, it was no problem for him to show his wounds to Thomas later, who doubted that he was seeing Jesus. Neither the body, nor the wounds, nor the events are real but are all products of our illusion. Jesus wanted to show this, but they didn't understand. Thankfully, by divine design, we have the physical evidence left for us to believe even those who cannot comprehend processes with their higher intellect.

Jesus then remained in this re-materialized physical body which gave him the ability to overcome space and time until the early Christianity was consolidated. That is, he could appear to and guide his disciples. At present Jesus is in so high dimension from which he does not create a projection onto the physical plane. However, the inner images of believers can be projected about him, that is, the believer creates image for himself/herself as an emotional-thought form, which, depending on how much energy is charged with, will be realistic to varying degrees. Jesus, on the other hand, was energetically burned into the energy field of the world ether as a form, which makes him visible to those who perceive him at this level.

Extracts from Jesus' teachings and their explanation

This inspiring compilation, based on the Gospel of John and Matthew (Holly Bible), is designed to help those who are starting on the Jesus journey. If we don't even know and do what has been published teaching for nearly 2000 years, how can we hope to gain new, real information? Unless we hope that we do not have to do what is written! The guidance is given and still valid today. For understand it, if we sincerely and selflessly ask, we will receive the transcendental help: ***„For where two or three are come together in my name, there am I with them.“***²¹

The teachings of Jesus can always be understood on several levels at the same time, and each person hears from them that teaching which is appropriate for him/her at a certain time. In my explanation I will try to interpret the teachings on more levels.

Jesus' conversation with Nicodemus I.

“...I tell you the thruth, no one can see the kingdom of God unless he is born again.“²²

This phrase means both physical and spiritual rebirth. The physical rebirths follow one another until the spiritual rebirth occurs. Nicodemus is thinking only of the physical rebirth, so Jesus explains further:

“...I tell you the thruth, no one can enter the kingdom of God unless he is born of water and the Spirit. Flesh gives birth to flesh, but the Spirit gives bith to spirit.“²³

He/she whose energy body is as transparent and pure as water, and who is filled with the Spirit (the Holy Spirit, the love of God), can only enter the kingdom of God. Man's material body is given to him/her by his/her parents, but his/her spiritual body is formed by the Spirit. Different laws apply to the material body and the Spirit (Soul) after death. The material body decays and cannot be reborn, but the Soul never ceases to exist, and is reborn and builds a new material body

²¹ Matthew, 18.20, NIV

²² John, 3.3, NIV

²³ John, 3.5-6, NIV

(from the building blocks provided by the parents) until it reaches the stage of development to enter the kingdom of God.

"The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So, it is with everyone born of the Spirit."²⁴

Basically, everyone is born from the soul (i.e. by his/her own soul). The individual soul, whose controlling unit is the causal body, organizes the building of the physical body. Some people develop their physical body unconsciously, while others, born of the Spirit (Holy Spirit), do so consciously. But whatever the case may be, we cannot see into this process, we can only perceive the result of it (like the sound of the wind). That is, we cannot decide which case we are dealing with, nor what the fate of the other person is (where he/she comes from and where he/she is going). But neither can the person we are examining see into it, because either he/she is born of the Spirit and therefore still unconscious, or he/she is born of the Holy Spirit, but his/her fate is already determined by the Holy Spirit and not by his/her own free will.

"...No one has ever gone into heaven except the one who came from heaven – the Son of Man."²⁵

We don't know who went to heaven. But we do know for sure that the one who came from heaven has certainly ascended, and is therefore already in heaven, even if he/she is here on earth right now. He/she is the Son of Man, that is, an individual soul who has reached the stage of development to become an inhabitant of heaven. This means Jesus himself, but it applies equally to everyone else who has reached or will reach this state in the past or in the future. The reason Jesus speaks about the Son of Man is because it is a universal possibility open to all people.

"For God so loved the world that he gave his one and only Son, ..."²⁶

In this way, Jesus declares that He is the highest Archetype that God ever first created about man (primary manifestation). He arises by His service to God, and through Him all men ascend who believe

²⁴ John, 3.8, NIV

²⁵ John, 3.13, NIV

²⁶ John, 3.16, NIV

in Him. Who, that believe in Him believe in God, who, that don't believe in Him, believe in God neither, for they are One. He Himself is the Light, the Creator Light, and as such He created everyone, or rather everyone was created in His image (according to God's will). This Light, which is Himself, illuminates everyone, in His light nothing can remain hidden. Whoever lets this Light into himself/herself, the motivating factors of his/her actions will reveal, both for himself/herself and for all. Thus, it will be revealed whether the motivation is love for God or something else. Those who are willing to face this and take the challenge, and thus progress, gain eternal life (no longer need to be born, enter the kingdom of God), those who do not, remain in the cycle of lives.

Jesus' conversation with Nicodemus II.

In what follows, I will present an unusual interpretation in which I reveal the hidden meaning of some passages of Christian Scripture for our readers. I will support the condensed statements with a detailed analysis and quotations. In this way, I would like to express my deepest devotion to Jesus and thus illuminate the significance of his teachings for humanity.

1. Nicodemus, the teacher of the Jews, secretly sought out Jesus to make sure that he was truly the messenger of God.

The Pharisees were the religious teachers of the Jews, for whom a detailed knowledge of the Torah and Talmud was a prerequisite. They had to be intimately familiar with the public and secret teachings of Moses, quoting Scripture verbatim. Nicodemus wanted to test Jesus' knowledge, so he sought him out in secret, deliberately pretending to be ignorant and asking questions that gave the impression of an uneducated man.

("Now there was a man of the Pharisees, named Nicodemus, a member of the Jewish ruling council. He came to Jesus at night and said, Rabbi, we know that are a teacher who has come from God. For no one could perform the miraculous signs you are doing if God were

not with him'... How can a man be born when he is old? ... Surely, he cannot enter a second time into his mother's womb to be born?"²⁷)

Jesus, sensing Nicodemus' sincere interest on the one hand, and his simultaneous doubts on the other, gives him the highest knowledge in such a way as to completely dispel Nicodemus' doubts. He deliberately tells him not about the possibility of being born again on earth, but about how to reach the kingdom of God.

2. Everyone must be reborn by water (pranic body, light body) and by Soul (transcendental body) in order to enter the kingdom of God; only he, who is born by Soul gains freedom.

Jesus knew that Nicodemus is familiar with the story of Moses' teaching about creation, according to which God divided the created world into three parts. God divided the Light and the Darkness, so that from the uncreated (eternal, transcendental) world He separated the darkest world of Assiyah (which He intended to be the dwelling place of human beings). The symbolic name of the intermediate space is water, over which the Holy Spirit hovers (*"...and the Spirit of God was hovering over the waters"²⁸*). Then God separated the lower waters from the upper waters, and thus two more worlds were created, Yetzirah and Beriyah (*"...Let there be an expanse between the waters, to separate the water from the water."²⁹*). This was known to the Jews from the secret teachings of Moses, which kabbalists following the esoteric path still teach their disciples. Thus, a human being, after death, for entering to the kingdom of God, first should enter Yetzirah (Eden), where he/she can exist in a pranic body, then should ascend to Beriyah (Heaven), where he/she gains a light body, and then, if as a result of his/her service he/she is given a transcendental body, he/she can enter the kingdom of God, which already includes the eternal world. Only those who have a transcendental body can gain freedom, i.e. they are free from the effects of rebirth and the karmic cycle, because duality is omnipresent in the created worlds, forming a binding force that chains beings to creation.

²⁷ John, 3.1,2,4, NIV

²⁸ Moses I.1.2, NIV

²⁹ Moses, I.1.6, NIV

*("... I tell you the truth, no one can see the kingdom of God unless he is born again... I tell you the truth, no one can enter the kingdom of God unless he is born of water and the Spirit. Flesh gives birth to flesh, but Spirit gives birth to spirit. You must be born again. The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So, it is everyone born of the Spirit."*³⁰).

3. Jesus teaches his own inner, lived reality, he does not teach from books like the Pharisees, yet they do not accept his testimony.

Nicodemus did not understand, but continued to inquire. Jesus then explained to him how to know the true spiritual master. Jesus knew that Nicodemus did not understand because he had only understood the literal interpretation of the Scriptures, not the symbolic meaning. That was why the other scribes (teachers who knew the Scriptures) did not understand Jesus. Just as the clergy today do not understand the symbolism of Scripture, they only argue over the meaning of the words. The first most important characteristic of a true spiritual master is that he/she teaches and testifies his/her own inner reality, which he/she has lived. Knowledge of Scripture is not enough, even if one is able to quote it literally, one must be able to interpret the symbols, and in addition, the content of Scripture must be lived, put into practice in life. This is what makes one's witness authentic.

*(" 'How can this be?' Nicodemus asked. 'You are Israel's teacher' said Jesus, 'and do you not understand these things? I tell you the truth, we speak of what we know, and we testify to what we have seen, but still, you people do not accept our testimony. I have spoken to you of earthly things and you do not believe; how then will you believe, if I speak of heavenly things?' "*³¹*).*

4. The children of man are in Heaven, they descended from there, and must return there, just as Moses lifted up the serpent in the wilderness.

³⁰ John, 3.3,5-8, NIV

³¹ John, 3.9-12, NIV

All people originate from the progenitor, who is a resident of the Heavenly Kingdom (Beriyah). (The progenitor is not the same as the biblical Adam, because Adam functioned one dimension lower, i.e. Adam was driven out of Eden, i.e. Jetzirah.) Thus, the children of man descended from the heavenly realm for the purpose of experiencing the workings and laws of creation. They have never left Heaven, they reside there continuously, but they are unconscious; only a small part of their consciousness has entered the earthly dimension. They remain here until their consciousness is able to ascend again to Heaven. Ascension is achieved in the same way as Moses lifted the serpent in the wilderness. Here Jesus is referring to Moses' enlightenment. When Moses lifted the serpent of Kundalini into the Sahasrara, he saw God and was surrounded by a brilliant light (halo) which was interpreted by his environment, out of ignorance, as a burning lace bush. In this teaching Jesus showed the second most important characteristic of a true spiritual master, that of revealing to the disciples the way to God, and not earthly truths, as the Pharisees did.

("No one has ever gone into heaven except the one who came from heaven – the Son of Man. Just as Moses lifted up the snake in the desert, so the Son of Man must be lifted up, ..." ³²).

5. Jesus (the only begotten son of God), the light, and those who love the light, believe in him and gain eternal life, and those who love darkness do not believe in him and are lost.

Jesus declares Himself to be descended from the Transcendental World and the firstborn Son of God. All men are the children of God, but there is one among them who was the first. Those who believe in Him and follow Him can reach eternity, while the rest are lost, that is, they wander in the created worlds, in samsara, for immeasurable ages. The first-born son descending from the Transcendental world is, by definition, the same as the Hindu god Brahma, who is the secondary creator, that is, the creator of all created worlds and all beings. The primary creator is the Supreme Personality of Godhead who conceives the creation only, the secondary creator who carries out it. That is why Jesus says that all can come to the Father only through Him. (*"I am*

³² John 3.13-14, NIV

the way and the truth and the life. No one comes to the Father except through me."³³) Jesus also points out the third most important characteristic of a true spiritual master, that he walks the path of light, not working in secret, deceiving and manipulating his disciples. He walks an open and straightforward path so that it is clear to all that his actions come from God.

*("For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him. Whoever believes in him is not condemned; but whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son... Everyone who does evil hates the light, and will not come into the light for fear that his deeds will be exposed. But whoever lives by the truth comes into the light, so that it may be seen plainly that what he has done has been done through God."*³⁴)

The parable of the good shepherd and his sheep

The good shepherd goes in through the door to his sheep, the sheep identify him and follow him. The thief, on the other hand, does not enter by the door, the sheep do not recognise him and do not listen to him, but run away.

"I am the good shepherd. The good shepherd lays down his life for the sheep. ...I know my sheeps, and my sheep know me."³⁵

How do sheep know their shepherd? By the caring love with which he surrounds them. So, he/she who has no love does not recognize his/her shepherd, and he who has no love is not recognized by the sheep. With these words, Jesus emphasizes the importance of love in the process of recognition in which people should recognize Him as God's messenger. He/she who is receptive to the love of the Father that flows from Jesus will give credence to His words, but he/she who is not receptive to love will demand more and more testimony, although testimony is love itself:

³³ John, 14.6, NIV

³⁴ John, 3.16-18, 20-21, NIV

³⁵ John, 10.11, 14, NIV

"The reason my Father loves me is that I lay down my life – only to take it up again."³⁶

The Father sent Him out of love and He came out of love. He then goes on to say that He will die for people, willingly, and then take up His life again so that people will believe Him. In an even deeper sense, He puts himself on the altar of sacrifice (lays down his life, i.e. his own goals and desires) so that God's purpose can be fulfilled through Him.

"I have other sheep that are not of this sheep pen... and there shall be one flock and one shepherd."³⁷

Jesus repeatedly implies that He did not appear as the saviour of the Jews, but that all who believe in Him can attain salvation. In fact, all people are children of the one God and all children of God are loved equally. No wonder that there was confusion among the Jews at hearing these words, for these ideas obliterated their role as a chosen people. From then on, God could not be appropriated. Jesus predicted that from now on there would be no chosen people. Chosenness would be determined by a single factor, the individual's capacity for love, which meant both giving and receiving it.

The purpose of Jesus' mission

"I tell you the truth unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds."³⁸

He was sent to earth to fulfill the prophecies that foretold the coming of the Messiah, so that people would see the fulfillment of the Scriptures and believe in God again.

"The man who loves his life will lose it, while the man who hates his life in this world will keep it for eternal life."³⁹

Jesus emphasizes in several places that the only attachment we should have, is the insistence to God, because what we cling to, we lose. So, it is with life. Life in particular is not worth cleaving to,

³⁶ John, 10.17, NIV

³⁷ John, 10.16, NIV

³⁸ John, 12.24, NIV

³⁹ John, 12.25, NIV

because despite all our clinging, the moment of death inevitably comes for everyone. Those who attach only to God will attain eternal life, that is, they will no longer experience the cycle of birth and death. In fact, everyone is an eternal soul, yet those who are not aware of this will experience the suffering of birth and death again and again. Life in this world is nothing but an illusion; whoever cleaves to it is only clinging to an illusion. He/she who hates illusion and is interested in reality will seek the way to God.

"I have come into the world as a light, so that no one who believes in me should stay in darkness ... I did not come to judge the world, but to save it."⁴⁰

Without the implementation of the mission of Jesus, it is likely that the separation of human beings from God would have increased, thus plunging humanity into an even deeper duality, a world of contradictions and darkness, which would have made spiritual development almost impossible for human souls. It must be clearly seen that dark ages are necessary since experiencing the depths of opposites is necessary to evolve. But even in the darkest ages, divine grace takes care of us and does not allow total darkness to reign on earth. When the balance threatens to tip to the side of the dark forces, a divine messenger, a Saviour, comes to restore the balance. It's like when parents leave home and the children are left on their own to frolic in the house. But before the "hell" breaks loose, one of the parents shows up again and restores order, which lasts only until the parents go away again or the children grow up and know for themselves what is right and wrong, i.e. how to live in unity, peace and harmony with each other.

"There is a judge for the one who reject me and does not accept my words; that very word which I spoke will condemn him at the last day."⁴¹

Here we have the idea that neither Jesus nor God judges, each one judges himself when the time comes. Therefore, it is unnecessary and useless to say judgment about each other.

Those who do not take advantage of the opportunity to progress, during the periods when a divine emissary is on earth, lose the

⁴⁰ John, 12.46-47, NIV

⁴¹ John, 12 48, NIV

opportunity to move on. This opportunity is mostly hard-to-replaced for every soul. The last day may also mean the last day of life of the person in question, when all must give an account of their deeds at the end of an incarnation or it may also mean the final period of material creation, usually referred to as the last judgement. The soul itself is indestructible and eternal, so there should be no fear of doom, nor does creation ever end, at most it is only paused or continued on other, non-material planes. The less developed souls, however, are not aware of this, and therefore they experience certain periods in the history of mankind as final judgments. However, the final judgment is a necessary initiation path to be carried out, which usually takes the form of group karma. Those who do not endure the trials of the initiatory path of the last judgement cannot move on, that is why it is so painful for souls.

Washing the feet

"... Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set you an example, that you should do as I have done for you ... no servant is greater than his master, nor is a messenger greater than the one who sent him."⁴²

By this action, Jesus was calling for humility towards one another and our fellow human beings. This idea is expressed in the Gospel of Matthew: ***"For whoever exalts himself will be humbled, and whoever humbles himself will be exalted..."***⁴³

We are all cells in the body of God and we do not all have the same function, but each of us has an equally important function at a certain level, and it is essential for the harmonious functioning of the universe. As it is said, the master is made master by the disciple, but one could equally say that the darkness complements the light. The whole universe is a shadow play of light and darkness, in which we are sometimes on the side of light and sometimes on the side of darkness. No one can know about a fellow human being what trials he/she has gone through, because one can only see his/her present life,

⁴² John, 13.14-16, NIV

⁴³ Matthew, 23.12, NIV

and not even the whole of it. Only the initiates (like Jesus) can see the whole life of a person, and they do not judge. Therefore, neither of us can tell who is more advanced, because we are not on exactly the same (inner) path, but even the question becomes meaningless if we perceive and think at the level of the perfect spirit. In this case, we see souls of different ages and with different amounts of experience, and all of them will one day become adults. Who would think of judging a child for acting foolishly. The deceptive thing is that we see adult bodies acting foolishly. But this fallacy only comes from our bodily perception. Another good example of humility is the way as a mother serves her child, or the way as angels serve us. Of course, the most difficult thing is with adolescent "children", because they want to be seen as adults. Seeing the very common rivalry even in spiritual circles, one can recognize the self-aggrandisement and the teasing of adolescents, and this shows that there are very few adult souls among us. This is why the words of Jesus are particularly pertinent: „**and whoever wants to be first must be servant of all.**”⁴⁴

Judas' betrayal

"...whoever accepts anyone I send, accepts me; and whoever accepts me, accepts the one who sent me."⁴⁵

The quoted phrase refers to the apostolic envoys (cf. Matthew:10.40, Luke:9.48). The special significance of this phrase is that it is uttered in the Gospel of John just before Jesus tells his disciples that someone is betraying him. This makes it possible to relate Jesus' words to Judas, who was also one of the 12 chosen ones. Jesus knew exactly who would be the traitor and could have stopped him, but he did not. Since he knew that his persecution was bound to happen. Anyway, we look at it from the point of view of the mystery of Jesus Judas' betrayal was indifferent. Had Judas not done it, it would have happened in another way. That was Judas' personal initiation path.

Spiritual leaders, on the other hand, often "let go" of the weakest link of their disciples (not keeping him/her on the path), and this

⁴⁴ Mark, 10.44, NIV

⁴⁵ John, 13.20, NIV

person often takes all the negativity with him/her, strengthening the community. This is why Jesus says: *I send*. But at the same time, he gave the instruction for the others: *if you accept somebody, you accept me*. Judas, after the betrayal, became in contrary with himself and committed suicide. This event is considered by all as justifiable self-punishment. It could have happened in another way: for example, if Judas acts with full consciousness: it is my duty to fulfil the prophecy and I will do it, because I have undertaken to do it; then no contradiction comes to being in him. He should have realised, in the Unity approach there is no right and wrong qualification, only whether one has done one's job or not. The other case is when the disciples of Jesus, after the betrayal, do not condemn him, but lead Judas back to the way of Jesus. However, it is possible that they may have had neither the means nor the opportunity to do so, and perhaps that was not their task.

Let us quote Jesus' words once again, "*...whoever accepts anyone I send, accepts me; and whoever accepts me, accepts the one who sent me.*" Judas could not accept the teaching of Jesus, that is, he did not accept the Father, even though he had accepted the bread dipped in the wine, therefore he had to accept the devil (the program of Satan). This great doctrine can be put very simply for the man of today: either you serve God or you serve yourself, but if you serve yourself, you serve Satan. There is no third option.

Peter's infidelity

***"...Will you really lay down your life for me? I tell you the truth before the rooster crows, you will disown me three times."*⁴⁶**

This sentence comes after Peter asserts that he would give his life for Jesus. When a man says something, he/she should think carefully before he/she says it, because he/she will be tested to see whether he/she has spoken the truth. If Peter did not say these words, he would not have taken in a position to deny Jesus. This is why Jesus says, ***"Simply let your 'Yes' be 'Yes' and your 'No', 'No', anything beyond this comes from the evil one."***⁴⁷

⁴⁶ John, 13.38, NIV

⁴⁷ Matthew, 5.37, NIV

However, Peter did not deny Jesus out of cowardice, as many people think. If he had not denied him, he would have been killed, and then he would not have received the promised mystery of the Holy Spirit. Peter's example points to several things:

- promise only what you are able to do, or if you have already promised, keep it;
- no matter how rock solid you think yourself, you can still find yourself in a situation where you falter;
- the Lord examines only our heart, not what we say, if you have not denied Jesus from soul, it does not count as a denial before God (but it is before men);
- there are more important things than telling the truth, Peter knew he had a mission to serve the way of Jesus, so he couldn't throw his life away, it was more important for him to stick to the mission than to stick to the truth, so after some self-criticism he could forgive himself.

The road

'I am the way, the truth, and the life. No one comes to the Father except through me. ... Anyone who has seen me has seen the Father. How can you say 'Show us the Father'? Don't you believe that I am in the Father and the Father is in me?'⁴⁸ These words are usually interpreted to mean that whoever follows the way of Jesus will go to heaven and will come to the Father, will no longer have to be born again, will have eternal life, etc. But what does the way of Jesus mean? This is different for everyone. Or, for each one, as much as he/she understands. The Hindu scriptures describe three realizations of the faces of God as stages of enlightenment (each of which can be divided into several parts, but I will refrain from describing them here). The first is the Brahman realization. This is nothing other than the awakening of the creative power within you and its fulfilment. This realization is attained through the ascending of kundalini energy. This realization was accomplished by Jesus in the wilderness during his 40 days of fasting. Jesus' ordeals in the wilderness are typical of the kundalini path. The second is the Paramatma realization. This

⁴⁸ John, 14.6, 9-10, NIV

corresponds in Christian culture to initiation by the Holy Spirit. We know that the Holy Spirit descended to Jesus because John the Baptist bore witness to it. This realisation is typified by what Jesus says: *"I am in the Father and the Father is in me"*. Then, within (in microcosm), the individual soul is connected to the upper soul (perfect spirit) and the upper soul is now in direct contact with the Holy Spirit (Holy Ghost) outside (in macrocosm). The person realized this becomes a citizen of the macrocosm and radiates the Father's love to all being. The third realization is the Bhagavan realization. This is the path of selfless service and perfect devotion, which Jesus achieved through His suffering. There is no doubt that Jesus realized all three paths perfectly in a single lifetime, so that He is in perfect union with the Father, the highest level to which man can ever attain. He came from heaven, from among those who never incarnated, and He returned to the same place, but not to the same level. For us who do not come from heaven (consiously), but from lower realities, the task of many, many lifetimes to walk alongside the path of Jesus. But however long it takes, let us always remember that we can always count on Him:

"I am the vine and you are the branches... If you remain in me and my words remain in you, ask whatever you wish it will be given you.... As the Father has loved me, so have I loved you. Now remain in my love."⁴⁹

On forgiveness

"...Love your enemies and pray for those who persecute you, that you may be sons of your Father in heaven. He causes his sun to raise on the evil and the good, and sends rain on the righteous and the unrighteous."⁵⁰

Why be good to the wicked? The teaching implicitly calls attention to the law of retroaction. Every action that affects us is already the result of a previous action, i.e. it is a retroaction. Therefore, if we return evil with good deeds, we can break the wheel of karma.

"... every sin and blasphemy will be forgiven men... Anyone who speaks against the Son of Man will be forgiven, but anyone who

⁴⁹ John, 15.5,7,9, NIV

⁵⁰ Matthew, 5.44-45, NIV

speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come.⁵¹

The Holy Spirit (Holy Ghost) is the all-pervading Paramatma. It animates and sustains all existence. Anyone who denies this power, who cuts himself/herself off from this life-giving energy, will perish, both physically and energetically. Therefore he/she cannot be helped until he/she realizes this.

About wealth

"Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in and steal. For where your treasure is, there your heart is also."⁵²

"Ask and it will be given to you; seek and you will find; knock and the door will be opened to you."⁵³

Why is that all religious teachers recommend poverty to believers? Yet wealth is not a sin, and poverty is not a merit, but both are a condition. This is because the rich are attached to their possessions, and at the moment of their death they cannot part with them. Those who, at the moment of death, think of God, reach Him, those who think of money, return to the circle of existence. However, the rich is always thinking of money during his/her life, so it is hard to imagine that he/she will be able to concentrate on something else at the moment of death. Those for whom wealth is not a bondage can be rich and be given what they need for their development and serving (e.g. Joseph of Arimathea). More than that would only increase one's trouble.

On worrying

„Look at the birds of the air, they do not sow or reap, or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they? Who of you by worrying can add a

⁵¹ Matthew, 12. 31-32, NIV

⁵² Matthew, 6. 19-21, NIV

⁵³ Matthew, 7. 7, NIV

single hour to his life? Therefore, do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own.⁵⁴

In this teaching is also hidden a cosmic law, the law of creation. Every man creates what he/she concentrates on. If he/she thinks of his/her fears, he/she gives strength to them and is more likely to experience them. Therefore, every man who dwells on his/her worries makes his/her own fate more difficult.

Everyone according to their beliefs...

'Just then a woman who had been subject to bleeding for twelve years came up behind him and touched the edge of his cloak. She said to herself, 'If I only touch his cloak, I will be healed.' Jesus turned and saw her. 'Take heart daughter', he said, 'your faith has healed you.'⁵⁵ ***'When he had gone indoors, the blind men came to him, and he asked them, 'Do you believe that I am able to do this?'*** ***'Yes, Lord.' they replied. Then he touched their eyes and said, 'According to your faith will it be done.'***⁵⁶ ***'... if you have a faith as small as a mustard seed, you can say to this mountain, 'Move from here to there' and it will move. Nothing will be impossible for you.'***⁵⁷

As unbelievable it may be to people, faith moves the world, but it is not the faith that we are aware of, but the faith that is hidden in the unexplored corners of our subconscious. Here Jesus is pointing out that people live guided by the fixed programs of their minds. And the mind gives us an experience about the world of illusion. The mind cannot give information about things higher than itself. Therefore, who believes in matter, for him/her only matter will be experienced. People will often be able to give up the material view only under extraordinary circumstances (e.g. disasters; in a crashing plane there are few atheists).

⁵⁴ Matthew, 6.26-27, 34, NIV

⁵⁵ Matthew, 9.20-22, NIV

⁵⁶ Matthew, 9.28-29, NIV

⁵⁷ Matthew, 17.20, NIV

About fear

"Do not be afraid of those who kill the body, but cannot kill the soul. Rather be afraid of the One who can destroy both soul and body in hell"⁵⁸ "Whoever find his life will lose it; and whoever loses his life for my sake will find it."⁵⁹

In the translation of spiritual texts, a deep knowledge of the language is not enough. The translator here again, did not understand the meaning of the sentence and therefore could not render it correctly. The meaning of the sentence: Do not be afraid of those who kill the physical body, because you are all indestructible souls. Rather fear that, which brings both soul and body to the hellish plane of existence. Hell is a state of existence full of deprivation and suffering. It can be experienced both physically and mentally. It is present around us in the material world and can be experienced even after death in a disembodied state. Hell-experience is caused by the content of the unpurified mind, it is created to make us aware that these are all within us. What can lead to the experience of hell? Negative emotions, anger, hatred, envy, pride, lust for power, etc. Anyone who finds meaning in the material world will lose their life, but anyone who lose their life because of their faith in Jesus (God) will gain new life in another dimension.

About judging others

"For the same way you judge others, you will be judged, and with the measure you use, it will be measured to you."⁶⁰ „So in everything, do to others what you would have them do to you..."⁶¹

Behind all cosmic laws is the only Law: ALL IS ONE. Therefore, to judge others is to judge oneself. Judgment, on the other hand, is a program of the mind, the result of previous experience. In a new situation, an old mind program is activated and results in the judgement of another person in a different situation. The mind does

⁵⁸ Matthew, 10.28, NIV

⁵⁹ Matthew, 10.39, NIV

⁶⁰ Matthew, 7.2, NIV

⁶¹ Matthew, 7.12, NIV

not check whether the judgement is justified, so it is true that everyone who judges others is reacting to himself/herself (the content of his/her own mind). He/she is expressing to the outside world what the situation has provoked in him/her, not what reality is. This is also expressed by the Hungarian proverb, which is a succinct summary of the teaching of Jesus: 'As you live, so you judge.'

About the service

"... and anyone who does not take his cross and follow me is not worthy of me."⁶² ...Instead whoever wants to become great among you, must be your servant. ...just as the Son of Man did not come to be served, but to serve, ..."⁶³ "...There was a man who had two sons. He went to the first and said, 'Son, go and work today in the vineyard'. 'I will not,' he answered, but later he changed his mind, and went. Then the father went to the other son and said the same thing. He answered and said, 'I will, sir'; but he did not go. Which of the two did what his Father wanted?"⁶⁴ "Take my yoke upon you, and learn from me for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light."⁶⁵

God did not create us because He needs servants. Service should come from heart, from our role in God. Such service is the highest order, like that of Jesus. Those who are not yet able to do so are not excluded from service, because they develop through it. To take up the cross (yoke) is to undertake one's own karmic task in life. The adult soul is ready to correct whatever it has done wrong and is able to take responsibility for its future actions. It is no longer a child waiting to be cared for, but a conscious participant in creation, in union with the Almighty

⁶² Matthew, 11.38, NIV

⁶³ Matthew, 20.26, 28, NIV

⁶⁴ Matthew, 21.28-31, NIV

⁶⁵ Matthew, 11.29-30, NIV

On recognising the wicked

" The eye is the lamp of the body. If your eyes are good, your whole body will be full of light. But if your eyes are bad, your whole body will be full of darkness. If then the light within you is darkness, how great is that darkness?"⁶⁶ " A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit... Thus, by their fruit you will recognize them."⁶⁷ "... Every kingdom divided against itself will be ruined... If Satan drives out Satan, he is divided against himself. How then can his kingdom stand?"⁶⁸

The new (NIV) translation of this sentence⁶⁶ was not the most successful one. It is better to translate „...if your eyes are clear... But if your eyes are evil ...” The eyes are neurologically linked to the subconscious, by looking into someone's eyes, we can guess their innermost thoughts. If he/she won't let us, that's what he/she is afraid of. On the other hand, information can be transmitted to the subconscious through the eyes. (Since this is a violation of free will, it results in a retroaction. The law of retroaction means that all harmful - and good as well - intentions return to the sender.) There is translation which is even closer to the spiritual meaning of the sentence: „...if therefore thine eye be single (your third eye opens), thy whole body shall be full of light (you gain light body)”. Of course, the Christian translators could do nothing with the “single eye.

All living being can only give what is in them (which is their program), if they act contrary to this, they cease to be themselves, and become conflict with themselves. Therefore, we cannot expect good from one who is evil. We must accept that he/she is like that, but this does not mean that we must approve of his/her actions. We must accept that everyone can only redeem themselves. We can facilitate his/her redemption only through our own example, as Jesus showed us.

⁶⁶ Matthew, 6.22-23, NIV

⁶⁷ Matthew, 7.18, 20, NIV

⁶⁸ Matthew, 12.25-26, NIV

About teaching

"There is nothing concealed that will not be disclosed, or hidden that will not be made known."⁶⁹ "...they (the priesthood of that day) are blind guides. If a blind man leads the blind man, both will fall into a pit."⁷⁰ "They worship me in vain; their teachings are but rules taught by men."⁷¹

The collective unconscious (and its higher projections) connects all people. Therefore, everyone knows everything, at most they are not aware of it. The collective unconscious corresponds to the content of the unified mind consciousness (mental plane), causal consciousness to the world-ether, Buddhi consciousness to the Akashic Chronicle. At which level the individual is able to fix his/her awareness in his/her own microcosm, he/she can get a glimpse of the macrocosmic plane of existence at the same level. If the mental plane is the highest available to the leaders, they are blind and not seers. People's commands are always from the mental plane. If you follow the teachings of Jesus with your mind, then it is in vain to believe, it cannot give you guidance, because it originates from a higher dimension. Therefore, follow it with your heart.

On receiving the teaching (explanation of the parable of the seed sower)

"When anyone hears the message about the kingdom and does not understand it, the evil one comes and snatches away what was sown into his heart. This is the seed sown along the path. The one who received the seed that fell on the rocky places is the man who hears the word and at once receives it with joy. But since he has no root, he lasts only a short time. When trouble or persecution comes because of the word, he quickly falls away. The one who received the seed that fell among the thorns is the man who hears the word, but the worries of this life and the deceitfulness of wealth choke it, making it unfruitful. But the one who received the seed that fell on

⁶⁹ Matthew, 10.26, NIV

⁷⁰ Matthew, 15.14, NIV

⁷¹ Matthew, 15.9, NIV

good soil is the man who hears the word and understands it. He produces a crop, yielding a hundred, sixty or thirty times what was sown.⁷²

These rows remind us that it is not enough to hear, learn, recite the teaching, but one must follow it. To let it grow into a tree that bears fruit. To do this, we need to be constantly engaged with the teaching. Only a lived religion brings progress, because only it has the effect of transforming the personality. How can one who has not changed by his/her own teaching expect others to be changed by his/her teaching? The medium who, for example, brings down the teaching to others and does not live it himself/herself is under an illusion. You do everything for yourself! If you rise by your actions, you will lift others up through the threads of the web of the soul. Therefore, you must first climb out of the pit, only then can you pull others out. In the meantime, the others are going to pull you back, offended and screaming, so that you don't let them down. But you will know that this is the WAY.

About the Kingdom of Heaven

"...The kingdom of heaven is like a mustard seed, which a man took and planted in his field. Though it is the smallest of all your seeds, yet when it grows it is the largest of garden plants and become a tree, so that the birds of the air come and perch in its branches."⁷³

"The kingdom of heaven is like a king who prepared a wedding banquet for his son. He sent his servants to those who had been invited to the banquet to tell them to come, but they refused to come... Then he said to his servants, 'The wedding banquet is ready, but those I invited did not deserve to come. Go to the street corners and invite to the banquet anyone you find. For many are invited, but few are chosen.'"⁷⁴ ***"... I tell you the truth unless you change and become like little children, you will never enter the kingdom of heaven. Therefore, whoever humbles himself like this child is the greatest in the kingdom of heaven."***⁷⁵

⁷² Matthew, 13.19-23, NIV

⁷³ Matthew, 13.31-32, NIV

⁷⁴ Matthew, 22.2-3, 8-9, 14, NIV

⁷⁵ Matthew, 18.3-4, NIV

Most people want to make the Kingdom of Heaven real on earth, even though this planet was created for a different purpose. Here are gathered those who want to experience separation from Oneness. Therefore, the earthly way of life will never be perfect, nor even enjoyable, and therefore it is pointless to be angry with others. Each one can only create the Kingdom of Heaven within himself/herself, in his/her own personality, and when he/she is done with that, he/she can change plane of existence. Here always remain those who have not yet succeeded. The Kingdom of Heaven is a vast realm that stretches from Earth to God, while embracing countless dimensions. Each one occupies a place in it according to his/her own inclinations. From the lower levels, one has yet to be reborn, on next levels, you are free to decide, and there are levels from which the soul no longer comes back here. Jesus chose of his own free will to be born on a task and entered a dimension from which there is no return. Therefore, he does not come back personally, but someone else who represents the Christ Force. Some in the Kingdom of Heaven experience the workings of the seven cosmic laws, others in the angelic realms experience the three laws, while some exist in the state of ALL ONE. In the created worlds, the realm of the Life River is still the realm of forms, in the realm of the Sound River vibrations (prana) and sounds are still present, in the realm of the Light River there is only light. Souls who have developed God Consciousness learn to use these rivers and they dwell in the state of light, sound or form according to the nature of the task.

Comparison of Jesus' lifeway and teachings with the teachings of other religions

Moses the Lawgiver of the Jews

The life of Moses based on my own knowledge

Since there is little authentic historical data available on Moses, I will make some connections based on my own knowledge. Now I invite the reader on a journey back in time to biblical times, to Egypt in 1300-1200 BC.

At that time, there were not many opportunities for a woman to develop even if she was born into a family of the ruling class. One was if she had to devote her life to the sexual entertainment of men, sharing the male with many of her fellow women. There was polygamy and, in addition, the male members of the ruling class kept numerous mistresses and concubines, depending on their wealth. They all gave birth, there were many children, rivalries between women and children, everyone wanted to gain an advantage of position for herself and her own brat. The other option was to appeal ordination as a priestess. I chose this, although it was not given for free. The basic initiations were about experiencing, living through and surviving the four primordial elements (earth, water, fire, air) on the physical plane. Then the priestly training began, which was actually a magician training. There was a thin line between the white and black magician, the difference being only about that the white magicians controlled the forces of the intermediate worlds in the name of a higher god, while the black magicians moved the same for their own purposes. Since the boundary is not sharp, the path of magicians is quite a slippery slope. I did quite well in this area, so I also applied for high priestess initiation. The end of the initiation process consisted of living with a poisonous snake for a year, caring for it, feeding it, watering it and to experience the unity with it, and after that we made ourselves bit with our snake, and whoever survived that became initiated. I would like to dispel some misconceptions here. The rattlesnake's venom is only lethal through its bite, when the venom enters the bloodstream. If the venom is introduced through the mouth, the venom decomposes in the

stomach. In other words, no-one was ever initiated by drinking the poison from a glass, or that wasn't snake venom. Snake venom, on the other hand, is actually deadly once it enters the bloodstream. At that time, it was often used to commit suicide or murder, e.g. Cleopatra committed suicide in the same way.

The time has come, one year has passed. I loved the snake. I had a firm intention to dedicate myself to the highest God. A snake bite is fatal in three days. It is accompanied by convulsions, high fever, oedema due to tissue dissolution, air hunger, anaphylactic shock and, finally, the poisoned person dies usually in respiratory paralysis or cardiac arrest. I had been in a coma for two weeks, but my consciousness was clear and independent of my body, but I had not yet met God! The Egyptian deities passed before me, but I bowed to none. Finally, I gave up, it won't work, God has not appeared! I, like many other Egyptian, had Hebrew servants who nursed me and did everything to keep me alive. They wanted me to be a high priestess because they hoped it would change their fate for the better. At that time, the Jews were having a bad time in Egypt. So, one night, they secretly ran to Moses, who was reputed to be able to cure snakebites. Moses indeed came and healed me with his touch. In the God of Moses, I became aware of the highest God and in his person the divine delegate. Thus, I became, as an Egyptian high priestess, in the service of the Sun God (Amon-Re) and the other demigods, a devoted worshipper of the God of the Hebrews (Abraham).

Moses was born to an Egyptian prince and his Hebrew concubine. The prince was married to (one of) the Pharaoh's daughters. She had no children. So, she gave her husband an untouched servant to bear a child for him. But then came the word of the Pharaoh's decision that all Hebrew woman's first-born sons must be killed. The order, incidentally, came from Ramses II's mother, who initially ruled jointly with her son. Moses' mother in despair turned to the princess, who advised her to put the child in a basket and throw it into the river, leaving the rest to her. The scene from the Bible was therefore staged. The princess, who was walking by, found the child, took pity on him, and took him into her arms, and entrusted him to his birth mother to be his nurse. What a coincidence! God leaves nothing to chance! Later, the Hebrew woman was married to a Hebrew man and gave birth to Moses' half-brothers. So, they were younger than Moses.

Moses, therefore, because of his princely status, received all the teachings then known from the Egyptian priests. He had received regular magical training. However, he did not forget his origin, and from the beginning he had a sense of mission. Moses was not yet in union with the Lord as a young man, and he achieved this only later in his life. Therefore, the divine plan was not clear to him at first. When Moses grew up, Pharaoh entrusted him with the chief oversight of the Hebrew people. In return for the free exercise of religion, Moses pledged the people's complete obedience to the Pharaoh. The free exercise of religion included Moses' teaching to the people on these occasions. Moses' plan was to establish an autonomous state (in today's parlance) for the Jews within Egypt. For this, he would have needed educated people on whom he based the organization of the state. So, there was no question of exodus at first. But Moses' activities were not looked upon favourably by the chief priests. They knew that if Moses' truth about the Hebrew god spread, it would affect the Egyptian worship of the gods, but especially their own power.

Ramses II was a highly educated, broad-minded ruler. He listened to many of his advisers, but he made his own decisions, according to his own criteria. Moses' plan did not fit his vision. Autonomy was an unknown concept. The Jews already enjoyed privileges compared to other peoples, especially slaves. He needed a large, mobile and obedient mass, and he brought his own people to their knees by a variety of means too. In Moses he saw both a potential adversary and an ally. The game was not yet decided. So, he gave more and more work to the Hebrews, who had no time to develop. On one occasion, it was the time of the current worship service, but one of the Hebrew workers had not yet finished the tasks assigned to him, and the supervisor did not let him go, but forced him to continue working with a whip. Moses, hearing of this, killed the foreman. Moses didn't want to kill the man who was otherwise under his authority, he just gave him a slap. Moses was confronted for the first time with his own power. It was then that he realised that the energy emanating from his hands could not only heal, but also kill. However, with this, the Pharaoh got a chance to get rid of Moses. Fearing that Moses would incite the people to revolt, he imposed the death penalty. On the advice of several of us, Moses fled into the wilderness. The time had not yet come. The Hebrew people were unprepared, they would not have

stood by Moses. *"Pharaohs seldom live long, you can use the confusion that follows death to carry out your plans."* That was my suggestion. However, it had to wait forty years yet until the Pharaoh's death.

Among the Egyptian high priests, there were many who supported monotheism and realised that the entities above the forces of nature (e.g. the Sun God) did not embody the highest God, although they represented Him to us. Since the circumstances of my initiation were also known, i.e. that I had indeed survived a real snake bite, but the help of Moses remained in secret, I had considerable authority in certain circles of high priests. Others were bitten after that the snake's venomous tooth was removed, so for them survival was not an issue. They achieved the "unity" with the serpent in that way. The usual way however, was for the candidate to administer the snake's venom in gradually increasing doses, thus building up a natural immunity. The secret of survival, however, was kept by all. Among my disciples was the first and eldest wife of Pharaoh, Nefertari (not to be confused with Nefertiti), who also secretly became a worshipper of the Hebrew God. I promised her that I would help her through the realm of the dead (duat, in Buddhism bardo, the intermediate plane of existence) to Eternity, so that she would never have to incarnate again. Unfortunately, she had to wait thousands of years for this promise to come true.

Moses lived in the wilderness for forty years, and became well acquainted with the ways of survival there. On one occasion, he was doing spiritual practice (meditation) under of a bush. Then he reached a level of immersion where he connected the Earth and the Sky through himself (he introduced Kundalini into the Sahasrar). At that point, one is surrounded by light as if everything around him was burning, and God appeared to him as Atman (Overself). Atman, who is he himself, as part of God. God proclaim Himself to Moses as YHVH. "I am who I am" means who you really are. You are Atman. This is the realization of Overself. One who has realized the Overself is henceforth guided by the Overself. This is what I was waiting for when I was dying from the snake bite, but it didn't appear to me. Instead, the Egyptian gods passed before me, but I realized that these were merely programs (archetypes) in the mind. From this I realised that I had to follow a different path if I really wanted to serve God.

So, Moses knew the time had come, and he returned to Egypt. The Pharaoh died in the meantime, and was succeeded by another Pharaoh who no longer knew Moses. Moses now realised that autonomy was not an option, Jews had to leave Egypt. When Pharaoh refused to relent, the battle of the magi (magicians) began between Moses, with some of the high priests who secretly supported him, and the high priests who supported Pharaoh and the traditional faith. This Pharaoh no longer had the power and intelligence of Ramses II and came under the influence of the high priests. During the battle of the magi, both sides mobilized the forces of the intermediate world. Miracles really only exist until we understand them. Here it was a matter that Moses deliberately turned certain natural phenomena against Egypt in order to achieve his goal. The chief priests could not avert the plagues, but they convinced Pharaoh that they were not caused by Moses' extraordinary abilities, but the people with their disobedient has angered the gods. In the end, Moses had no choice but to withdraw the life energy from them, which he was about to do indiscriminately. As I mentioned, Moses was not in constant contact with God at this time, so not all his plans were supported unconditionally by me. Finally, I persuaded him to implement his plan selectively: *„If you withdraw the life energy, the sick and the old will die first. No one will attribute this to your God. But if only selected persons die, they will see that your God is the Lord of death.“* Anubis, the god of death, was highly respected by the Egyptians because he was feared by all. So, finally that decision was made that the first-born male (and male animals) would die. This forced Pharaoh to relent.

But Moses performed one more spell. The Egyptians "of their own accord" gave the Hebrews gold and silver before the exodus. So, Moses essentially plundered Egypt. This made the exodus so urgent that they didn't even wait for the bread to rise (hence the Feast of Unleavened Bread), but set out under the cover of night. About 600 families left, which meant 5-6 thousand people (this was equivalent to an army at that time, but two-thirds of them were women and children, being polygamous and one man had several wives). When Pharaoh heard that all the gold and silver had been taken, he sent a troop after them, with the task of bringing back the stolen treasures, and them dead or alive. The Jews' escape ended with the crossing of the Red Sea. In fact, they did not cross the Red Sea, but the adjacent marshy

area (the Sea of Sedge). If you look at a map, you can see that the Red Sea splits into two branches in the north. The Dead Sea, once part of the Red Sea, is a virtual extension of the eastern branch. In the time of Moses, there was a marshy area between the two branches of the Red Sea, called the Sea of Sedge. At high tide, this area was completely covered by the sea, which at low tide receded to reveal a ford, which Moses knew well.

It had darkened and the pursuers camped out, thinking that nothing would happen till morning anyway, the animals and the people would have to rest. The Jews were caught between the sea and the persecutors. Moses knew that the ford would be open for about six hours, but if they started too early, even those chasing them could cross. Moses was awake and watching, when he received a signal, the moonlight shining at a defined angle on the emerging ford, he knew it was the right time. He alerted everyone and drove the people across the ford, not tolerating contradiction. This meant that in a matter of hours, six thousand people had to cross the ford with their animals. When the pursuers woke up, the ford could still be seen and they threw themselves after them. In the meantime, however, the tide came in, and the water engulfed the Egyptian army. Moses' genius was also manifested in his knowledge and use of natural phenomena.

For me, the relationship with Moses ended with the exodus of the Jews here, in the material world. But that did not mean the end of the spiritual relationship. I remained in Egypt and participated in the founding of the group that much later, according to the divine plan, welcomed Mary and Joseph with the baby Jesus.

Believers believe without thinking, and unbelievers doubt Moses' miracles. For forty years Moses wandered in the wilderness with his nation. During this time, he made use of the many survival tricks he had learned during his decades in the wilderness. His knowledge came from his connection with the Overself, but he also had help from the forces of the intermediate world and from angels. Moses fed his people with the crop of a particular plant from the Sea of Sedge, carried to them by the wind, which was manna. The seeds could be ground into powder and used to bake bread, similar to grain. But the seeds became easily mothly and the worms hatched quickly in the heat, so it could not be kept for long.

As Moses became purer, he became more and more in touch with God, and more and more distant from magic. It is completely ignorant to believe, for example, that a person trained as a magician in Egypt would mistake the appearance of God for a bush with red berries that produced gases and self-ignited (there are scientific ideas trying to explain this phenomenon). During his first sojourn on Mount Sinai, Moses received divine laws that were not identical to the Ten Commandments as we know them today. Moses received the Cosmic Laws. However, because the people began to worship a golden calf, Moses broke the tablets of stone and went up the mountain again to bring the people a different set of laws. Thus, was born the Ten Commandments. After his second sojourn on Mount Sinai, Moses remained constantly in God-consciousness.

The Ark of the Covenant was (not only) used to guard the stone tablets. It was a tool to help control the forces of the nature. The Jews could have created Canaan with it in the wilderness, under God's direction and with Moses' guidance and not have had to take other people's land by force. In fact, they wandered for forty years to rise to this task, which they failed to do. So, God finally allowed them to occupy a land that they have been fighting for ever since. So, Moses could not go to Canaan on earth because he knew it was not that! God did not promise them an earthly paradise, but a place in God's kingdom if they followed His laws. Paradise on earth should have been established in the land of the wilderness only as a temporary lodging to where the souls capable of the last incarnation are directed by the heavenly leaders.

The essence of Moses' teaching

Since Moses could not pass on the Cosmic Laws to the people, they were given the Ten Commandments for guidance. Moses also drew up a detailed code of laws to regulate the relationship between God and man and between man and man. These laws are still in force among Jews today (though not necessarily observed by all). The laws also cover diet, sex, marriage, economics, punishment, etc. To enforce the laws, Moses appointed judges to whom parties could appeal in case of dispute. The Old Testament contains the code of laws. It is the exoteric teaching of Moses.

The Torah (Law) itself came into written form long after Moses. It contains the five books of Moses (which are attributed to Moses) as described in the Old Testament, as well as the rules of reading (Masora) and the commentaries (Mishnah). The most recent addition (Gemara), together with the Mishnah, make up the Talmud. The Christians fully accept the Old Testament as part of the Holy Scriptures. The Torah and Talmud also contain texts that Jews attribute to Moses, but their origin is disputed and they have been preserved by oral tradition. These texts are not accepted as scripture by the Christians, and many of the precepts have already been criticised by Jesus for having become rules that have been hardened into dogma. The Christians of our day probably do not even know them, as they are not available for study by people of other religions. Here I would like to note, before the rabbis curse me, that I was an Israelite in a previous life, so I did not commit sacrilege when I studied the Torah and Talmud. However, I have no intention to discuss them, nor I have task to purify them.

The esoteric teachings of Moses, preserved in the tradition of the Kabbalah - which was originally a secret teaching by word of mouth and is still only incompletely revealed - are not widely known. It is no coincidence that the Israelites guard this secret with great care, since through the use of this knowledge they can directly contact various aspects of God. However, since there is no secret in fact, all the necessary knowledge is given to those who are called to serve God.

Only the theoretical part of Kabbalah exists in published form. The first relates to creation and its laws (Bereshit) and is contained in Sefer Yetzirah. The second part is the essence of God and His forms of revelation (Merkaba), which is found in the Zahar. I would like to emphasize that these contents are mystical speculations, a good part of them man's imagination of God and creation in a state of mind-consciousness. My favourite story is the explanation of the fall of angels which is so deeply ingrained in the minds of some that it is impossible to get it out. But the story is a childish idea about the creation of a dual world.

The 72 holy names of the God are hidden in verses 14.19-21 of Exodus (of course, only the Hebrew script version can be deciphered). These names give the 72 attributes and powers of God, and together they represent the Christ Force. Of these, one must possess two-thirds

to be considered a divine incarnation, one who possesses half is considered a partial incarnation (e.g. Jesus) and one who possesses at least one-third is a divine messenger (e.g. Moses). Under certain conditions, a power can be activated to achieve appropriate aims.

More information will be provided at the UCCA yoga school.

Christianity and Islam

Vision about Muhammad, the Prophet of Allah

Since I had no previous incarnation in an Islamic community, I had contact nor with Muhammad neither of his followers. It is not enough to study the written form of the Holy Scriptures. If we want to gain real knowledge, we ask the revelator to read the teachings into our hearts. So, I turned to the angels as intermediaries to guide me to the person who revealed the Qur'an. I always bowed to the person from whom I asked for the teaching, so after various trials, I always received it. And this vision happened in the year of our Lord 2015, according to the calendar of the earth.

*

My Master Angel led me to the Prophet Muhammad, who lives and is taught by angels in a vast realm in the Kingdom of Heaven. I properly bowed before him and made my request:

– *"Oh Sir, You are the knower of truth, who revealed the Qur'an to men. I ask You to grant me the knowledge and understanding of this Scripture.*

– *You are a disciple of the Lord Jesus Christ, a knower of the most intimate knowledge, what have I to do with you? Our doctrines are for unbelievers about the same thing, and are in harmony with each other.*

– *Sir, your followers have confused the minds of the people and do not see the truth clearly!*

– *I have no followers. Look around my kingdom! You will not find a soul."*

And indeed, it was only one inhabitant of this realm of the Kingdom of Heaven he, himself. Then we heard the voice of the Heavenly Father:

– *"Behold, I will emit a ray of light from me that will shine on the porch of hell, whoever longs for your teaching will come here soon."*

And we saw the ray of light, which with terrible power burst into the darkness, as lightning splits the sky in two, and for a moment it becomes bright daylight, even in night... We saw a vast astral sea in which souls were drowning. It was a sea of pain, in which blood, tears and pus surged. Here were those whose astral body had been crushed beyond recognition by the Muslims of the same faith as themselves, through torture and humiliation. Suffering the agony of torture, they completely abandoned their identity and sank in a sea of pain. The others, who were their tormentors, drank from this sea and went on a drunken rampage, unaware of themselves. They wildly satisfied their sexual desire and aggressive angers on anyone they could, no matter if that was an adult, a child, a boy, a girl... They did not find peace in their own satisfaction either, their cruelty was only increased by the wailing, pleading and crying of the victims... They showed no mercy, they beat and cut, they dissected alive. But there was no death, so everyone survived. The pieces of the dismembered bodies lived a life of their own and ran all over... However, in the end, all of them found temporary calmness in the sea of pain.

As soon as the divine light slitted into the sea, we saw the souls coming out of it, and clinging to the ray of light, and entering the Kingdom of Heaven. They were already in front of us, there must have been a hundred of them. Again, we heard a voice from Heaven:

– *"Behold, your disciples."*

Then I sat down in a secluded place, from where I could see and hear everything, but I was outside the circle of disciples. One of the disciples knew Muhammad, and some of them fell down before him. However, the majority, as soon as they recovered from their fright, began to demand:

– *"If you are Muhammad, then give us food and drink! We have no place to lay our heads to sleep! This is not what you promised us of the Kingdom of Heaven! You said that there would be no lack of anything, and that everything would be given to us in return for our sufferings."*

Muhammad calmed them down and asked them for patience, but many shook their fists only toward him. When they had quieted down a little, Muhammad began to explain to them the law of creation, that it is possible to learn to create what they need for themselves. This can be achieved by using the energy of infinite love. However, for many, only the word learning struck their ears, and they were repeatedly outraged. Muhammad prayed to the Lord to quench the hunger and thirst of the crowd. And behold, the stones turned into bread, and water came out of the rock. But that wasn't enough for many, they attacked the trees that were bursting with fruit. They trampled what fell from the trees, tore the branches of the trees. They threw the fruits around, using them as balls. After they were satisfied, they began to demand again:

– *"What is this desolate wilderness, where there is no tent or house to rest in? Is this the Kingdom of Heaven? Where have you brought us? We want to leave!"*

Mohammed was praying under a tree.

– *"May the will of Allah be upon you. You have asked, and it will be given to you."*

The angels opened the gate, and the crowds poured out through it, back from whence they came. Some, however, would remain, sitting down on the grass and waiting. Then Muhammad began to teach them according to the angels' instructions.

Additions:

1. Teaching from the heart means that the disciple receives it with an open heart and a turned off mind. If people study the Scriptures with their minds, they only cling to the present meaning of the words, which is different for everyone, and they get confused about the interpretations. Doctrine read into the heart is always an understanding of the thought behind the words (which is perfectly clear).

2. The lower level of the Kingdom of Heaven is not yet a homogeneous realm, but is divided into countries, cities, similar to the Earth. Those souls who have followed certain religious precepts - guided according to their attraction and level of consciousness - are placed here. In fact, this is a temporary place where souls can be trained and, according to their aspirations and affections, can be reborn

on Earth, move on to the Celestial Realms or return to the bardo ("hell").

3. During the training, souls are taught the divine Laws by selected teachers under the guidance of angels and enlightened saints.

4. The vision (originally in Hungarian) was written in an old-fashioned style so that it makes to perceive that this is another dimension where time works differently.

5. I asked for a sign that the vision was real. The sign was that I could not move my neck in any direction for a day after the vision, the slightest movement causing splitting pain. The next day, when I sat down to meditate on the pain, it was indicated to me that all that I had seen I may publish only according to the Heavenly Father's will and the angels' guidance, and I may add nothing to it or take away nothing from it. When I acknowledged this and accepted it, the pain and stiffness in my neck immediately went away.

The life and personality of Muhammad⁷⁶

Muhammad was born in Mecca in the 570s and died on 8 Jun 632. According to tradition his birth and death fell on the same day, but this cannot be proved (since even the year of his birth is not known with certainty). Opinions differ on the financial situation of his family, some describing him as poor, others as wealthy. The tradition considers that Muhammad is a direct descendant of Abraham of the Old Testament. There is an agreement that Muhammad was orphaned at an early age (6 years) and raised by members of his family from then on. He first accompanied his uncle on his trading journeys and then, at the age of 25, was in the service of the 40-year-old widow of a wealthy merchant, whom he married. Thus, he became one of the richest merchants in Mecca. As a caravan leader, he travelled widely and was exposed to many cultures. During his travels, Muhammad became acquainted with oral traditions of Jewish, Christian and Zoroastrian teachings, which had a great influence on him. He memorized the teachings through his excellent memory. As he was

⁷⁶ based on the biographical writing of Muhammad Ibn Ishaq

illiterate, he certainly could not have studied the written versions of these teachings.

At the age of 40, the Archangel Gabriel appeared to him and gave him a vision. This is how the vision is reported by his biographer:

"I was asleep," says Mohamed himself, "when Gabriel brought me a silk handkerchief with signs on it, and said, 'Read,' and I said, 'I cannot read.' Then he pressed the handkerchief on me, so that I thought I must die, and then he released me and said again, 'Read!' And when I said again, I cannot read, he again covered me with the handkerchief, so that I was almost out of breath, and then he released me again, and again did he command me. Now in fear that he will again act upon me as before, I asked him what I should read, and he said, 'Read in the name of thy Lord, who created man of blood clot, read that your Lord is the most merciful, who taught man with pen that, what he did not know.' So, I read it, and Gabriel left me alone. Then I awoke, and felt as if these words had been written in my heart. I stepped out of the cave and stood in the middle of the mountain and I heard a voice from heaven calling to me. 'Muhammad! You are God's delegate, I am Gabriel.' I stopped, looked towards him and did not move forward or backward. Then I turned away from him, but wherever I looked, I saw him in front of me. I stood still, without taking a step forward or backward ... until the angel passed away, then I returned home to my family."

The revelations traditionally attributed to Gabriel archangel were collected in the Qur'an, which took its present form about 30 years after Muhammad's death. However, the stories of Muhammad's life, teachings and miracles were not recorded until about 150 years after his death, based on oral tradition.

After the vision, Muhammad began spreading the teachings in Mecca, but it was mostly rejected. A group of his followers emigrated and he himself (and his family) were excommunicated. In 619, his wife and his uncle, who were his loyal religious supports, died. Subsequently, in a vision, the angels and the jinn (genies) submitted to him, and he visited the Kingdom of Heaven. He decided to emigrate from Mecca, so it came in handy to him that he was invited to Medina as a conciliator. Later, he fulfilled his teachings here. Having pacified tribal strife, the Medinans (with the exception of the Jews) accepted him as their political and ideological leader. This marked the

beginning of a new form of state organisation based on religious community. Some of the Medinan Jews who had opposed this new form of government were exiled and their property confiscated. He allowed the Medinans to plunder the Meccan caravans. The Meccans, meanwhile, organised an army against the plunderers but were defeated by the Medinans. A year later the Meccans were victorious, but they could not take Medina. Then Muhammad had the Jewish men (about 600 of them), still in Medina, executed on charges of treason and enslaved their families. In 628, he made a truce with Mecca for 10 years, with the aim of being able to make regular pilgrimages to Mecca. Two years later, however, he marched against them with an army of 10,000 men, saying that some point of the agreement had not been respected by the Meccans. Then the Meccans submitted and agreed to spread his teachings, and he had only a few men executed. Those who did not convert to the Muslim religion were expelled from Mecca after a year. On the news of his victories the Arab tribes bowed to him one after another. Because he had united the Arab tribes, they could no longer expand at each other's expense and enrich themselves by plundering each other. Then he declared a holy war (jihad) against the infidels, which began with the battles against the Christian oases and then it was directed towards the Byzantine Empire, but Muhammad did not live till the conquest of the Byzantine Empire and the establishment of a world empire.

The bare historical facts are not suitable for getting an objective picture of Muhammad's personality. The author of Muhammad's biography presents a very different picture.

- He was just (he punished both the poor and the rich on the basis of Islamic law according to the gravity of committed crime).

- He was moral (he applied the moral precepts of Islam to oneself, repaid evil with goodness).

- He was tolerant (of insults against him; only insults against Allah and Islam were punished).

- He was supporter of progress, science and civilisation (*Note: in the Middle Ages, he raised an ignorant, barbaric nation, who lived by robbery, plunder, lacked the most elementary rules of hygiene, buried women alive and killed baby girls, to a level that was far ahead of its time in all fields*).

– An outstanding teacher. (*Note: although he could not read or write, he was an outstanding preacher, orator, writer, who used the literary language to great effect, and who understood the language of the people and conveyed his teachings with persuasive power*).

– Peace-seeking and forgiving (compassionate to women, people of other religions, idolaters, the poor, other peoples, animals etc.)

– Radiating love (kind, friendly, well-mannered, avoids hurting others, good-humoured, direct with adults and children).

– He was a gentle and kind companion (*note: he had 14 wives, mostly for political-economic marriages of convenience, but among them there was a favourite whom he may have loved as a companion, but in any case, he died in her arms; he gave instructions at the time of his death to strengthen women's rights*).

– He had good taste, loved beauty and encouraged it (he is always particular about his appearance, his clothing, his personal cleanliness and his cultured appearance).

– He was orderly and demanded order (this can be seen both in his personal life and in his social work; he encouraged his officials to do the same, he designed his cities with conscious architectural solutions to make them liveable; he protected the environment).

From the above, it is clear that Muhammad was far above his contemporaries in consciousness, morals and values. He was an outstanding political and religious leader, a founder of the state, a lawgiver for his people. He emphasised harmony and balance between body and soul. The former was manifested in the care of the body, the regulation of the pleasures of the body and the training of the body, and the latter in the practice of the Islamic religion.

Explanations:

1. In order to judge Mohammed's activities correctly, it is necessary to know the period in which he lived. Remember that in ancient times, the sale of prisoners of war as slaves was a perfectly acceptable practice. In fact, the slave trade flourished in Europe until about the 10th century. In the US, and along with it all over the world, it was only abolished in the modern era (1865). Therefore, Muhammad acted according to the customs of the time when he sold Jewish prisoners of war as slaves. How this affected them is another matter.

2. According to Muslims, Muhammad used violence only when he was attacked and did not convert by force. But how can we interpret differently the fact that he marched against Mecca with an army of tens of thousands while a truce was in force? The Meccans obviously thought it was not worth dying for their old (idol) gods if they could secure prosperity and peace in return. Muhammad had already proved his leadership skills in Medina, so the Meccans were right to hope that the prosperous economy they had created in Medina would apply to them. Let us not forget that the Dark Ages in Europe came even after this, with their Inquisitions and crusades, which were also about violent proselytising. The fact that Mohammed wanted to expand at the expense of other peoples through wars of conquest in order to enrich his own people was openly accepted in Christian Europe until the 18th and 19th centuries (cf. colonial empires) and is still accepted today in a hypocritical way (economic, financial, political influence). In other words, according to the words of Jesus, the one, who is sinless among you, let cast the first stone at Muhammad and the Muslims.

3. If we want to compare Muhammad with other prominent leaders, let's compare him with King Stephen, for example. Stephen also united and settled the wandering, animal breeding Hungarian tribes who got rich from plundering the west, established a state for them, forcibly introduced Christianity to them, while publicly executing his opponents, confiscating their property, and exterminating half the country who resisted him. He did all these 400 years after Mohammed! Compared to Moses there are also similarities. Moses gave his nation religious and secular law, and helped them to conquer their new homeland, but he could not enter to there. Interestingly, Muhammad also died before the Byzantine Empire was conquered. Their mission was over. Muslims owe their monotheism to Mohammed, much as the Jews owe it to Abraham. For Muslims, therefore, Muhammad is the founder of the state, the lawgiver, the religious leader who delivered the new paradigm, the monotheism, and all in one person. So, who could be greater for them than him?

A story is told of Muhammad when he had a vision of passing through the different levels of the Kingdom of Heaven, where angels and jinn (jinn are the embodiment of the forces of darkness and temptation in Islam) bowed down to him. Well, genies are certainly not allowed in the Kingdom of Heaven. There is, however, an astral

plane to which the jinn are allowed access, but there are no angels there, but apsaras (fairies), who are often confused with angels even by experts in Vedic literature. Muhammad met his prophetic predecessors in his vision and then ascended further to Allah.

"When the prophet Muhammad made a miraculous visit to the heavens, he entered the six lower heavens in turn and greeted the prophet's ancestors Adam, Idris, Moses, Abraham and Jesus, then he ascended further and 'Allah has commanded my nation fifty prayers in the daily'. After receiving this commandment, I went back and met Moses. 'What commandment has Allah given to your people?' – asked Moses. 'He has commanded fifty prayers' – I answered. 'Go back to your god' – said Moses – 'and tell him that your people cannot endure so many.' I went back to Allah, and he remitted half of the prayers. I came again to Moses and informed him: 'Go back' – said Moses again – and tell your god that your people cannot endure even this much. I went back again to Allah, made my request, and Allah said: 'We began with fifty, let us make it five, but now we will not change our word.' I again informed Moses, who wanted to send me back to my God to remit something else; but I said to him, 'I am already ashamed of myself before my God.' Thus, the five daily prayers remained the religious duty of the Mohammedans."

Jesus possessed 30-70% of the divine powers therefore he can be considered the God's part incarnation. This is why he could declare "The Father and I are one" and "I dwell in the hearts of all." Jesus is therefore present in the highest heaven, but also extends to the level of the prophets. In contrast, Mohammed (like Moses) was a messenger who possessed 10-30% of the divine powers. So, to whom has the consciousness of Muhammad risen in his vision? The word Allah is derived from the word AL-ILAH ('the God') (similar words are the Hebrew Eloah, the Aramaic Elah, and the Syriac Elaha). The word denotes God in general, without attributes. In Islamic religious practice, however, the word Allah has come to be interpreted as the name of God, which is reflected in the fact that it is not considered to be identical with the general concept of God of other religions. God introduced to Moses with the attribute "I am who I am", which can be assigned to the letters Jod-He-Vav-He, the third name of the deity, and includes the 72 divine qualities. This form is the humanly comprehensible reality, the Christ Force. The 72 qualities are to be

regarded as gates into the body of God, through any one of which (and even through several at the same time) one may enter the Unity. The more gates one knows, the more one knows God. If one has passed through one gate, he has overcome the barrier that separated him from God, but he does not know the whole. God revealed all 72 qualities to Moses, but Moses did not know all of them as his own realization. Moses could instruct Muhammad to go back to his god because Moses probably knew more gates, he realized Christ Force on a higher level.

4. Muhammad's visions were accompanied by physical symptoms. These, according to the descriptions, correspond to the symptoms of partial kundalini activity. However, since Muhammad was not familiar with targeted yoga practice, nor did he have a master, he certainly did not achieve the highest attainment on this path. We infer this from the circumstances of his death. His Muslim biographer also emphasises the greatness of Muhammad's spirit in that at the moment of his death he was still giving instructions to his followers on women's rights, among other things, although everyone was thinking of himself at the time of his death. Well, not everyone thinks of themselves. Hindu yogis, Krisna-consciousness saints, hundreds of Christian saints, for example, think consciously of God, and thus they die in a state of God-consciousness and are immediately released, and the resurrection on the day of the Last Judgement do not concern for them. Those, who at the moment of death are not able to concentrate on the chosen aspect of God, have attachments to the material world and return to it. Muhammad realized some divine genius during his lifetime, so by their grace he did not reincarnate, for his further serving is to be a guide on the transitional planes of existence (low heaven) for those who seek the Supreme Being by walking the path of Islam.

The essence of Muhammad's teaching⁷⁷

(The word Islam means: reconciliation in the will of God, Muslim: one who submits to the will of God, Mussulmans: who reconcile)

The five (+1) pillars of Islam:

1. Shahada (creed)

⁷⁷ The Holly Qur'an, A. Jusuf Ali, Amara Corp. 1983

Allah is the only God and Muhammad is his prophet. (Lá iláha ill Allah, Muhammad raasul Allah.)

" God (Allah) - There is no God but He - the Living, the Self-subsisting, Eternal. No slumber can size Him, nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitteth? He knoweth what (appeareth to His creatures as) or after or behind them. Nor shall they compass aught of His knowledge except as He willeth. His throne doth extend over the heavenss and the earth, and He feeleth no fagitude in guaring and preserving them for He is the Most High, the Supreme. ⁷⁸"

The creed, alongside the monotheism, is also expressed in Christian prayers: *"I believe in one God, the Father Almighty, creator of heaven and earth..."*

2. Salat (prayer)

The ritual is performed five times a day at a set time as part of worship to the god (in a mosque or prayer house) or even at home, facing Mecca. The ritual consists of reciting Qur'anic quotations and a series of prostrations.

Islam attaches great importance to praising Allah and reciting the name as a means of worship. This method also appears in the religious practice of Krishna conscious people in the Hare Krishna mantra.

3. Saum (fasting)

During the month of Ramadan (in Islam there are lunar months), from sunrise to sunset, food, drink and sex are forbidden. All this is allowed at night, subject to other rules. During fasting, the principles of Islam must be practised.

4. Zakat (poor tax)

In Muhammad's time it was a compulsory tax, nowadays it is a donation depending on wealth. There was (is) a similar rule for the Jews, in Christianity we find tithes and then church taxes, with obligatory donations or propriety. In the Muslims and Jews, this substituted the social net.

5. Hajj (pilgrimage)

Every Muslim makes a pilgrimage to Mecca at least once in his/her lifetime to the Kaaba shrine in the 12th month (Muslim time). The

⁷⁸ Q. 2.255.

stone built into the shrine is said to have come from Adam (some sources say Abraham).

6. Jihad (effort, struggle)

Interior:

– spiritual (an inner, spiritual effort to live according to the Islamic prescriptions, to overcome inner obstacles, to perfect oneself).

External:

- intellectually (orally or in writing),
- using economic instruments,
- with a weapon.

In the Qur'an we read the following:

*"Fight in the cause of God (Allah) those who fight you, but do not transgress limits. For God loveth not transgressors."*⁷⁹

According to Qur'anic interpreters, armed combat is permitted only in the event of an enemy attack, and the defence must be carried out depending on the nature of the attack (e.g. economic in the case of an economic attack, intellectual in the case of an intellectual attack). Prohibited are: the consumption of intoxicating beverages, drugs; gambling, interest-collection; the consumption of pork, animals not slaughtered in the name of God; the wearing of silk clothing, the wearing of gold jewellery by men; manslaughter, theft, worship of a fetish (idols); and any form of sex outside marriage and for reasons other than procreation.

Why is Islam a step backwards compared to other religions?

1. The concept of infallibility

According to Muhammad, the Qur'an invalidates all other sacred writings. He argues that both the laws of Moses and the teachings of Jesus, collected in the Gospels, have been falsified by his followers. In contrast, the Qur'an is the only true and unforged scripture. The Qur'an is infallible, since it was given to Muhammad as a divine

⁷⁹ Q. 2.190.

revelation (Muhammad also revealed in advance the infallibility of the suitably chosen religious leaders who followed him.)

Comments:

– Since Muhammad was illiterate, he could not have a perfect knowledge about the grammar of the spoken language. In the case of any medium message transmission, if the medium is not sufficiently skilled in the use of language, semantic errors occur (absence of words, grammatic deficiencies) due to these the text has to be interpreted later. However, this leads to a multiplicity of interpretations, as was the case with Islam. Reading the different translations, it is clear that words had to be inserted into the text in several cases so that the content could be understood.

– Mohammed did not read any Jewish, Christian or other scriptures, but relied on oral traditions, and compared them with the revelations he received. Nor do his followers understand the scriptures of other religions in any depth, judging only by their outward embodiments. The truth hidden between the lines is always there for the understanding ear in any distortion.

– Moses was talking to God on the mountain, Jesus saw God's works in the midst of his everyday activity, and Muhammad had a dream(!) of Gabriel and a vision of the Kingdom of Heaven. This leads to the conclusion that Muhammad was not constantly in God-consciousness, at most during his visions.

– The chapters and verses of the Qur'an are disordered in chronology and theme. The later revelations are in the front (Medinan) and the earlier ones in the back (Meccan), but apart from this there is neither order nor logic. There are themes that recur several times either in the same or different ways. Thus, even for Muslims, it is not clear how many contradictions the Qur'an contains about the same question. But infallibility and consistency should have gone hand in hand. An example for the contradiction is the conception of Jesus. The Meccan revelation says that Jesus was conceived by the Holly Spirit of the Lord, while the Medinai say that Allah has no son, nor Jesus, neither other.

"The Jews call, Ezra a son of God (Allah), and the Christians call, Christ the son of God. That is a saying from their mouth. (In this) they but imitate what the unbelievers of old used to say. God's curse be on

*them: how they are deluded away from the Truth!*⁸⁰ Contrary to the reality, if Allah is the supreme creator, then in spirit everyone is a child of Allah, only the physical body is given by the mother and father.

– If the religious leaders of Islam are infallible, what is the reason for the myriad of movements that have developed within Islam throughout history? It is the same reason for the proliferation of Christian tendencies. The Roman popes also declared their own infallibility, but the illusion of infallibility is always dissipating.

2. The Jihad

It is very commendable that the need for spiritual jihad is highlighted. I wish that this could also be emulated by the followers of other religions. In contrast, Islamic leaders can read from the Qur'an what suits their interests at the moment and act accordingly. *"And fight them on until there is no more tumult or oppression, and there prevail justice and faith in God (Allah). But if they cease here be no hostility except to those who practice oppression."*⁸¹

Comments:

– In the Qur'an, the Meccan (earlier in time) revelations are much clearer and more authentic than the Medinan ones. It can be felt that, in addition to family and head of state duties and fights, Muhammad was unable to keep his awareness at the level to exclude his own ego and hear God's message clearly, so his own mental content was mixed with the angelic guidance. Islam originally had five principles; jihad was later added to the basic pillars.

– The quoted verse could be interpreted as saying that they can kill as long as everyone is willing to follow the Muslim religion.

– On the base of the example of Muhammad, the rules of the Qur'an can be applied in such a way that if they are in the minority, they tolerate people of other religions, but if they become the majority, they exterminate them.

– The Qur'an is not set to the ever-changing conditions of time because it is considered eternal and unchangeable. In reality, however, all divine revelations have points of eternal validity furthermore such moral rules that are only valid for a particular time and for a particular

⁸⁰ Q. 9.30.

⁸¹ Q. 2.193.

people. In the Qur'an, they are mixed. On the contrary of this, a clear distinction should have been made between eternal laws and a system of moral rules, the latter being only a suggestion for the optimal development of a given religion.

3. Islamic law

"We ordered therein for them (in the Torah), life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal. But if any one remits the retaliation by way of charity, it is an act of atonement for himself. And if any fail to judge by (the light of) what God (Allah) hath revealed they are (no better than) wrong-doers."⁸²

Comments:

– The law of Moses: an eye for an eye, a tooth for a tooth. Muhammad made this law the basis of Islamic jurisprudence. The principle of an eye for an eye illustrates the workings of the law of retroaction. This is how the Law works without human intervention. But it does not empower human to play god. If humanity judges in this way, they are multiplying the karma and the whole society is sliding deeper and deeper.

– This is not the category of eternal law, but a moral law. Jesus rewrote this rule because God saw that men misunderstood it. The wheel of karma can only be broken by love and forgiveness.

4. The situation of women

The Qur'an subordinates women to men, although Muhammad placed emphasis on clarifying women's rights, and this was a step forward for his time.

Comments:

– The Qur'an has become a pertified dogma system that does not follow the changing conditions of the present age. Thus, the status of women in the Islamic countries has hardly changed. In fact, if they have changed, in many places they have gone backwards (e.g. the

⁸² Q. 5.485.

Qur'an does not prescribe the chador or the burqa, which are later inventions, only the proper dress.)

– Sex is only allowed for the purpose of procreation and only within marriage. Contraception is forbidden (including natural ones). Men can only satisfy their sexual desire within marriage, and since they are not abstinent, women must bear all children whether they want to or not. This contributes to the over-reproduction of humanity and to the preservation of the subordinate position of women. Christianity also prescribes similar moral rules, but failure to observe them does not result in exclusion from that religion, as is the case of Islam.

5. Definition of unbelief, idolatry

According to Islam, idolatry is a capital sin that leads to exclusion. According to Islam:

- the believer is who believes in the only God,
- idolaters are unbelievers,
- an idolater is
 - who places another god next to Allah (e.g. the Trinity),
 - who does not turn to Allah directly, but to intermediaries (e.g. Jesus, Mary, demigods, angels, saints, enlightened ones, masters, etc.),
 - whoever places any representation of them in a shrine, on an altar, etc., prays to them,
 - who worships animals, spirits, etc. in depictions or in original form.

Comments:

– According to this definition, only Jews and Muslims can be true believers, the rest are infidels. Jews are not considered true believers because they do not abide by Islamic religious rules. Accordingly, Islam does not interpret orthodoxy (truthfulness) on the basis of monotheism but on the basis of adherence to religious rules. In this way the contradictions in the definition of infidelity allow them to interpret it as they want: *„It is not righteousness that ye turn your faces towards East and West; but it is righteousness to believe in God (Allah), the Last Day and the Angels and the Book and the Messengers; to spend of your substance out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask,*

and for the ransom of slaves; to be steadfast in prayer and practice regular charity to fulfil the contracts which ye have made. (The parties concerned) There is no wrong in him; For God (Allah) is Oft-forgiving, most Merciful."⁸³

– With the quote below, the Qur'an experts try to support that it is not worth turning to anyone but Allah. *"Those whom they invoke besides of God (Allah) create nothing and are themselves created. (They are things) dead, lifeless: nor do they know when they will be raised up."*⁸⁴ Muhammad meant this sentence to refer to those whom people consider to be saints, although they are not. Angels and those who depart in divine consciousness (true saints, the enlightened ones) are not subject to the resurrection of the Last Judgement, because they are alive and therefore do not need to be resurrected. If Muhammad met Moses, Jesus etc. in heaven, it follows that they are not dead but alive, and if they are alive, then one can turn to them with a request as mediators. Muhammad himself received his teaching through Gabriel. I asked the angels and saints what they thought about Islam's prohibition on asking them for help. They said simply, then we cannot help them. Well, that's why the heavenly realm of Muhammad is almost empty!

– The characteristic of ones who attach to dogmas are that they cannot nuance concepts. They cannot distinguish between an idol and a symbol. Muslims would be considered as idol worshippers by followers of other religions, since they bow down before a stone (i.e. the Kaaba stone). For them, however, the Kaaba stone is a symbol. Similarly, in Hinduism, the cow is not an idol but a symbol of the Eternal Law (dharma), in Krishna consciousness, the murti is not an idol but the Supreme Lord Himself who extends Himself into the murti. Since everything is created by God, therefore nothing can be said to be non-God. Everything is God. So, let us respect each other's religious symbols as we would like ours to be respected by others.

– *"Those who reject Faith and die rejecting, on them is God's (Allah's) curse and the curse of angels, and of all mankind."*⁸⁵ Let no

⁸³ Q. 2.177.

⁸⁴ Q.16.20-21.

⁸⁵ Q. 2.161.

one curse in my name! But I think the angels refuse too that Muhammad cursed the unbelievers on their behalf. What kind of a god would it be who would afflict His creatures with eternal curses, even if they disowned Him? Every being has the possibility to err as long as he/she wants, and to be forgiven if he/she has recognized the Almighty. From the quote, it is clear that Muhammad did not recognize the doctrine of reincarnation from his visions, so he only thought in terms of one life. This already calls into question the authenticity of his revelations. Spiritually received information is always from the level at which the medium can fix his consciousness.

– *"There be no compulsion in religion. Truth stands out clear from error: whoever rejects evil and believes in God (Allah) hath grasped the most trustworthy hand-hold, that never breaks. and God heareth and knoweth all things."*⁸⁶ Compared to this revelation that provides the freedom from coercion; the poor unbelievers received a rather harsh curse in the same chapter, about a hundred poems earlier. Indeed, Muhammad and his followers have neither shied away from the use of physical coercion throughout the history.

– Muhammad interpreted the Trinity as adding two additional gods to God. He did not understand that the trinity did not mean three gods, but three qualities of the One God. Islam, by rejecting the Trinity, refused the Holy Spirit, the feminine power of God (the Supreme Love, the Supreme Sustainer). As a consequence, Islam is not supported by the feminine power of God. He could sense this at near death and that's why he gave his followers instructions protecting women's rights with his last effort.

– Muhammad's good intentions are unquestionable. Because God judges according to our intentions and not our ignorance, Muhammad is still in a state of grace at some level in the Kingdom of Heaven. However, God always gives us the opportunity to overcome our ignorance, and therefore Mohammed cannot enter the Kingdom of God while the shortcomings of the religion he founded remain. Furthermore, since without the support of God's feminine power, no created thing can endure permanently, therefore "what is built by day will come down by night, what is built by night will come down by morning" (this must be interpreted on a natural divine timescale).

⁸⁶ Q. 2.256.

Islam contains no principles that are missing from the philosophy obtained by unifying other religions. Because in its present form it is exclusionary and prone to violence, and because it excludes the feminine power of God from itself, the only things that can be incorporated into the philosophy of UCC from Islam are inner jihad (continuous pursuit of internal self-improvement) and the original meaning of the word Islam as total self-giving to God. The esoteric branch of Islam, Sufism, is in complete harmony with all other religions, and also with the philosophy of UCC.

Comparison of Buddhism⁸⁷ and Christianity

Introduction

On the basis of my previous lives, I have deep roots in Buddhism. In my present life, I did not study Buddhist philosophy in school, but many years ago I had the privilege of being accepted as a disciple by a master who had become enlightened in the Buddhist path. The first assignment was a koan, which, if answered, can bring me closer to ultimate realization:

The paradox:

*"Silence is softer than water,
emptiness is harder than diamonds...
Emptiness is softer than water,
silence is harder than diamonds...
You overtake the whole world,
by understanding these words."
(Z.W.)*

I gave my answer after several years:

⁸⁷ The elaboration of Buddhism is based on József Schmidt's, *The Brightness of Asia*, translated from Pali language (Impresszum, 1924. ISBN: 963 85899), and *Sacred books of the East* (Ed. F. Max Müller, Clarendon Press, 1883.).

Mystic lights

*Depth of tender emptiness embraces.
Soft silence hides the sound's traces.
The diamond hard cavity of void
was broken by the silent's noise...
Night's darkness run away noiseless,
Mystic lights emanated boundless.*

(Rhasoda)

When I presented the solution to my master, he looked at me with his characteristic penetrating gaze:

– You may have felt it, but you don't know what you've written!

– Not out of the question. – I readily admitted, suspecting that the depth of the answer was beyond my comprehension at that time. But later on, the events, written in the verse, has happened.

Then we talked about the nature of Pure (Primeval) Light, because it can be taught only who is really interested in the Truth, no matter what religion or worldview one follows. According to my master, it is useless to know the Buddha's teachings if one has no personal experience of the essence of the teachings:

*Oh, no one knows what is Pure Light,
It's overgrown with bushes the old ride.
In rivers, a dark void is the whirl-flow,
In deceitful hearts, a lying word is the Law.*

(Z.W.)

The fundamental difference between religion and philosophy is that philosophy never goes beyond the limits of experience or logical deductibility. This is its advantage, but also its limitation. The existence of God cannot be deduced on logical grounds (at least, so far, all thinkers have failed in this attempt), but there is also a problem with tangibility, because we can never be sure, when we experience God, whether it is the Absolute Reality or merely a projection of our own thoughts.

From this point of view, Buddhism (in its original form) and the theistic religions lead to essentially opposite results, because the Ultimate Reality in Buddhism is the Void, in which there is no God at

all, the empty, desireless consciousness recognizes that it created everything. By strictly following this philosophical system, the disciple can personally experience what the masters have described earlier, no grace is needed, only hard work to reach the state defined as Nirvana, and this realization can occur at the moment of death or even after death.

However, religions put the experience of God in the category of faith. There may have been some great teachers (Jesus, or the sages of the Vedas) who we do believe to have seen the Absolute but for us, no amount of process alone can guarantee the same realisation, it is only by divine grace that we can reach a state of being able to declare that God exists and I KNOW it, not just believe it!

– Why don't you seek to experience ultimate reality through Buddhism? – my master asked the question.

–The fact that no Buddhist has ever been able to give a satisfactory answer to the next koan:

*"The Ultimate Reality is an empty space
although, to live in it inexhaustible grace...
But what inspires this Ultimate Reality,
to give up its own empty finality?"
(Rhasoda)*

I think only a person who is truly above religions and philosophical systems can decipher this paradoxon. A religious or philosophical system is like a beautifully constructed mandala. When you feel, what you have built within yourself, is perfect, you must be ready to tear it down and build a new one. Mandalas are not made to be preserved or held on, but the potential for the development lies in the process of making them.

The Buddha's teachings are ingrained into my consciousness, as are the teachings of Jesus, Shiva or Krishna. They fought with each other and then came together into a unity and that is how I developed Universal Christ Consciousness. If one wishes to develop a consciousness of God that is transcendent of all religions, one must inevitably study the wisdom of all religions.

Method of comparison

Since ancient times, man has been searching the universe around him/her, seeking the "ultimate" answer to the questions that arise in the mind of thinking man: who am I, how did I get here, what am I doing here, where do the laws I have discovered come from, how did the universe come into being, who or what controls it, is there a God and who is He (etc.)?

The great world religions and philosophical systems seek answers to these fundamental questions, which are always a function of age, time and circumstance, i.e. we can say that absolute truth has not yet been found, because each world teacher is followed by another world teacher who reformulates the answers and, in many cases, makes essentially opposed statements of fact on the same question. It is possible, of course, that these contradictions may be virtual, and that our limited perceptive faculties cause us to fail to see the identity. This is the reason that the internal movement of religions and philosophies has had an age-old tendency to lead sometimes to a process of separation and sometimes to a process of convergence. Thus, every religion or philosophy at some time break up into branches, which - while retaining certain principles - seek to separate themselves from the teachings of other religions or philosophies that exist separately, or, on the contrary, seek to integrate their teachings. In many cases, certain tendencies are split off, develop independently or merge with other tendencies.

Both Buddhism and Christianity have a number of directions. In many cases, these variations within both Buddhism and Christianity contain contradictory teachings to the extent that some strands of Buddhism are closer to some strands of Christianity than to Buddhism itself. Therefore, it is extremely difficult, but also extremely useful, to analyse these differences and identities. The usefulness of analysis is crystallized in the process of spiritual development that is born in the creator after the analysis. At the beginning of any analysis, a starting point must be chosen: what am I comparing with what? On the other hand, it is also important to formulate an objective, i.e. the purpose of the analysis. Finally, it is useful if the analyst selects or develops a method to get from the starting point to the objective. The more

precisely defined these basic building blocks are, the more certain the success, i.e. that the analysis will indeed lead to results.

In the present case, I have chosen as a starting point a comparison of Buddhism and Christianity in their oldest forms, i.e. a state in which there are no trends to be considered. As an objective I have formulated that by analysing the contradictions and similarities I want to reach a higher level of understanding that will be able to resolve the contradictions. As a practical method, the dialectic recognised by the ancient Greeks was used, which sees the struggle between thesis and antithesis as the driving force of progress and sees the synthesis resulting from this as the conclusion of the struggle. Synthesis leads to a higher level of knowledge that resolves contradictions and creates unity. Most people fight this battle in the outside world, i.e. they adopt a system of views as their own and then they clash this view with the systems of views of other people (opponents). However, the battle can also be fought internally: this is done by embracing the thesis (be it Christianity in this case) without rejecting any of it, living it fully, then embracing the antithesis (be it Buddhism in this case), doing the same, then letting the two elements fight it out until a unified view is reached. If it succeeds, one's position will be independent of both views, one can throw off the dogma systems that would hinder one's spirit from understanding and integration.

The analysis and comparison will be done at several levels and from several points of view:

- 1) the teachers
- 2) the moral teaching
- 3) the philosophical doctrine
 - a) the ROUTE
 - b) the "final" answers

Comparison of teachers

a) The life of Jesus and Buddha

In this chapter, I will highlight the most important events in the lives of the two great teachers in headings, reciting without revision the mythical and legendary elements, which, as symbols, have spiritual significance. These parallels are particularly interesting if we

consider that the authors of these legendary biographies knew nothing about each other's works and that the parallels are too similar to be attributed to mere coincidence.

– Like Jesus, Gothama Siddhartha (monastic name Buddha) came from a royal family. It is not commonly known that Jesus is descended from King David through both his mother and father.

– The conception of Jesus from the Holy Spirit was communicated to Mary and Joseph by an angel; the Buddha's mother, Maya devi, saw a white elephant enter her womb in her dream on the Himalayas (note: the white elephant is the wisdom incarnation of Vishnu).

– Both children were surrounded by a radiant light in the womb and after birth, before their birth all movement and human activity on earth and in the sky ceased⁸⁸. After the birth of Gotama, he took seven steps towards the four cardinal points; Jesus, at the age of six months, went by seven steps towards his mother.⁸⁹

– Simeon, at the prompting of the Holy Spirit, takes the infant Jesus in his arms and declares that he can now die in peace, for he has seen the Saviour⁹⁰; Asita, at the prompting of the gods, rushes to the infant Gotama, takes him in her arms, praises him as the most glorious man, and then weeps that he must die before his Buddhahood.

– Once the child Gotama went to the temple, the lifeless statues of the gods rose up and bowed to his feet; Jesus went to the temple with Mary, the idols all fell to the ground⁹¹.

– In the school, Gotama blinded the teacher with his light, who fell face down on the ground, after it Gotama, while learning the alphabet at each letter quoted a wise saying; Jesus, when his teacher taught him the alphabet, explained the mystical meaning of 'a' letter, when his teacher rebuked him, he cursed him, and the teacher fell unconscious on the ground.⁹²

– When Jesus was baptized, the Holy Spirit descended upon him, and afterwards he dwelt in the wilderness for forty days, where he was tempted by Satan, after it he defeated him, then his enlightenment took

⁸⁸ Matthew, Apocryphal XIII., James, Protestant XVIII.

⁸⁹ James, Protestant VI.

⁹⁰ Luke, II. 9-14.

⁹¹ Matthew, Apocryphal XXIII.

⁹² Thomas, Apocryphal XIV.

place; Gotama, after a long asceticism, having seen the futility of it, sat down at the foot of a Bodhi tree, was tempted by the Evil, and after defeating him, his enlightenment took place. Both of them began their public appearances after their enlightenment.

– The teachings of Jesus are simple, clear, appeal to the heart, can be understood with the heart and not with the intellect, he taught in parables, least of all by the scribes (the most educated people of the time) could take in, who clung to their dogmas. Buddha's teachings have also been preserved in parables, but their deeper spiritual meaning remained hidden for the uneducated. Buddha himself worried whether there would be anyone who would understand his teachings. Buddha's teaching, like that of Jesus, demolishes the petrified dogmatism.

– Buddha and Jesus preached their teachings to a different audience. Even the most direct disciples of Jesus were secular people. Buddha was approached primarily by those on the monastic path who had not received answers to the questions they had raised on the path they had followed. On hearing the Buddha's answers, they immediately became his disciples. Thus, the Buddha founded a monastic order. Jesus did not establish a monastic order, he did not demand a monastic life from his disciples, but he did demand that they give up all attachments (to family, property, etc.) if necessary for the sake of service.

– Buddha went through all kinds of suffering before his enlightenment, while searching for the path, Jesus experienced physical pain in connection with the crucifixion, as a result of accepting the way.

– For both of them, death was completely conscious, they left of their own free will, with full awareness. In Jesus' case, this occurred long after his crucifixion in France, and little is known about the actual circumstances of his final death. We do know, however, that he left his body in Mahasamadhi state on the cross and was able to re-materialise it after the crucifixion, and so there is reason to suppose that he later consciously departed from the physical plane. The direct cause of the Buddha's death was mushroom poisoning. However, this was undertaken consciously. He repeatedly felt his death approaching, but always held back the life force at the request of one of his disciples. Finally, when he knew that his death could not be postponed any

longer, he freely accepted the food in question (wild boar mushroom) from his host. The description of the symptoms (based on my knowledge of toxicology) suggests mushroom poisoning: "*Chunda, serve me the wild boar mushroom you have prepared.*" Then he ordered, "*Chunda, what is left of the wild boar mushrooms, bury them in a pit. I don't see anyone in the world... who can digest it if one eats, except the Arrived.*" Despite the symptoms of poisoning, he remained conscious throughout and passed from life into nirvana, retaining full consciousness.

b) Comparison of the personalities of Jesus and Buddha

– If I were to condense it into one sentence, I would say that Buddha is the wisdom incarnation of God, while Jesus is the love incarnation of God. A person is considered to be a divine incarnation (according to the Vedic scriptures) if he/she possesses at least two thirds of the divine qualities (by divine qualities I mean the qualities of the 72 divine geniuses). The above aspect highlights the most characteristic quality around which the essence of the teaching was built; the **wisdom** in case of Buddha and **love** in case of Jesus. From it follows that the nature of the task undertaken was different and the sphere in which the teaching had to be preached was different also.

– The symbols that characterise the doctrine and the person who represents it:

According to tradition the symbols on the Buddha's sole were **dharmachakra**: the symbol of the noble eightfold path; **white shell**: the blessing; **umbrella**: the protection from the fire of passions; **victory flag**: the symbol of the centre of the Buddhist universe; **two goldfish**: undisturbed happiness; **infinite knot**: the cycle of rebirths; **lotus**: divine origin; **pitcher full of nectar**: fulfilment.

Unfortunately, it is not commonly known what symbols were displayed on Jesus' body, so I can only start from the used symbols by Judeo-Christian tradition: **star of David**: a symbol of perfection, the cessation of duality; **cross**: the way, fulfilment through the acceptance of destiny and suffering; **heart of wings**: the Holy Spirit; **fish**: the Redeemer; **triple cross**: spiritual, intellectual, worldly power; **red rose**: all-embracing love, **mount Zion**: divine power; **white lily**: purity, etc.

Characteristics common to both:

- Cleanliness, simplicity, total self-surrender to the task;
- Strength, power: both of them are described on several occasions that those who approaching them with hostile feelings, were overcome with fear;
 - Wisdom combined with persuasiveness, no one could argue with their arguments, and this is particularly important for Buddha;
 - Compassion for those who suffer, absolute love, the latter of which is particularly important for Jesus. In case of Buddha, the scriptures do not explicitly speak about love, but the very high degree of compassion is always emphasized. Love is generally used in Buddhism to express emotional love, and as such is recommended to be avoided. Absolute (or Christlike) love was only revealed by the coming of Jesus, but this does not mean that Buddha was unaware of the power of love, and practised it on several occasions, and advised his disciples to overcome evil by the power of love;
 - There are many examples of special abilities (e.g. seeing the future; reading in the thoughts of others; awareness in connection with other people's ways, roles and places) in both teachers;

Contacts:

- with **opponents**: in both cases, maximum tolerance;
- with the **other sex**: in both cases, contrary to the general attitude of the age, maximum appreciation and acceptance. It should be mentioned here that Buddha was the first to found a female monastic order, and earlier in Hinduism the female gender was excluded from the most important path to spiritual self-realisation (so, women could only come out of samsara as wives, thanks to the husbands, or as mothers, thanks to the son). This is only seemingly contradicted by the Buddha's prohibition of all contact with women by his monks, the reason of this was not the contempt for the female sex but this was a means to keep sexual and amorous pleasures at a distance;
- with the **closest disciples**: in both cases, after a strict selection process one could become a closest disciple, and for them the conditions imposed were much tougher. It is interesting that Buddha also had his own Judas, his own brother-in-law, who, driven by power desires, tried to extinguish Buddha's life, and when this failed, caused a schism in the circle of disciples. Buddha didn't do anything about it,

just like Jesus. Yet in the history of Buddhism, the event ended differently, because most of the monks returned to Buddha after a while;

- The secret of their credibility is that they have supported their teachings with their own lives, that is, they have lived exactly as they taught to others.

- It is important to mention (and this can be deduced from the essential differences of the teachings) that Jesus promises intercession to his disciples and followers. He states on several occasions that He will remember those who were sincere followers, sitting at the right hand of the Father. Buddha does not promise personal intercession, in fact he repeatedly states that the disciples should cling not to him but to the doctrine after his death. However, they both agree that if one perseveres in the particular teaching and carries it out consistently in one's own life, then for him/her the sequence of earthly life(s) will end.

Comparison of moral teaching

The Damma-pada thus sums up the essence of the moral teachings of Buddhism:

*"Avoidance of all sin,
striving for the good,
purification of our hearts,
this is the teaching of Buddhas."*

And the Mahavagga says:

*„About all things that have arisen from causes,
Tathagata has shed light on the reasons,
and their termination.
This is the teaching of the great ascetic."*

Buddha asked himself four questions and sought the answers to these four questions, and at the moment of his enlightenment he realized the answers and summarized the answers in the four noble truths. The four questions were:

- 1) What is suffering?
- 2) What is the cause of suffering?
- 3) What is the method to end suffering?
- 4) What is the path out of suffering?

The answer to the first question was: **all existence is suffering:**

"This, monks, is the noble truth of suffering: to be born is suffering, to be old is suffering, to be sick is suffering, to die is suffering, to be with unloved is suffering, to be separated from beloved is suffering, not to achieve the desired is suffering - in other words, the five elements of personality that cause the attachment to existence are suffering."

The answer to the second question is that **thirst** (craving) is the **cause of suffering:**

"This, monks, is the noble truth of the origin of suffering: the cause of suffering is the thirst (desire), which leads from one rebirth to another and coupled with joy and desire, finds pleasure in this and that also - the thirst for pleasure, the thirst for origination, the thirst for passing."

The answer to the third question: **the cessation of suffering is the complete cessation of thirst** (renunciation from everything):

"This, monks, is the noble truth of the cessation of suffering: the cessation of suffering is the total cessation of thirst by the total destruction of desire - by extinguishing, rejecting, banishing, removing thirst."

The second and third truths were logically derived by Buddha from the law of causality (which is a chain of cause and effect) in eleven propositions, which I will refrain from discussing here because they require serious philosophical study.

The answer to the fourth question is: **the path is the noble eightfold path:**

"This, monks, is the noble truth of the path to the cessation of suffering: the noble eightfold path: 1) right belief (view, conception), 2) right resolve (will), 3) right speech, 4) right action 5) right way of life, 6) right effort, 7) right investigation, 8) right contemplation."

In other words, to summarize the above, the one who does not sin by any thought, word or deed is on the right path. (Note: the sin is whose retroaction brings the individual back into the cycle of

existence, into the samsara.) According to other classification, the first seven concepts are summarized as right behaviour, the last concept is described by samadhi, and finally the third category above these is wisdom, the state of higher cognition, the state of complete knowledge, the goal to which the path leads, the state of nirvana. Here we are concerned with only the first seven points. Buddha summarised the right behaviour in the form of ten precepts, which are prohibitive in their concise formulation but positive in their exposition.

The five main commandments:

1) *"No one shall kill or get other to kill a living creature, or approve of others killing, or harm a living creature, neither which remains in place nor which changes its place."* Rationale: *"All creatures tremble at violence, all fear death, all love life; let man consider that all creatures are like him/her, and do not kill and get other to kill."* The positive formulation of this commandment is to show the utmost care and love for all beings.

2) *"The disciple who has come to recognition refrain from taking anything which has not been given to him, he do not get others to take anything and do not approve that others take anything..."* The positive formulation of this commandment is: give!

3) *"A wise man should avoid a life of fornication like a pit filled of burning coals, and if he cannot live a life of purity, he should not reach another man's wife."* (Note: total celibacy was only mandatory for monks.)

4) *"In a court of law or in an assembly, let no one tell a lie against another, nor make another tell a lie, nor approve if one tells a lie..."*

5) *"The host (father of the family) who likes the doctrine should not drink intoxicating drinks, nor should he induce others to drink, nor should he approve of others drinking."*

From these five commandments originate the obligations of the secular believers, summarized in the Sigalo-vadasutta, which regulates in detail the relationship between parent and child, disciple and teacher, husband and wife, high-class man and his friends, host and servant, secular man and monk.

The other 6-10 commandments were only binding on monks, but the first eight were sometimes recommended for the secular faithful to keep. These are:

- 6) do not eat at times not allowed,
- 7) refrain from dancing, singing, music, acting,
- 8) do not use wreaths, perfume or jewellery,
- 9) do not sleep on a high, wide bed,
- 10) silver and gold, do not accept.

The ultimate meaning of all these precepts is that the Buddha attached the greatest importance to constant work on the individuality, which included mastery of the senses, alertness, attention (awareness), and undemandingness, and all things that could distract the attention of monk from these he rejected or recommended to reject. The final stage of the noble eightfold path (right contemplation) is described in the next chapter.

Now let us look at the teachings of Christianity that can be compared with the above. These have been handed down to us in the form of the Ten Commandments, which are in their present formulation also prohibitive (the commandments are presented in a different order for better comparability):

1) *"Do not kill!"*

There is a long-standing debate between Christians and other religions about what this commandment covers. We have seen that Buddhism teaches that it extends to plants, but if this commandment had been followed to the letter, no human being could have survived. However, we know that Jesus shared fish and bread, and ate the Passover lamb, so there was no way he could be a vegetarian.

If we want to find the true meaning of this commandment, we can say that we should refrain from any unnecessary destruction, whether of animals or plants. This wording, however, is a rubber rule, and this is not a coincidence. No one can be told on obligatory way what to do or what not to do. The task of the moral teaching is to point out the essence and to entrust people with how they are able to follow the rule. Here's the point: if all that exists is a part of me, then I have no urge to destroy them, and as the extent that I am able to truly experience this, such an extent I am at one with the universe.

2) *"Don't steal"*

In Jesus' teaching also we find a positive formulation of this rule: *"Give to the one who asks you, and do not turn away from the one who*

wants to borrow from you."⁹³ Furthermore, in Christianity, many ideas are added to this: God cares for his children and therefore gives them everything they need, which makes it pointless to take others' goods, and on the other hand, unnecessary attachments are formed to the goods acquired. Jesus teaches us about this: ***"...Love your enemies and pray for those who persecute you, that you may be sons of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous."***⁹⁴

3) *"Don't fornicate!"*

It is very interesting that the rule on sexual life appears in all religions, and in the same way, i.e. it is narrowed, restricted or not proposed at all. Apart from the fact that there were reasons for this rule related to the social and societal life of the time (e.g. keeping families together, ensuring the succession of the firstborn, social nets for women, birth control, etc.) which we think apply differently now than they did then, we cannot avoid meditating on the spiritual meaning of the rule, because the spiritual meaning behind it is eternal, independent of the times and the social order.

In the later stages of Buddhism, certain tendencies came to prevail which relaxed this rule, namely the emergence of tantric lovemaking. One of its earliest exponents is Jese Cogyal (757-817, Tibet) who, first with a partner and then practising alone, reached a very high level of self-realisation, breaking down the strict sexual rules of early Buddhism.

*" Wherever space extends, the awareness of my wisdom is present,
My compassion is brighter than the sun,
My blessings are greater than the rushing clouds,
And I bring fulfilment faster than the rain."*

So, if we look for the deeper meaning of the sexual rule, we come to the following essential element: strive to keep sexual (life) energy from escaping from you in the lower chakras, so either use it to procreate children (and then you are obliged to take care of your

⁹³ Matthew, 5.42, NIV

⁹⁴ Matthew, 5.44-45, NIV

offspring with the appropriate way), or sublimate it (transform into higher vibrational energy) and use it for your spiritual development. If you do so, you are exempt from karmic consequences. Nowadays, sexual energy leaves through the lower chakras, the birth of children is prevented by protection, but the sexual energy released surrounds us like a force field and results in the wild excesses of sexuality (rape, sex industry, prostitution). On the other hand, the sexual energy that is released ends up in every way in the procreation of children, perhaps not in our own family but in another family living in much more primitive conditions (e.g. Africa, the Far East), for whom we are also responsible, since they are the ones who bear our unborn children. Thus, collective karma is produced again and again. Whoever wants to get out of this, and this is the unhidden goal of Buddhists, Hindus, Krishnas, has no choice but celibacy or sublimation. Those who are 100 percent capable of the latter deserve to do what they want (e.g. Jese Cogyal). Those who just imitate Jese Cogyal thinking they can do it, are brought back by collective responsibility.

4) *"You should not bear false witness against your neighbour."*

The Christian equivalent of rules 5-10 is not known. However, it must be remembered that we do not know what Jesus would have taught the monks if he had had monks to teach. Later Christian monks followed similar rules, for them eating and drinking at certain times was natural, as was fasting, and monastic cells could not boast wide, high beds. Not to mention the almost obligatory nature of poverty per person, which did not necessarily mean poverty for the monastic order. In the monastic order, everything belongs to God and one receives goods only for use, so one could not have personal possessions within a monastic order.

In his parables, Jesus also gives guidance on how people should behave towards each other. The point is:

„So, in everything, do to others what you would have them do to you for this sums up the Law and the Prophets.“⁹⁵

⁹⁵ Matthew, 7.12, NIV

Comparison of philosophical teaching

Comparison of path

Although most Buddhists consider Buddhism to be primarily a philosophy, Buddha himself always refrained from answering philosophical questions. Let's look at an example of an answer to a question:

"I did not reveal that the world is eternal, and I did not reveal that the world is not eternal, etc. And why did I not reveal this? Because that is not the main thing. And what is it that I have revealed? This is what I have revealed: the suffering, the origin of suffering, the cessation of suffering, the way to the cessation of suffering. And why have I revealed this? Because this is the main thing."

The philosophical teachings of Buddhism on the universe, the circle of existence, the states of consciousness that can be experienced, etc., were elaborated by later followers of Buddha and added to the master's teachings. This does not mean that they are not correct or should be avoided, but at least, according to Buddha, they do not form an essential part of the teaching. It is therefore pointless to dwell on the contradictions that exist between the different schools of Buddhism because of the different answers to the above questions.

All that can be said is that Buddhism, like Christianity, is first and foremost a philosophy of life, a way of living and thinking, which if followed consistently, will lead to the highest goal attainable in a given system.

Then let us see what means does Buddha give to achieve this most important goal? The last point of the Noble Eightfold Path is right contemplation, or samadhi, which is a meditation technique designed to reveal completely one's own personality, to destroy all the factors that led to the formation of this personality and to reach a state of nirvana, which also leads to the cessation of the cycle of existence. So, the cognition of right contemplation is very important in Buddhism:

"Just as the inexperienced mountain cow, without sufficient knowledge and skill, would never reach the desired new grasses and waters, nor could it find its way back to its old place, so the disciple who would rise to the four stages of immersion without knowledge of the right paths would not only fail to ascend to the higher spiritual

regions, but would not find his old place, i.e., his former state of consciousness."

Let us then look at the degrees of immersion:

First stage: all inferior desires and bad impulses disappear, but the image of objects and the observation of the fulcrum (reference point) remain, and the whole body is filled with a feeling of joy and pleasure.

Second stage: the image of the objects and the observation of the fulcrum disappear, but the good feeling of pleasure remains.

Third stage: the sense of joyful well-being disappears, the meditator remains in a state of single-mindedness and pure awareness, the mind is permeated by a feeling of salvation that surpasses all joy.

Fourth stage: all sensation is completely eliminated, this is pure consciousness, in which the whole body is pervaded by a light of a spiritual nature. Supernatural faculties are manifested.

Following these four stages of immersion, four higher states of consciousness are experienced, and above these is the state of nirvana. I will refrain from describing these here, primarily because they can only be understood through experience.

The Christian teachings that have been published so far reveal little about the techniques used by the mystics of the ancient Christian to perfect their inner personalities. What we know are the meditation techniques with the angels of Mother Earth, Heavenly Father and Peace. The practice of these unifications leads to complete inner purification. It is also known that they have been given the seven cosmic laws - which are the divine laws for humans - the three laws for angels and the one law of God. This, then, is the WAY that Jesus showed to the Essenes. I would like to illustrate this with a passage from the fourth volume of the Essene Gospel of Peace.

"Verily I say unto you, your bodies were created not only to breathe, to eat, and to think, but also to enter into the Sacred River of Life. And your ears are not created only to hear the words of men, the beautiful songs of birds, the heady music of summer rain, but to hear the Sacred River of Voices. And your eyes were not made just to see the rising and setting sun, the waving ears of wheat, but to see the Holy River of Light.... Enter, then, into the Sacred Rivers of Life, of Sound, and of Light that have made you: to find the realm of the Heavenly Father, and to become one with Him, as the river flows into the distant ocean. No more can be said, for the Sacred Rivers will take

you to the place where words are no more, and even the Sacred Scrolls cannot record the mysteries there."

The above suggests that the early Christians knew and used meditation techniques that may have been similar in effect to those used in Buddhism, e.g. a symbolic reference to the Kundalini serpent: *"Just as Moses lifted up the snake in the desert, so the Son of Man must be lifted up, that everyone who believes in him may have eternal life."*⁹⁶ Jesus himself declares, *"You worship what you don't know; we worship what we know: because the salvation comes of own us."*⁹⁷ (By this he meant that only the inner journey, self-knowledge, self-liberation can lead to God.)

I have already mentioned above that Jesus consciously entered the state of Mahasamadhi on the cross. It is reasonable to assume that many of his disciples knew deep meditation techniques. At present it cannot be proved, but it is highly probable that such an event lies behind the case of the resurrected Lazarus. Lazarus practised the nirvikalpa-samadhi technique alone in Jesus' absence and was unable to return from this state of consciousness, thus finding himself in a situation what the outside world identifies as a death. Many Hindu and Buddhist yogis also describe a state of consciousness in which the practitioner appears completely dead because his/her vital functions are slowed down to such an extent. In many cases, their physical body also begins to decay because the life energy has been extracted from it to such an extent. Jesus knew the technique for bringing someone back from this state of consciousness, so he could restore Lazarus' vital functions, which to those around him was like resurrecting him from the dead. Unfortunately, as Christianity has become a world religion, these techniques have either become extinct or are only practised secrecy in a closed circle as secrets of narrow communities.

Comparison of "final" answers

– **Buddhism does not know of any element (e.g., Overself) that remains as an eternal part of the personality after leaving samsara.** It considers the personality to be a series of „existing-

⁹⁶ John 3.14-15, NIV

⁹⁷ Essene Gospel of John 4.21.

elements" (khandas) held together by karma (attachments to a task or desire to experience). With the dissolution of karma, the „existing elements" disintegrate and the individual ceases to exist. This is clear, for example, from Buddha's discourse on the parable of the fire: if the fire is not fed, it goes out and there is not knowing where it has gone, to which part of the sky. Similarly, in the case of the Arrived, in whom the will to live has gone out, it is not known what he will become after death. This teaching is to some extent consistent with the teaching accepted by esoteric Christianity that when the causal body has fulfilled all its tasks (cf. karma), attains perfection, which means the dissolution of the causal body, the person is removed from the cycle of rebirths, i.e. "ceases to exist" on the physical plane. However, we should consider that Buddhism goes further and in the state of nirvana, denies the persistence of the Overself (Atman, Brahman), i.e. the essential part originated from God also.

– **According to Buddhism**, there is God (or gods), but they are the products of our inner world, just like our whole physical, emotional, mental sphere, and **everything that surrounds us is a projection of our own inner world**, a kind of collective illusion, a nonreality (maya). This teaching can be compared with the microcosm theory of esoteric Christianity, according to which what is inside us is the microcosmos and everything that can be experienced outside is a projection of the microcosm. But in Christianity (and other theistic religions) is superimposed onto this idea by a macrocosm, which is constructed in the same way as the microcosm. The God of the macrocosm created the univers from small microcosmic elements which are the projection of the macrocosm. The microcosms have the task of recognizing their origin and then reintegrating back into the macrocosm (Unity, God, etc.) In Buddhism there is no macrocosmic Deity who creates, only small microcosms, beings who create or destroy themselves. The ultimate reality in Buddhism is therefore not God, but the Eternal Law (dharma), which determines the course of experience. The Eternal Law is not from God, it simply exists, it is not born and it can not be destroyed. One might then rightly say, but that is like a definition of God. Not quite. The next point highlight this.

– From the above, the following important difference follows: **in Buddhism there is only self-redemption**. There is no God to hope or pray to, and no escape from the processes prescribed by the Eternal

Law. There is also no point in hoping in a master or teacher, because when a Buddhist teacher dies, he dissolves himself, becomes nonexistent, "goes out" and cannot help. Buddha himself clearly stated: he who has attained the state of nirvana does not return to the samsara after death, even if he wants to, because this follows from the Eternal Law. (Note: the masters of contemporary Buddhism, as a series of "existing-elements", somehow remain together and even promise help to those in the cycle from the other dimension. This can be perceived as a kind of taking up of a task, but also as the fact that no one since the Buddha has attained the state of nirvana completely.) At the same time, Buddha says: *"...like the raft, I taught you the Doctrine, which is for crossing and not for preservation. If you understood the analogy of the raft, then you have to go beyond the right principles, not even the wrong ones."* From this statement is clear that before attaining nirvana, the disciple can neither be attached longer to the Doctrine itself.

Christianity and Jesus (but also the great teachers of other theistic religions) promise humanity a kind of salvation, a kind of grace that is not automatic, but at least it can be hoped for, and all in exchange for faith, love or service. Furthermore, Jesus clearly states that He will exist, even after His death, both in the hearts of all those who believe in Him and sitting at the right hand of the Father, and that all those who believe in Him will also have access to the Kingdom of Heaven.

– Finally, let us look again at the **Buddhist and Christian answers to the four questions posed by Buddha**

1. What is suffering?

Buddha: All existence is suffering.

Jesus: „and anyone who does not take his cross and follow me is not worthy of me.”⁹⁸ In other words, the cross, the taking up and living of sufferings, leads to another dimension where other laws will be in force.

2-3. What is the cause of suffering and how to end it?

Buddha: The cause of suffering is thirst (desire). The way to eliminate is the extinction of thirst.

⁹⁸ Matthew, 10.38, NIV

Jesus: Suffering and the desire for pleasure are the two side of the coin, one cannot exist without the other, and that is the way to accept it. Solution: „*My yoke is easy and my burden is light.*”⁹⁹ Let us bear with humility the suffering we have undertaken, for it will bear its fruit. Further, *”But seek first his kingdom and his righteousness...”*¹⁰⁰ If one considers this to be the most important thing, then one's individual desires will be eclipsed, losing their importance and significance.

4. What is the way to end suffering?

Buddha: the noble eightfold path (see above)

Jesus: the LOVE

Here I would refer to Jesus' parable about the woman expecting a child. The mother endures the pain out of love for the child, because she knows and understands its purpose and is happy even in the midst of her pain.

To summarise, let us try to resolve the most important contradiction that seems to exist between Buddhism and Christianity. (I emphasise that what I write below is entirely my own opinion and interpretation.)

Buddha reveals: *”I am one with the Eternal Law.”*

Jesus reveals: *”I and the Father are one.”*¹⁰¹

The absolute has two forms: symbolically the circle which means infinity, perfection, unmanifested reality, which is impersonal, noncreating, eternal, and immutable, we cannot know anything about it because it can only be characterized by neutral properties. In Hebrew: Ain Sof. The other is Oneness, which is creative, personal and has properties. He is God. He has innumerable names, forms, attributes. God has only one law: „The law of God is the ONENESS”¹⁰² These two forms are related to each other like the wave and particle nature of light. Both represent the same quality, the two are one, yet different.

Buddha returned to the form of the absolute characterized by the circle, and in this case, he had to give up his personal consciousness,

⁹⁹ Matthew, 11.29-30, NIV

¹⁰⁰ Matthew, 6.33, NIV

¹⁰¹ John, 10.30, NIV

¹⁰² The Essene Gospel of Peace. IV. 41.

since such does not exist in this form. From this point of view, all statements of Buddha are absolute truth.

Jesus has returned to Oneness, he has an independent but not separated God-consciousness, and from this point of view all his statements are absolute truth.

And where will we return to?

Jesus: *To each according to their faith.*

Comparison of Taoism and Christianity

The teacher

Lao-tzu ("great master") lived in the 6th century BC during the time of the Chou dynasty. Many doubt whether he existed, and his major work, Tao Te King, is attributed to several authors. However, Confucius (who was demonstrably an existing person) met him, so it is likely that there was a sage who composed the Tao Te King under the name Lao-tzu. According to the legend, his original name was Er Tan Li, a library clerk who, fed up with the idle, lavish lifestyle of the ruling class as the country declined and the people lived in squalor, chose to leave the country. But when he arrived at the border of the empire, he was stopped by the gatekeeper and only allowed to go on his way on condition that he summarised his teachings in a book before he left. Thus, was born the Tao te King (The Book of the Way and Virtue), which was intended as a guide for the ruling class.

As far as I know, Lao-tzu is a spiritual teacher who never incarnated. He inspired the teaching to the author who wrote the Tao Te King, so the author did not write his own name on the book, but the name of his master, whom he called Lao-tzu. Lao-tzu can be contacted by anyone who is sufficiently committed to the Tao and to progress, and one can receive a deep experience and understanding of the teaching if one accepts it with his/her heart.

The moral teaching¹⁰³

Our activities here on earth are guided by the Tao, the Eternal Law that pervades the whole Universe, and we should live guided by it. Following the Tao gives us inner fortitude. We can live by the Law if we are in tune with it:

*"One who lives by the law, identifies with the Law,
one who possesses the virtue, identifies with the Virtue...
Who has identified with the Law, has already got it,
Who has identified with the Virtue, has already possessed it."(23.)*

If we do not live by the Eternal Law, we will need concepts to replace it:

*"When the Eternal Law was left to perish,
it has been replaced by humanity and justice.
When the psychologizing started,
mendacity appeared beside that...
When the family of rulers turned away from the laws,
the 'loyal subjects' appeared and the disorder grows." (18.)*

The 'loyal subjects' are those who, for their own advancement, will carry out whatever command they are given, as long as it benefits them. Thus, order is upset. The led follow the example of the leaders:

*" About the supreme leaders, the subjects know nothing...
They follow those who are directly above them standing.
They praise them and then fear of them
finally, they will be despised by them...
Since the people who got no confidence,
repay to above standing with unconfidence."(17.)*

Clearly, if the leader steals, cheats and lies, the people will steal, cheat and lie. If the leader does not give confidence, the people will become distrustful. If trust is shaken, the people will glorify leaders in

¹⁰³ Taoism is interpreted on the base of Lao-Tzu: Tao te King transated to Hungarian and English by Rhasoda.

fear and despise them in thought. For if the leader does not follow the Tao, he/she has no inner fortitude, so how can he/she expect from the subjects to have inner strength?

Jesus: „*Do to others as you would have them to do to you.*”¹⁰⁴

The philosophical doctrine

The Tao is the Eternal Law and the path that connects Heaven and Earth. The cognizable world ('under-heaven' i.e. Earth) is dual in nature:

*" What people want to limit,
the more it is extended.
What they want to weaken,
the more it will strengthen.
What they want to destroy,
soon it will be blossom,
If they want to thieve,
it will be turned to give..."(36.)*

The Father of Heaven and Earth is unnameable, because if we name Him, we have already confined Him within limits, we have narrowed Him down. The Unity is the delimited part of the Infinite:

*"The Ultimate Reality,
when manifested, means Unity,
the Oneness expands into Duality,
then creates Trinity.
All existing are born by Trinity,
who carry inside yin and yang ability..."(42.)*

Here the same idea appears as the Holy Trinity in Christianity. The Oneness is the nameable part of God. The Oneness is divided into a Father and a Mother (Holy Spirit) and then the "nuptials" of the two give birth to the Son (creator) who creates all things. The ruler of the 'under-heaven' is the named, and knowable, Mother Yin (Mother

¹⁰⁴ Luke 6.31, NIV

Earth), who is above the Earth and its inhabitants. She is to be revered because she cares for us and we receive everything from her.

*"The immortal spirit of the vale
wonderful woman: Yin is her name.
She is the root of sky and earth,
the gateway of the Universe...
She is all-encompassing eternity,
an inexhaustible, living reality..." (6.)*

We know from the Essene peace gospels that Jesus taught both the Fatherly and the Motherly factors of God. There were three prayers, the Prayer to Father, the Prayer to Mother, and the united Prayer to Father-Mother.

The path

*" Who is excellent, hearing about the Tao,
strives to inner fulfilment with total dedication.
The average on hearing about the Tao,
immersing in his struggles, tries by external action.
The scallywag hearing about the Tao,
laughs good, then follows his own stupid reaction...
If he did no on this mode,
The Tao would not be the Enlightenment's road." (41.)*

So, tao is an inner path, which we can reach by perfecting ourselves. The inner path is the path of the highly conscious, the path of the esoteric teachings is for them. Who has average consciousness they can only follow the external (exoteric) path, which, because of their involvement in the phenomenal world, manifests itself in external good deeds. For those whose consciousness is not even at the average level, Tao is a subject of common ridicule, and it cannot be otherwise.

How can this high level of awareness be achieved?

– **through lack of desire**

*"To close the carriers of desires, the body's gates;
untie the hidden knots of the soul-games;
soften the inner harshness;
reduce the external brightness;
thus, performing spiritual self-clarification,
this means the secret of Self-realization." (52.)*

Lao-tzu speaks about 13 gates through which we are connected with our environment (50). The 13 gates are identified with the six body orifices and the seven main chakras. These are that we must learn to control. This is possible by achieving moderation and naturalness in the case of the body orifices. In other words, we should not give unnecessary, intensive work to the eyes, nose, ears, mouth, genitals and anus, because then our attention will be taken away by preoccupation with them.

*"Gazing the five colors continuously makes one blind,
living always in five voices one becomes wild,
Repeated enjoyment of the five flavors dulls..." (12.)*

While the chakra regulation can be achieved through the gentle control of the vital energy (10).

– **through the emptiness of the mind**

In meditation, mind's emptiness is achieved by clearing the karma germs:

*"As I reach the total mind's emptiness
I watch with unshakable calmness,
as the things are growing on their own mode,
and they return to themselves on the same road." (16.)*

This contemplation with an emptied mind leads to clarity. By clairvoyance I mean the realization of the workings of the Law. Because the Law works automatically and controls everything, there

is no need to interfere in the processes. This attitude leads to the state of vu-vej (non-action).

– **through non-action**

However, non-action does not mean inaction, but rather a state of readiness.

*"One, who realizes in action the inactivity
and in the lack of action, the readiness of activity..."(63.)*

The observer, the thing observed and the process of observation are continuously in union. Action occurs when it follows from the Law.

The "final" answer

Taoism is presumed to be a nature philosophy by many people and according to this everything in the universe is governed by the laws of nature. This view is much more readily accepted by atheists because Taoism does not directly mention a god to whom one should obey. However, if we delve deeper into Tao, we can perceive that Taoism is more than a nature philosophy. For my part, I have never understood why it is easier to submit to natural forces than to God, since the two are one (or rather the former is subset of the latter). In Taoism, the ultimate goal is self-realization, which is the same as experiencing oneness with the Law:

*"...the sages preserve the Oneness,
embody the exemplar under the sky...
It returns to the origin what is truly fullness..." (22.)*

On this way self-realized person's task is the serving:

*„The sage has no need to make or take,
just to be for man's awake.
To give to people everything,
to leave on heaven the rest of thing." (81.)*

But service does not mean that the sage should serve the ignorants according to their will, as is so erroneously understood. The self-realized sage serves according to his/her own wisdom, which the ignorants do not understand:

*" To understand my words is sweet.
The life is itself the words to achieve.
Yet, they can those nor take in, under the sky,
neither implementation, they can apply..." (70.)*

These ideas are in harmony with the purpose of Jesus' mission to serve humanity:

„All things have been committed to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and those to whom the Son chooses to reveal him.... Take my yoke upon you... for my yoke is easy and my burden is light.“¹⁰⁵

Comparison the Christianity with Krishna consciousness¹⁰⁶

Introduction

Hinduism, as a religion, may be confused in many people's minds with Krishna consciousness, although the two are not the same. Hinduism itself is such a vast field, with so many systems, that I will not undertake to discuss it in detail in this book. Imagine yourself in the shoes of a Hindu or a Krishna conscious believer. They would say that the difference between the two is heaven and earth and we would not understand that, because from our point of view there is only a

¹⁰⁵ Matthew, 11.27,29-30, NIV

¹⁰⁶ For the elaboration of the historical events of Krishna is based on the Srimad Bhagavatam Vol. X. (translated by Bhaktivedanta Swami Prabhupada), The Bhaktivedanta Book Trust, 1995.

slight difference. If you look at two mountains from a distance, you don't see any difference, but if you go closer, it becomes obvious that the two mountains are not the same.

Likewise, for a Hindu believer, the distinction between Christianity and Judaism is blurred. But we know that the difference between the Christianity and the Jewish religion is heaven and earth, namely e. g. whether Jesus was the Messiah or not.

Jews and Christians have been at odds for two thousand years, because the prophecies say that the Messiah will not die in the cross. On the other hand, it doesn't matter whether Jesus appeared to be dead, was in Samadhi, or physically died, because in fact there is no death. Since there is no death, resurrection is not possible, and indeed unnecessary. What happens is that our eternally existing consciousness occasionally is extended into a physical body and then occasionally withdrawn. This is done unconsciously at first, until he will be able to understand himself and the workings of the world, of God. And then he will be able to create consciously a physical expansion, if his service requires it, as Jesus did. From Hinduism and Buddhism this teaching is also known as reincarnation.

The emergence of religions is an eternal process. The great world-teachers always teach the same eternal truth, but adapt it to the age, culture, level of human development, and the so-called world program. The latter means that from age-to-age mankind is introduced to different aspects of God. This was no different in the history of Hinduism. Hinduism itself is not uniform. If we ask several Hindus what they believe in, they would probably give as many answers as there are people. Around 500 years ago, a worldteacher appeared in India, whose name can be linked to the start of the Krishna consciousness movement. He is Caitanya Mahaprabhu. Just as Jesus, for example, did not abrogate the Old Testament but put the old teachings in a different light, he did the same thing. The New Testament is about the life and teachings of Jesus, which is not accepted by those who reject Jesus as Messiah. Caitanya met the same fate. His life and teachings are recorded in the Caitanya Caritamrta, which is accepted as scripture by Krishna conscious believers, but not by other Hindus. Furthermore, there are myriad interpretations of Hindu scriptures also.

We will not, however, engage in disputes of faith on questions which even religious experts cannot decide, for our aim is nothing less than to recognize the eternal meaning of the scriptures and to feel with our hearts their truthfulness. We will always seek to know what message the doctrine has for us here and now. If we grasp the question from the doctrinal side, we will surely make progress by studying the scriptures, whereas an analysis of the details of the differences will not lead to any results. The latter will only occupy our minds, the former will fill our souls with an uplifting experience.

This introduction is necessary because in the coming chapters we need to insert ourselves into the "Hindu" culture. Let us think of it as a journey. When one travels to a foreign country, as soon as one crosses the border, one encounters a different culture. If you do not immerse yourself in that culture, you will have made the journey in vain and will not perceive anything of the feelings and thoughts there. If one remains an outsider, one will not have the opportunity to discover the deeper layers of cognition.

About 5000 years ago, the Supreme Personality of Godhead was present on Earth and He Himself imparted the Vedic knowledge - which had existed since time immemorial but was lost to humans - to His friend Arjuna as the age of disagreement (the Kali age) approached. This sacred dialogue is immortalised in the Bhagavad Gita (Bg.), which has been since then a spiritual source of inspiration for thousands of people, hundreds of philosophers, scholars and poets.

This adaptation is based on the translation of Bhagavad Gita from sanskrit by Bhaktivedanta Swami Prabhupada (the founder of the Krishna Consciousness Movement) and by Paramahansa Yogananda (the founder of Self-Realization Fellowship). Their interpretations and explanations have made it possible for the eternal message to reach all believers of the world.

In the present era, the rise of irreligion will present humanity with a serious challenge. Therefore, no man who feels responsible for his/her fellow human beings and is committed to God, can afford to ignore the rise of irreligion. Every man has the opportunity to act in his/her own place and at his/her own level, if nothing else than reading the scriptures.

Keeping to the criteria used in Buddhism, I will carry out the analysis and comparison as follows:

- 1) The teachers
- 2) The moral teaching
- 3) The philosophical doctrine
- a) the ROUTE
- b) the "final" answers

The teacher

The birth of Krishna

At that time, demonic kings ruled the earth, oppressing the people and preventing people from following the path of God. The people and the demigods appealed to the Supreme Lord for help. If a sufficient number of created beings pray to the Supreme Lord with sincere devotion, they will always get help to continue their progress. In such a case, the birth of the divine incarnation is always first prepared in the spiritual dimensions, which then continues on the physical plane. The script is therefore complete, both in terms of persons and content. Already in the spiritual dimensions it has been decided who the parents and relatives will be, and all the other roles have been assigned, both on the side of the supporters and the opponents. When the full incarnation descends, the whole environment of the Supreme Lord is incarnated, so there are group births. The whole energy is represented by the whole group of the incarnation together, but the central person controls all the effects.

At the birth of Krishna, Vasudeva and Devaki assumed the role of parents. Devaki was the sister of the most wicked and powerful king of the time. But on the wedding day, the king was foretold that Devaki's eighth child would kill him. So, the king threw the parents in prison and had all their children killed for safety. Vasudeva and Devaki lived only for this task, so Devaki gave birth to one more child every year. As the seventh child, the Supreme Lord's full-fledged expansion Balarama was about to be born. He embodied the spiritual power necessary for human beings to attain perfect happiness (balaramana). However, since the Supreme Lord knew the king's evil intention, he decided, with the help of his supreme mystic power (Yogamaya), that Balarama should be transferred from Devaki's womb to the womb of another wife of Vasudeva and be born by her.

Thus, the king and his entourage thought that the seventh pregnancy had been terminated.

Subsequently, the Supreme Person first appeared in the heart of Vasudeva, whose body then became self-luminous. From the body of Vasudeva, He was transferred to the body of Devaki, who was also enveloped in transcendental radiance. When the time of birth came, Krishna appeared before the couple in four-armed form, fully dressed and holding all the symbols, and his radiance filled the entire prison. Devaki asked Krishna to appear as an ordinary child so that they could hide his appearance from the king. Krishna, after instructing his parents, ordered his father to replace him with the daughter of another queen (Yasoda Maya) who had just been born. The daughter, Yogamaya, was the person embodying the supreme mystic power, born at the same time as Krishna, the source of power. The prison door opened for Vasudeva, and during the night he crossed a stormy river to exchange the two children and returned to the prison.

In the morning, when the evil king learned of the birth of the child, he immediately rushed to the prison to destroy it. In vain Devaki begged him to let her live, for the prophecy said that a boy would kill him, but the king seized the child to crush her with a stone. But then Yogamaya slipped from his grasp, resumed her original form, and soared into the air, and made the king understand that the one he feared had already been born somewhere else. The king was so shocked by the events that he released the couple, who were then allowed to return to their home.

The other queen and her husband did not notice the exchange, as they were all under the illusion of Yogamaya. But the evil king decided to have all newborns under the age of one killed in the kingdom.

Explanations:

1. The full incarnation is when the Supreme Being is born with His full energy. In our case, the source of power, Krishna, the full soul energy, Balarama, were born as brothers, and the full mystic power, Yogamaya was manifested. Besides them also descended the demigods and the full entourage of the Supreme Person. Such an event is accompanied by transcendental signs, such as a special constellation recorded in a book of Vedic scripture (Khamanikya). In addition, Krishna's birth, but also His subsequent activities, are accompanied by

mystical acts. The full incarnation is determined by His teachings, His mystical abilities and the so-called transcendental signs (drawings on his body, palms, feet). In other cases, there may be partial incarnations who manifest only one aspect of God, as well as divine messengers and prophets.

2. It is clear from the story that Krishna was not born in a physical body. His body, although it appeared to be physical, was from the first moment a spiritual body, taking whatever form He wished, and from the moment of His birth He was in possession of full spiritual and mystical power. The question arises that if this is so, why did the parents, relatives, etc. have to play their role and why did he play the role of the child who is born, and in danger, etc. He could have appeared without parents and simply destroyed the tyrannical ruler.

3. Note some of the similarities and differences between the birth and activities of Krishna and Jesus. According to point 1, Jesus is considered to be a partial incarnation (hence he said that I and the Father are one). The arrival of the descendants from the highest level is always foretold in the relevant scriptures of the religion. Furthermore, these persons always act out a prewritten script for the purpose of teaching humanity. Thus, their influence extends far beyond the short time they spend on earth. Krishna taught His parents, His foster parents, His entire environment, even His enemies, by living among them, interacting with them, and exerting His influence through His actions. In this way, those who came into contact with Him made much greater progress than if He simply appeared, killed a tyrant and then left. Who would have learned from this and what? The same can be said about Jesus' activities. The physical teaching acts of the divine incarnations and messengers, are called *lillas* in the Vedic scriptures. This is an educational film produced for the development of all the beings of the whole universe, and it takes place simultaneously on all planes, not just on the physical.

4. Also, note the reaction of demonic persons, rulers, to a prophecy that promises a divine incarnation or messenger. The panic, the fear of punishment, even if they themselves know it is senseless, prompts them to commit inhuman actions. For example, the extermination of newborn babies under the age of one is mentioned in both stories, even though the disciples who wrote the life of Jesus certainly did not know the Vedic scriptures to steal ideas from them. In these descriptions, it

is rather the general nature of evil can be captured. In the lives of the divine incarnations, messengers, persons representing love, goodness, humanity, etc., clash with entities representing the powers of evil, and the battle ends in the physical and/or moral victory of those representing the higher moral powers. As a result of the struggle, however, goodness always forgives evil and evil is redeemed from its own evil. The purpose and meaning of all scripture are to guide people toward higher moral standards.

The life of Krishna

Krishna's conception and birth in Mathura was in the centre of the evil king's realm. Krishna's parents also lived there, but since the child was no longer with them, the king decided to have any child under the age of one killed in the kingdom. Later, however, he had a different idea, it would be much easier if he just had Krishna killed. First, he hired a witch who was well versed in black magic to search Him. The witch dressed as a beautiful young woman and so visited Vrindavan, where Krishna and His foster parents lived. In those days it was customary that babies could be suckled by other women as a sign of devotion. Krishna's foster parents were not suspicious of the well-dressed and attractive-looking witch and allowed her to take Krishna in her arms. Beforehand, the witch smeared his breasts with an instantly lethal poison, so she started to breastfeed. But as Krishna began to suckle, the witch spread herself on the ground, her whole body was trembling and she begged Krishna for mercy, and then she breathed her last. Meanwhile, Krishna pretended that He had nothing to do with it all and played merrily in the witch's lap. The next time, a black mage took Him with himself in the form of a whirlwind to destroy Him, but he too met the witch's fate. Krishna's foster parents and the community of Vrindavan witnessed these scenes, but attributed them not to Krishna but to the working of the law of karma.

When Krishna was one year old, Krishna's father (Vasudeva) asked their priest, who was also one of the wisest astrologers of the time, to visit Krishna's foster father and inform him about his son's fate. Thus, it came to the knowledge of the foster father that Krishna was not his son, but the child of Vasudeva and Devaki and the incarnation of the Supreme Person. Thus, the naming ceremony was held in secret, lest the evil king should know the identity of the child. The astrologer

priest gave the child the name Krishna ('who is attractive to all'). He also named Vasudeva's other child Balarama.

So, the children were brothers, played together regularly and had lots of fun. They constantly swiped fresh cream and butter, or made the calves drink the milk. Yet everyone loved them. The children were so lustrous that they shined in the dark, so nothing could be hidden from them. Krishna manifested His mystic powers to those around Him on many occasions, yet each time He pretended that these were all working independently of Him. Later on, as the boys grew up, they guarded the cows and calves together with the other cow herder boys. Meanwhile, the evil king would not rest, and conspired with more and more demons to destroy Krishna, unsuccessfully. The demons were all physically destroyed and at the same time liberated, that is, light escaped from them at the moment of their death, and this light was merged back into Krishna. The transcendental delights manifested by Krishna were also enjoyed by the demigods.

On one occasion, Lord Brahma (the creator of the material world), stole Krishna's companions and the cows. He did this to benefit from the manifestation of Krishna's mystic power. When the little Krishna saw that His buddies and the cows had all disappeared, He recreated them in a single eyelash, creating the forms from Himself. According to his own time measurement, Brahma returned a moment later, and was shocked to see Krishna and His cronies playing on unchanged, as if nothing had happened. Meanwhile, a whole year had passed in Earth time calculation...

My experiences

Above I have tried to give you a sense of some of the transcendental actions that Krishna manifested 5000 years ago. However, to grasp these, a more in-depth reading of the Vedic scriptures is needed. In vain does one hear, or not believe, or not understand. They may think it is all a fairy tale and that Krishna devotees have embellished the story of their beloved god. However, if one experiences what the operation of Yogamaya means, then one is no longer surprised at anything.

When I was in India, I had the opportunity to visit the places where Krishna lived. In these places Krishna is present now and can manifest Himself to anyone who is receptive to Him. In these places the "fairy

tale" becomes reality. Here every thought is instantly realized, independently it is good or bad. I had the opportunity to see this for myself.

When we arrived in Vrindavan, I had a thought about our driver who was to be our guide on the way back. "This man cannot stay in Vrindavan." Not an hour later, he had a disagreement with my husband, who sent him back. I would have liked to receive a rosary from the altar, but I didn't know the procedure. I sat down to meditate in the temple and soon a priest beckoned me and threw one from Radha's neck and one from Krishna's neck into my neck. In a very special way I came to Mathura, the birthplace of Krishna. In the square in front of the Krishna temple and later in the temple, I was able to witness Krishna's manifestation. In the square, little Krishna (a boy of about 6-8 years) appeared and led me up to the temple where I was able to experience the Gopi dance with the young Krishna, which I will write about in a later chapter. All the while, I became invisible to my attendants, and other people to me. The only one who caught and understand it all was an elderly personal disciple of Prabhupad (ISKCON's founding grand master) who was our attendant and guide in Mathura. His eyes glistened with tears as I marched down at least 100 steps of the temple. Why didn't he get this, who has been mantrasing since childhood? I didn't understand it either, Krishna's undue mercy... Before we left Vrindavan I declared, "I have never left Vrindavan, I am always there." Of course, I meant the spiritual Vrindavan. In Vrindavan and in Mathura, I received all the help for my development that I had travelled there for.

When I told my Buddhist master at home about my experiences, he interpreted the phenomena as my creation (waking dream), not as a manifestation of God. I didn't argue with the unbelievers, I just quietly remarked. "Everybody creates what is in him/her. You were able to create your own demons only." But there was something that did not materialize, although I longed for it. If everything that happened had been my creation, then that should have been realized the most. I took with me to India a coin on which was engraved the portrait of my Christian master. I knew that he had materialized himself into this coin. I decided to share with him all the mysteries that I was experiencing so that he could benefit from them. That morning, as we were about to leave for Vrindavan, the coin fell out of my bag and

rolled onto the roof. For a moment I stood frozen: 'had I made a mistake'? Finally, I climbed out onto the roof and took it with me. Only when I got home did I realise that the coin no longer contained the master's energy. Elementals are destroyed in the true sacred places. Thus, the mystical power of my "masters" dissipated before me.

*

The young Krishna's company - in his foster father's kingdom of Vrindavan - consisted of cowherd boys and cow-milking girls (gopis). Krishna tended the cows with the other boys and had countless adventures in the meantime. When nothing was happening, He would dazzle them with the sound of His flute. The adolescent girls would go to the sacred Jamuna River to take ritual baths and pray to the demigods for a good husband. Secretly, however, they all longed to be married to Krishna. On one occasion, the unmarried girls went to the river to bath and, as was their custom, took off their clothes. Krishna hid in the crown of a tree and while the girls were bathing, He stole their clothes. The bathing time was over and the girls wanted to come out, but they saw that the clothes were gone. Then Krishna began to call them from the canopy of the tree. They had to go one by one to get the clothes. After some fidgeting, when they were very cold in the river, they went to Krishna one by one, ashamed. Krishna was delighted at the sight of these girls of unparalleled beauty, and invited them to the rasa dance on Govardana hill a year later. He promised them that then they all would know Him as their husbands. A year passed, in the meantime many girls were married, but on the appointed night they were all there on the Govardana mountain. Krishna danced with each one of them at the same time, indulging in ecstatic dancing, and while kissing them, gave them betel nuts from His mouth. He took the most exquisite maiden Radha with him alone into the forest and gave her the highest level of love experiences. When Krishna disappeared with Radha, the other gopis, tormented with the pain of separation, began to search for Him. After some time, Krishna returned to the gopis. When Radha saw that Krishna had left her because of the gopis, she became frantic with the pain and went into hiding, and then hugged and caressed a tree thinking that it was Krishna. When Krishna realised Radha's pain, He also ran after her in

the forest in a state of ecstasy, all the while saying, "I want to understand Radha". In His desire to understand what was going on in His lover, He suddenly became Radha. Meanwhile, Radha also started running towards Him, and when Krishna changed into Radha, in the same moment she changed into Krishna. At the meeting, at the moment of embrace, both regained their original form. Meanwhile, the husbands, parents and brothers and sisters of the gopis perceived only that the girls are sleeping peacefully at home.

Because of the presence of Krishna, the Vrindavans have neglected the worship of demigods. Therefore, one of the demigods showered flood on Vrindavan. Krishna protected them by raising Mount Govardana above them as an umbrella and then restoring it after the rains had passed. The news of Krishna's miraculous deeds reached Mathura, where the evil king, the murderer of Krishna's brothers, reigned. After seeing that he had sent witches and demons to destroy Krishna to no avail, he resorted to a ruse. He organized a wrestling tournament in Mathura and invited Krishna and Balarama to the tournament. Of course, he had prepared how to have them killed. In that, he was not successful this time either, the creatures sent to kill the brothers were destroyed one by one. Finally, he himself tried to kill Krishna, so Krishna slayed him. Thus, was fulfilled the prophecy that Vasudeva's eighth son would kill the king. Thereafter, Krishna was elected king in Mathura and never returned to Vrindavan.

Explanations

As in case of all scripture, the stories of the Vedic scriptures are not to be taken literally. The stories have a symbolic, teaching function. Krishna is the controller of the power of Yogamaya, the greatest magician who can illude any created being. This illusion, however, is not for its own sake, but for the progress of beings, for the satisfaction of their desires. The gopis longed to know Krishna as their husband, so Krishna gave them the grace to experience the supernatural bliss that comes from the experience of oneness with the Supreme Personality of Godhead. It is a matter of detail whether the Gopis had earthly wonders or not. Whether they did or not, the experience of oneness with Krishna elevated them to the transcendental plane. This experience activated a pleasure centre in the gopis at such a high level that they forgot everything else - their relatives, their obligations, their religious principles, etc. That is why

they behaved in a half-mad way, because the activation of this pleasure centre has a similar effect as physical drugs, which makes one addicted to drugs. This transcendental pleasure is ananda. And the state is ananda maya kosha. In the rasa dance and in the loving union with Radha, Krishna has presented the highest tantra of love to the world. However, very few people understand and even fewer interpret this lilla correctly.

My experiences

When I was in India, we visited the sacred Govardana mountain. The journey is an atonement in which one offers the fruits of one's deeds to Krishna, and if one does it with devotion, the bad karma of one's previous lives is erased. Many people make the journey crawling on their stomachs on the stony, muddy or even dusty paths, which on foot is about one day long. We travelled by rickshaw due to the lack of time. The rickshaw is a bicycle ridden on foot by poor young men for whose family this is the only source of livelihood. After the bicycle, a light carriage is coupled and the "rich" sit in it. However, on several occasions we had to get off the rickshaw because the poor, emaciated, scrawny boy could not get up the sloping road with us, which proved to be a tough test even with an empty carriage some times. I didn't mind it. On the way I had the opportunity to tune into the age and dimension in which the rasa dance was taking place. I travelled to India specifically for Krishna. I wanted to get the connection with Him. After the penance on the hill, we travelled to Mathura, where I had my meeting with Krishna in front of the Krishna temple.

We arrived at the shrine in Mathura just when opened. We were let in through two gates, one for women and one for men, so I had to leave my husband and our chaperone. There was a huge crowd. I had nothing on me but my clothes, so I quickly made my way through the gates and suddenly found myself alone in the huge square. I waited, not a single person... time stretched into infinity... Then I heard the call "come with me". And the little boy Krishna led me up to the temple, which was not even open yet, they were washing the stairs. In fact, most everything else disappeared for me and lost its meaning. I experienced exactly what the gopis did, and I still experience the same thing when I think back. I dance with young Krishna; the world goes round and everything else disappears. Only transcendental bliss is

present in me, which comes from that Krishna is with me, I am consubstantial with Him, Krishna is only mine, protects me from everything, liberates me, and stays with me forever. The primordial security, the fearlessness, the total liberation, no rules, just ecstatic love. Tears of joy flowing down my cheeks... And then it was over. I know they are waiting. My husband and our chaperone have already searched the area for me. In this halo I descended on the hundred steps. Why are you worried? You can't get lost here...

Explanations

When Radha experienced the tantric love with Krishna, all the gopis had got the same, they didn't even have to move from their home. All the gopis were an extension of Radha, they were one with her. Then Radha did not understand this yet and became jealous of the gopis when Krishna left her. When they were running towards each other in the forest and Radha became Krishna, she understood that all the gopis were her. She extended herself to sixteen thousand gopis so that, in this exponentiated way, to experience her love for Krishna and give pleasure to Him. This is the highest level of tantra, when oneness is established to such an extent that the consciousness of identity with the other is manifested on the physical plane. Radha is Krishna Himself, the embodiment of the feminine complement of the male principle. They were divided only to show the world that all human beings are built in the same way. The anima and the animus, the yin and the yang, are present in everyone. When one looks for a mate, one looks for this mate, but one finds it only within. And when one finds it within, one can live with anyone, because one can love anyone. The rest of Krishna's story is an example of this.

Ecstatic love for Krishna is considered to be the highest form of realization. Christianity is no stranger to this view because countless saints have experienced union with Jesus Christ as an incarnation of God and this experience immediately lifted them out of the material world. A love relationship (rasa) with God is the most that man can desire. Why? Because love for God is the only power that can conquer God! By any other means one can get in touch with God, many demigods have done so, none has been able to win, by any power, by any mystery, by any knowledge. But love conquers even God, God bows to love. The result of this bowing is the created world. That is why we say that God created out of love, in return for the love beings

have for Him. It is because beings want to experience Him, even on the physical plane. And in order to experience it, they need to be separated from Him, which involves pain. But the return after separation is all the sweeter. How could the Buddhists' consciousness of emptiness compete with this delight?

*

The killing of the king of Mathura made the former king's relatives seek revenge and gather a huge army. Because of this, Krishna was constantly at war with them, and although he always won, he was busy fighting on a regular basis. So, He decided to build a fortress in the middle of the sea where the enemy could not invade. The fortress (Dvaraka) was 96 square miles in extent and possessed every imaginable wealth. Krishna moved the entire population of Mathura here. Thus, He ensured peace and tranquility for Himself and His subjects. Krishna belonged to the Kshatriya order (second caste: kings, leaders, warriors), so it was time for Him to get married and start a family.

He got His first wife by kidnapping. The girl had been promised to Him, but the parents changed their minds after persuading of their eldest son. However, the daughter wanted to be His wife, so she sent a message to Him. On the wedding day, Krishna eloped with her in the presence of the celebrating crowd and took her with Him to His realm. Of course, He made new enemies, who He also defeated. In addition, Krishna took seven more princesses as wives, so He had eight main wives in total. Each wife has her own story. Without exception, all the princesses desired to be Krishna's wives, and for this they made countless renunciations and prayed constantly.

Another of Krishna's miracles was the defeat of a demon who had committed countless evils, including kidnapping sixteen thousand princesses against their will and holding them captive in his palace. The kidnapped princesses prayed to Krishna for their release. Krishna fought with the demon and freed the princesses. However, the princesses refused to return to their families after their release, because they knew that no one needed kidnapped and dishonored girls, so they asked Krishna to marry them and thus restore their honour. Krishna granted the request and married all of them. He gave each of his wives

a palace, provided them with the same wealth and care and lived an exemplary family life with each of them. He has extended Himself into so many forms that He went in to each wife at the same time, and with each of them He immersed Himself in different activities. He begot ten to ten sons for each of His wives. One by one His wives were extensions of Lakshmi (the goddess of fortune), and they loved and served Him with complete devotion. Each of them was convinced that Krishna loved only her and that there was no one else in His life who would have been important to Him. But Krishna, though an exemplary husband and father, was not attached to any of them, because He was complete in Himself.

The huge family gave Krishna an enormous amount of work, which He did with ease. At the same time, He also had to fight many battles because of His family members. One such notable case is when Shiva joined the fray. A king worshipped Shiva with great devotion and was therefore Shiva's devotee. It happened, however, that Krishna's grandson fathered a child out of wedlock for the king's daughter. Due to the damage to the girl's reputation, the two families got into a fight. When Shiva saw that his favoured one was losing, he himself entered the fight and confronted Krishna directly. In the fight they used many fearsome energy weapons like brahmastra against each other. In the end, however, Krishna won and Shiva submitted to Him.

Explanations

Krishna was born as a ksatriya (second caste) to bring order in the world. The duty of ksatriyas is to protect the weak, to deliver justice, to defend the Vedic traditions. The latter is the system of customs recommended to people, with which, if it followed, the divine laws are fulfilled and enables people to move towards the spiritual world, i.e. to get out of the cycle of existence. The beings who defy the laws are also called demons. When power is in the hands of such rulers, the Vedic rules are violated, the people are miserable, justice is lost, and the spiritual development of the people is unresolved. So, Krishna was born to restore divine law and order.

Of course, Krishna did not insist on doing this by fighting. In many cases He avoided unnecessary bloodshed. He never destroyed His opponents when He saw them surrender or become completely unable to fight, and in one case He even left the battlefield. Although this was not considered an act worthy of kshatriya in the tradition of the time.

Fighting was therefore natural in those times, because it was the expression of a ksatriya's power and strength. Krishna, however, overrode customary law in many cases, thereby drawing attention to the fact that man is not for customary law, but that customary law is for man. If His adversaries insisted on fighting, He fought; if they surrendered, He forgave and even exalted the surrendered person to His mercy.

The battle with Lord Shiva proves that Krishna is above all things, because there was no weapon for which He did not know the antidote. The question arises, of course, why did Shiva fight if he knew Krishna was all-powerful? In any case, these stories are for the spiritual development of human beings. In fighting Krishna, Shiva could show his power and also that everyone should surrender to Krishna, because that is what he did, since Krishna is the Supreme Person. However, the fight is only a test of strength, because no one can be killed, as everyone is an eternal soul. If Krishna killed someone, he immediately attained liberation (salvation).

In Vedic culture, husbands were chosen by their parents for the daughters with the help of a wise astrologer who knew the karmic connections from the signs. If married in this way, all members of the family would have the opportunity to work off karmic debts. In many cases, however, worldly wealth and power were more important to the family. Although Krishna's power and wealth were immeasurable, few people knew it. India then had city-states and each city-state had a king. Krishna was an average king with an average empire, so in many cases they did not want the daughter promised to Him to marry with Him. The girls, however, were attracted to Him by their refined instincts. Kidnapping was a common practice in India when parents did not want to accept the husband. This was, however, considered permissible only with the consent of the girl and in all cases, marriage had to follow. Usually, the parents were reconciled after marriage. Each man had the right to marry as many women as he could support at a level commensurate with his rank, including offspring. Krishna did not marry so many girls because He needed many wives, but because these ladies were extensions of one person, Laksmi (companion of Krishna's Narayana form). The other men, however, were envious of Krishna, so they were constantly fighting with Him for women, for power, or for worldly treasures.

Krishna is omnipresent, so He can never leave anyone. Yet in the material world we can have the experience of losing Him. This experience He gave to the gopis, and in some cases to their wives. This experience is the separation from God. Without knowing this feeling, there is no real, deeply felt worship.

The other important insight that we gain from the stories of Krishna is the understanding the essence of Oneness. Oneness also includes the adversary. If I have a will and the will of the opponent is opposed to it, I cannot ignore it, because we both are the part of the same Oneness. Either I can carry out my will so that my opponent accepts it voluntarily, or I submit to him/her, or if I force my will upon him/her, I must suffer the retroaction. The operation of this basic law can be traced in every case in the stories about Krishna. We are exempt from this law only when our every action (word, thought) is absolutely pure, transcendental, God-conscious, selflessness. So, Krishna could do anything, for Him there was no repercussion. However, we should always analyse our actions (words, thoughts) to purify them from selfish interests. This is how we can attain karma-free and god-consciousness.

When a divine incarnation is present on Earth, the law of repercussion is accelerated, even instantaneous. We see many examples of how in the presence of Krishna, the action, after the action, has an immediate repercussion on the perpetrator. On the other hand, the presence of the divine incarnation on earth does not mean that He has departed from somewhere. He is invariably present everywhere; He merely creates projection (expansion) in the material world. This means, in other words, that when Krishna descends from the spiritual world, there is a projection on all planes, including the planes of the subtle material world. The events of Vedic scripture always take place on different planes simultaneously, and this must be taken into account in the interpretation. Krishna's fight with the demigods (e.g. Shiva) should not be understood as Shiva taking physical form and fighting in the material world. Krishna fought on the material and subtle planes at the same time, and all His actions were simultaneously manifested on all planes of existence. So, when God manifests in the material world, it is as if - from the Earth - we can get a glimpse of what is happening in the higher dimensions, and every human being can see as far as he/she can in this process, based

on his/her consciousness. This is the reason why the person of Krishna was not a divine incarnation for everyone, many saw Him as an ordinary king, while others saw Him as an upstart shepherd boy. It was the same with Jesus, and it is the same today.

*

The Hindu holy war is recounted in the epic Mahabharata. Krishna's relatives the Pandavas were dethroned and driven out of their country. In their place, unjust kings ruled wrongfully. They oppressed the people, and instead of working for the intellectual and spiritual well-being of the people, they were immersed in worldly pleasures. Arjuna, the representative of the Pandavas, decided to gather an army and reclaim power and the kingdom. The two rivals roamed the kingdoms of India to gain their support for the war. In the run-up to the war, the kingdoms of each king were divided into two camps, one supporting Arjuna and the other supporting his opponent.

Krishna was sleeping when they both approached Him to ask for His support. Arjuna's opponent arrived first, and he was waiting at Krishna's head. Arjuna, on his arrival, took his seat at Krishna's feet. So, when Krishna woke up, He first catch sight of Arjuna: – What do you wish, my dear Arjuna, why have you come? – asked Krishna. However, the opponent intervened: – I have arrived first, I have the right to ask for first. – You are right, – aswered Krishna – if you really arrived first, then tell me why have you come? – I want to ask for your help in the war against the Pandavas. – And why have you come, Arjuna? – I want your help to restore order and justice in my country, which has been unjustly taken away from me. – All right. Since both of your requests are legitimate, I will offer my army to one of you and my own services to the other. Since I have seen Arjuna first, he will answer first.

Arjuna knew that Krishna is God incarnate, against whose will no one can do anything. He bowed to this will and, in accordance with it, he intended to do his duty. – Krishna, I choose you. – The other king thought with his mind. Krishna's army is strong and powerful. What could he alone do against it if he gave it to me? – I choose your army. – said the opponent. Krishna agreed.

Explanations

The outcome of the war was already decided in Krishna's mind. He was born to eradicate evil and to teach the world. However, this war had to be played out by the parties in order for the teachings and lessons to be experienced by the participants. In this field of experience, which here takes place on a physical plane, everyone has the opportunity to decide which side they are on, God's side or the opposite. God's side means that one is acting according to the divine will. Jesus did so.

However, God has no sidewaysness, because He gives everyone what they need to experience Him, to one gave the army, to other Himself. The giving of the army meant that the angelic hosts were fighting against Krishna in the holy war. But Krishna, as the supreme creator, guided the whole process with His thoughts. The angelic hosts follow the divine path in everything they do. Accordingly, it means nothing in itself if one is supported by the angelic hosts. For the angelic hosts lead everyone according to the divine guidance to where they want to go. The direction depends on the individual's choice. If, for example, Jesus had not accepted to be crucified but asked to be the ruler of the world, he could have received the angelic hosts and, with their support, spread Christianity by force. Accordingly, he would have reached the demigod dimension. But Jesus decided otherwise. He bowed to the divine will. His teaching thus goes beyond the meaning of worldly existence. And he himself ascended to the transcendental plane.

Everyone is capable to realize the divine intention such an extent as his/her level of consciousness is and as he/she is capable to understand the intentions of God. And that will be his/her realization of God.

My experiences

Let us look at an example of how we humans can follow the divine intention, here and now. There was many years ago that Parliament wanted to change the system of support for churches. The members of ISCKON (International Society for Krishna Consciousness) quickly realised that this was not to their advantage and that of the small churches, so they joined forces and started a signature-gathering campaign. I had a close relationship with them at the time, but I

belonged to another small church. I indicated to the leader of my church that we should join forces with the ISCKON because the expected decision of the parliament was also unfavourable for us. My request remained unanswered. I have therefore decided to use my own efforts to support the request of the ISCKON to keep the original law in force. After my request was heard by God, the following question was asked. "Besides you, how many righteous people want this?" I could not give other answer, "Lord, you will surely find some among the members of ISCKON, please support them." After that, in the next session of Parliament, there was direct divine intervention. Before the agenda item in question, the representatives quarreled on another draft law, and the opposition left the chamber. The vote on the bill to support the churches resumed in presence of half the house. Since only those who wanted the law in its old form were present in the room, the amendment was rejected. (Many years later, the law in question was passed by parliament, but I was not interested to ask for help because I was no longer the member of any church; the small churches have lost their church rights, but ISCKON was given them.)

The question then arises why we do not turn to God more often to improve the situation of people, or if we do, why nothing changes. This is because only a completely pure, selfless request can come true. It is futile to ask that somebody will be healed if they want to do nothing for their healing. It is futile to ask that every person will have a better fate if they wasted that better fate on futilities. This world is where everyone creates their own inner reality in order to confront it and thereby come to know themselves. This is the divine will. If one does not act according to it, one's wishes will remain unfulfilled.

*

The warriors arrayed during the war drew on an arsenal of both earthly and celestial weapons and used them against each other. The main warriors were aided by the demigods themselves on both sides, depending on which demigod each warrior excelled in worshipping. In the war, many warriors perished, except the most distinguished. Although the battle was over, emotions and passions still ran high among those who survived. The losers, infused with a desire for revenge, added to the agony by killing the children of the victors, and

even the most dangerous weapon, the brahmastra, was used by the enemy. Brahmastra is an energy weapon with effects similar to the atomic bomb. Eventually Arjuna neutralised this weapon by launching the counter-brahmastra. The desire for revenge and lack of forgiveness on the part of the opponent led to a woman cursing Krishna for the loss of her sons.

He who is fully at one with all beings, including the one who curses Him, has no choice but to accept the curse. Krishna also agrees to make the curse come true. But before that, peace and justice had to be restored. The victors appointed one of the Pandavas as king, whose job was to ensure the welfare of the people and their spiritual development. After his appointment, he was taught and initiated into the secrets of good governance by his own grandfather. His grandfather, incidentally, fought on the opposing side and imparted his teachings while dying on the battlefield. The great sage, having completed his teachings, concentrated on Krishna and departed in Krishna consciousness as a true yogi (he lifted the Atman through the top of his head with the help of the life-air and departed to the spiritual realm).

As a result of the curse, all of Krishna's surviving relatives, children, adherents killed each other in a fratricidal fight. Subsequently, both Krishna and Balarama were about to leave the material world. Balarama went to the river to perform his penance. Thereafter a snake (Kundalini) exited through his mouth and returned to the river. Krishna went to the forest and waited for death in yoga-asana. A hunter mistook Him with a game and shot Him in the heel. Thus, the curse was fulfilled. Then Krishna saw the time had come to leave the material world.

After a few decades of reign, having consolidated their power, the Pandavas handed over the throne to their only surviving child and departed to the Himalayas. On the way climbing among the rocks, they met their death. They, because they lived in the material world, still had karma. Therefore, they all visited the Realm of the Dead (Hell). Realising that this was not reality but their own illusion, they concentrated on Krishna and reached the spiritual realm. They are Krishna's eternal companions and follow him in all his incarnations.

Explanations

Descending into Hell is the task of all beings after death. When someone dies, one first becomes aware of oneself in his/her own astral field. If this astral information field is not completely cleared, this is the first thing the entity is confronted with. This is where all the unconscious fears, judgments, rejections, negative emotions can be found. When the entities realise that all these were created by themselves, they can clear the picture, shed this information field and move on to the Celestial Realms or the Spiritual Realm according to their own level of realisation. Jesus also visited the nether realms and used the descending into the Hell to show light to the souls stuck there to find the way to God.

With the departure of Krishna, dvapara yuga ended and kali yuga (iron age, the darkest age from the point of view of the souls' consciousness) has begun.

The moral teaching¹⁰⁷

False ego

*" All action is universally engendered by the attributes (gunas) of primordial Nature (Prakriti). A man whose Self is deluded by egoity thinks, 'I am the doer.' "*¹⁰⁸

The false ego is a mind program that deceives the living being therefore he/she identifies himself/herself with his/her body. If one is unaware of the true nature of the soul, he/she thinks that the constituent parts of his/her body are acting. In reality, however, the motives for action are generated by the binding forces of nature. That is, the function of the false ego program is to separate the living being from God, who can thus experience apparent independence. This program can be uploaded onto the living being because its consciousness is not at the level to rise above the binding forces of the mind.

¹⁰⁷ The citations used in this book originates from The Bhagavad Gita (Bg), God talks with Arjuna, translated and commented by Paramahansa Yogananda (Self-Realization Fellowship, 1999.)

¹⁰⁸ Bg. 3.27

The binding forces of nature

"According to the differentiation of attributes (gunas) and actions (karma), I have created the four castes. Though thus Doer, yet know Me to be Nonperformer, beyond all change"¹⁰⁹ "This world of mortal beings does not perceive Me unchangeable and beyond all qualities because they are deluded by the triple modes of Nature."¹¹⁰ "The devotion of each man is in agreement with his inborn nature. His inclination is the pattern of his being; whatever his faith is that verily is he."¹¹¹ "O Sinless One (Arjuna)! of these three gunas, the stainless sattva gives enlightenment and health. Nevertheless, it binds man through attachment to happiness and attachment to knowledge."¹¹² "O Son of Kunti (Arjuna) understand that the activating rajas is imbued with passion, giving birth to desire and attachment is strongly binds the embodied soul by a clinging to works."¹¹³ "O Bharata (Arjuna)! know that tamas arises from ignorance deluding all embodied beings. It binds them by misconception, idleness, and slumber."¹¹⁴

The binding forces of nature (human attachments) form the basis of the caste system of Hindu religion. So, castes exist, but they are not determined by birth, but by the way of relating to the things of the world. The caste system exists everywhere, regardless of religion or culture. In our society, it is determined by the emotional-thought-cultural-social pattern of behaviour. People choose their occupation, mate, friends, life-philosophy, etc. on the basis of these. Everyone has the possibility to change caste if he/she develops his/her outlook on life and can reach the highest realization by remaining in his/her own caste if he/she follows the religious principles.

Obligation

"Better than the well-accomplished dharma (duty) of another is one's own dharma, even though lacking merit (somewhat imperfect). He who performs the duty decreed by his inborn nature contracts no

¹⁰⁹ Bg. 4.13

¹¹⁰ Bg. 7.13

¹¹¹ Bg. 17.3

¹¹² Bg. 14.6

¹¹³ Bg. 14.7

¹¹⁴ Bg. 14.8

sin."¹¹⁵ *"But the individual who truly roves the soul and is fully satisfied with the soul and finds utter contentment in the soul alone, for him no duty exists."*¹¹⁶

Willingly and unwillingly, everyone does the duties imposed on him/her, unless he/she devotes his/her life to self-realization, in which case it becomes his/her primary duty. From here on he/she will be given all that is necessary to do it.

Peace of mind

*"He is full with contentment who absorbs all desires within, as the brimful ocean remains unmoved (unchanged) by waters entering into it – not he who lusts after desires."*¹¹⁷

Knowledge

*"Indifference to sense objects, absence of egotism, understanding of the pain and evils (inherent in mortal life): birth, illness, old age, and death; Nonattachment, nonidentification of the Self with such as one's children, wife, and home; constant equal-mindedness in desirable and undesirable circumstances; Unswerving devotion to Me by the yoga of nonseparativeness, resort to solitary places, avoidance of the company of worldly men; Perseverance in Self-knowledge; and meditative perception of the object of all learning – the true essence or meaning therein. All these qualities constitute wisdom; qualities opposed to them constitute ignorance."*¹¹⁸

The essence of Jesus' moral teaching culminated in the Sermon on the Mount. However, we must not forget that Jesus taught the uneducated (mostly illiterate) masses (his teaching is exoteric), while Krishna in the above quotes imparted knowledge to a selected disciple (his teaching is esoteric). Yet the simple words of Jesus also have a deep esoteric meaning. *"Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they will be comforted. Blessed are the meek, for they will inherit the earth. Blessed are those who hunger and thirst for righteousness, for they will be filled..."*¹¹⁹ "

¹¹⁵ Bg. 18.47

¹¹⁶ Bg. 3.17

¹¹⁷ Bg. 2.70

¹¹⁸ Bg. 13.8-11

¹¹⁹ Matthew, 5.3-6, NIV

Poverty and sorrow (suffering) are caused by a turning away from the laws of God, but they also bring the beginning of return to the number of the humble, meek and those who desire truth (knowledge).

The philosophical doctrine

The nature of the soul

*"This Self is never born nor does it ever perish; nor having come into existence will it again cease to be. It is birthless, eternal, changeless, ever-same (unaffected by the usual processes associated with time). It is not slain when the body is killed."*¹²⁰

In Krishna's words, the soul means the Atman, the Divine spark. This divine quality is present in everyone and can never be destroyed. In the words of Jesus, the soul has present in two meanings, first the part of us independent of the physical body (astral-mental body), the other is our eternal essence. *"Do not be afraid of those who kill the body, but cannot kill the soul. Rather be afraid of the One who can destroy both soul and body in hell"* ¹²¹

If, after death, one cannot shed the astral-mental body, then one can experience the conditions of hell. But Jesus repeatedly indicates that man is not essentially different from the Heavenly Father. By this he implies that the soul is divine and eternal in its inner nature.

The Supreme Spirit

"I will tell you of That which is to be knowm, because such knowledge bestows immortality. Hear about the beginningless Supreme Spirit – He who is spoken of as neither existent (sat) nor nonexistent (asat)... Shining in all the sense faculties, yet transcending the senses; unattached to creation, yet the Mainstay of all; free from the gunas (modes of Nature), yet the Enjoyer of them. He is within and without all that exists, the animate and the inanimate; near He is, and far; imperceptible because of His subtlety. He, the Indivisible One, appears as countless beings; He maintains and destroys those forms, then creates them a new. The Light of All Lights, beyond darkness;

¹²⁰ Bg. 2.20

¹²¹ Matthew, 10.28, NIV

Knowledge itself, That, which is to be known, the Goal of all learning, He is seated in the hearts of all."¹²² *"Also, I am seated in the heart of all beings; and from Me come memory and knowledge, as well as their loss. Verily I am That which is to be known through the Vedas; indeed, I am the Veda-Knower and the Author of the Vedanta."*¹²³

The Upper Spirit (Soul) in Christianity is identified with the Holy Spirit (Holy Ghost). The one who has most perfectly realized the Upper Spirit has become the same with it. For example, Jesus lived the Upper Spirit at the highest level and therefore became its embodiment. That is why he said that only through him can we enter the Kingdom of Heaven, because whoever does not realize the Upper Soul cannot enter this field of consciousness. By this statement, he did not want to make Christianity and not his own person exclusive, but he, as the Upper Spirit (Holy Spirit), declared this.

The path

The need for a spiritual master

*"Understand this! By surrendering thyself (to the guru), by questioning (the guru and thine inner perception), and by service (to the guru), the sages who have realized truth will impart that wisdom to thee."*¹²⁴

If you are starting on your way, the first step is to find a credible spiritual teacher (guru). There are many paths to self-realization, and each person must choose one according to his/her individuality and the nature of his/her attachments. Some of the myriad options are outlined below.

The art of inaction

*"He is a yogi, discriminative among men, who beholds inactivity in action and action in inaction. He has attained the goal of all actions (and is free)."*¹²⁵

(The meaning of this was explained in the section on Taoism.)

¹²² Bg. 13.12, 14-17

¹²³ Bg. 15.15

¹²⁴ g. 4.34

¹²⁵ Bg. 4.18

The essence of yoga

*"O Dhananjaya (Arjuna), remaining immersed in yoga, perform all actions, forsaking attachment (to their fruits), being indifferent to success and failure. This mental evenness is termed yoga."*¹²⁶

*"One who is united to cosmic wisdom goes beyond the effects of both virtue and vice, even here in this life. Therefore, devote thyself to yoga, divine union. Yoga is the art of proper action."*¹²⁷

Yoga is the path to attaining supreme consciousness. Everything is yoga which serves this purpose.

The dedicated service

*"He who with devotion absorbs himself in Me, with his soul immersed in Me, him I regard, among all classes of yogis, as the most equilibrated."*¹²⁸ *"Absorb thy mind in Me; become My devotee; resign all things to Me; bow down to Me. Thou art dear to Me, so in truth do I promise thee: Thou shalt attain Me!"*¹²⁹

Jesus: „...I am the way, the truth and the life; no one comes to the Father except through me."¹³⁰ Jesus therefore declares the way shown by the Holy Spirit to his disciples, as well as the fact that he is the spiritual teacher who must be followed. This is how he describes devoted service: *"For my yoke is easy and my burden is light."*¹³¹

The final answers (the ultimate goal)

The liberation

*"O Son of Kunti (Arjuna), that thought with which a dying man leaves the body determines — through his long persistence in it — his next state of being."*¹³² *"At the time of death a yogi reaches the Supreme Effulgent Lord if, with love and by the power of yoga, he fully penetrates his life force between the eyebrows (the seat of the spiritual eye), and if he fixes his mind unwaveringly on the Being who, beyond*

¹²⁶ Bg. 2.48

¹²⁷ Bg. 2.50

¹²⁸ Bg. 6.47

¹²⁹ Bg. 18.65

¹³⁰ John, 14.6, NIV

¹³¹ Matthew, 11.30, NIV

¹³² Bg. 8.6

all delusions of darkness, shines like the sun — the One whose form is unimaginable, subtler than the finest atom, the Supporter of all, the Great Ruler, eternal and omniscient.”¹³³

Krishna here explains the essence of conscious death and God-realization at the moment of death. Whoever thinks of his/her loved ones or property at the moment of death returns to earth, cannot enter the Kingdom of God. So, at the moment of death, one must think of God. But only those who have followed the laws of God are able to do this. This is in perfect harmony with the teaching of Jesus.

The Kingdom of God

*"Among thousands of men, perhaps one strives for spiritual attainment; and, among the blessed true seekers that assiduously try to reach Me, perhaps one perceives Me as I am."*¹³⁴ *"By that supreme devotion he realizes Me and My nature – what and who I am; after knowing these truths, he quickly makes his entry into Me."*¹³⁵

This service, which we are talking about here, is not servitude, but an activity imbued with happiness arising from the awakening of the love of God, which characterized e.g. Jesus too. Jesus and the Father are one, and this can only be understood by people on earth if someone reveals it to them. „*All things have been committed to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and those to whom the Son chooses to reveal him... Take my yoke upon you... for my yoke is easy and my burden is light.*”¹³⁶ He explained the Kingdom of Heaven to the disciples in parables. „*Again, the kingdom of heaven is like a merchant looking for fine pearls. When he found one of great value he went away and sold everything he had and bought it.*”¹³⁷

The Supreme Truth

Arjuna, who had the opportunity to be Krishna's personal disciple, said the following about his own realization:

"The Primal God art Thou! the Pristine Spirit, the Final Refuge of the Worlds, the Knower and the Known, the Supreme Fulfillment!"

¹³³ Bg. 8.10

¹³⁴ Bg. 7.3

¹³⁵ Bg. 18.55

¹³⁶ Matthew, 11.27, NIV

¹³⁷ Matthew, 13.45-46, NIV

Thine Omnipresence shines in the universe, O Thou of Inexhaustible Form!"¹³⁸ " Father of All art Thou! of animate and inanimate alike. None but Thee is worthy of worship, O Guru Sublime! Unparalleled by any other in the three worlds, who may surpass Thee, O Lord of Power Incomparable?"¹³⁹ "You are the supreme, ultimate goal, and the final resting place of the whole universe. Thou art inexhaustible, most ancient, and Thou art the upholder of eternal religion, the Personality of Godhead. This is my opinion."¹⁴⁰

Jesus' disciple Simon Peter said, "...You are the Christ, the Son of the living God."¹⁴¹ The living God is the supreme creator God, and his Son is the creator of the material world, known in Hinduism as Brahma. In the person of Jesus, then, we have the incarnation of Brahma. The opposite pole of the living God is the unmanifest aspect (Ain Sof /Hebrew/, Brahman /Sanskrit/). The unmanifested God cannot be known, therefore, when one worships God as his/her creator, one always thinks of the manifested, that is, the creator God.

The Supreme Personality of Godhead declares in the Bhagavad Gita:

"He who studies and knows (intuitively perceives) this sacred dialogue between us will be worshiping Me by the sacrifice (yajna) of wisdom. Such is My holy utterance."¹⁴²

Whoever changes himself/herself will be able to influence his/her environment, will be able to turn towards others with patience and devotion, radiating God's love. But whatever the future may hold, let the following lines be a comfort to all men in the midst of difficult times.

„O Bharata (Arjuna)! Whenever virtue (dharma) declines and vice (adharma) predominates, I incarnate as an Avatar. In visible form I appear from age to age to protect the virtuous and to destroy evildoing in order to reestablish righteousness."¹⁴³

¹³⁸ Bg. 11.38

¹³⁹ Bg. 11.43

¹⁴⁰ Bg. 11.18 (translated by the author)

¹⁴¹ Matthew, 16.16, NIV

¹⁴² Bg. 18.70

¹⁴³ Bg. 4.7

The initiation of Jesus in the light of other religions' teachings¹⁴⁴

In Hindu religion there are basically three realizations of God: the Paramatma, Brahman, Bhagavan. The path to these three forms is also found in the Kabbalistic life tree. In the Jewish Kabbalah, Keter is equivalent to Ain Sof, the unmanifest form of God (the 'formless form', the Absolute). In Hinduism, the definition of the infinite Brahman, the pure light (Primordial Light), is the most analogous to this definition. The middle path to Keter is interrupted at a point, this is the gap (daat) expressed in the personality by the individual self-consciousness (ego). This is our individual detachment from God. The straight path to Keter through the chasm can only be bridged by raising the Kundalini. Specifically, by raising the soul-spark (Atman) to Sahasrar through the Kundalini power. The two paths that lead to Keter bypass the chasm. One path is the path of realization of absolute love. This is represented in Christianity by the Holy Spirit as the feminine aspect of God, and in Hinduism by the Paramatma (Upper Soul). The other path is the path of absolute self-surrender, the path of service, which in Hinduism is the realisation of Bhagavan (Krishna-Narayana).

Let us then examine how these real forms of redemption appear in the life of Jesus.

Jesus said: *"For where two or three come together in my name, there am I with them."*¹⁴⁵ To understand this teaching, let us look at some of the outstanding spiritual events in Jesus' life. When John the Baptist baptized him in the waters of the Jordan, the Holy Spirit descended on him. What does this mean? The Holy Spirit is the divine aspect present in all that exists, and as such is identical with Paramatma. Jesus, at the time of his baptism, recognized himself as Atman (the divine soul-spark) as part of Paramatma. What the disciples saw descending on him as a dove was nothing other than the light emanating from the Sahasrar, which merged with the Paramatma

¹⁴⁴ A deeper explanation and interpretation of the connections will be given in the UCCA yoga courses.

¹⁴⁵ Matthew 18.20, NIV

aspect of the macrocosm (this light can be perceived as two wings). Jesus then merged with the Paramatma form of God, surrendering himself to the task of manifesting Christ's love on the earth plane of existence. Jesus knew that this was not the full realization.

According to the Scriptures, he then went into the wilderness, where he fasted for forty days and where his repeated temptations took place. Christian thinking interprets these events as temptations from Satan. However, the nature of the temptations clearly shows that these trials are related to the passage of human consciousness through the chasm (daat). The path leading straight to Sahasrar by Kundalini leads to the realisation of Brahman, which is the unity of Atman Brahman, for those who cannot see beyond the Primordial Light (Buddhist concept), i.e. the impersonal Brahman radiance. But this was not the case with Jesus. Jesus, having made the individual soul-spark his guide, lifted his consciousness across the chasm into the Sahasrar and then moved on. Passing through the abyss involves the erasure of the ego program and the complete surrender of the mind consciousness. Thereafter, individual motivations cease, and the person surrenders completely to his life's task. Self-surrender is verified by the candidate seeing images and hearing questions in his visions, and if he can answer them in a state of Oneness (God-consciousness), he has passed the test. Three visions appeared in Jesus' mind after he had been hungry for forty days of fasting.

The first vision:

" *'If you are the Son of God, tell these stones to become bread.'* And Jesus answered, *'It is written: Man does not live on bread alone, but by every word that comes from the mouth of God.'*"¹⁴⁶

It is essential in answering that neither affirmation nor negation should be present in the answer, for then the sense remains in duality, and so the consciousness cannot rise up. The first vision appeared in the daat of the world of Asiyah (Earth, Bhu loka) through the initiation path of the Magus. From the response it was clear that Jesus had no intention of using his magical power without divine consent, even if he were to starve to death. So, he could move on.

¹⁴⁶ Matthew, 4.3-4, NIV

The second vision:

"Then the devil took him to the holy city and had him stand on the highest point of the temple. 'If you are the Son of God, he said throw yourself down. For it is written, He will command his angels concerning you, and they will lift you up in their hands, so that you will not strike your foot against the stone.' Jesus answered him, 'It is also written: 'Do not put Lord your God to the test.' "¹⁴⁷

The second vision in the daat of the world of Yetzirah (Eden, Bhuvā loka) was in connection with the initiation path of Perfection. In the world of Yetzirah, there is only a subtle material body, that can fly, so Jesus could have easily accomplished this task. However, if even the slightest doubt arises in consciousness, separating it from God, then consciousness is stuck in the world of duality and falls back a world. Jesus remains in divine consciousness.

The third vision:

"Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor. 'All this I will give you,' he said, 'if you bow down and worship me'. Jesus said to him, 'Away from me Satan! For it is written, worship the Lord your God, and serve him only.' "¹⁴⁸

The vision appeared in the daat of the world of Beriayah (Heaven, Swarga loka), on the way to Christ consciousness. If god of the fifty gates of Light opens a gate for somebody, one ascends from Beriya to the Acilu (Transcendental Realm). In his response, Jesus indicated that he would serve Christ with all his faculties in accordance with the first commandment. In doing so, he raised his consciousness to the Transcendental plane and established a direct relationship with the Christ aspect of God.

Jesus then received the Sankalpa Shakti (a special ability, siddhi), which results in the immediate fulfilment of all the desires of its realizer. From his responses we also learnt that he had renounced all selfish desires and had completely subordinated his individual Atman to the service of Bhagavan (the highest personal aspect of God), the Bhagavan realization, which is superior to the impersonal Brahman realization of the Hindu yogis. The rest of his life is a testimony to this

¹⁴⁷ Matthew 4. 5-7, NIV

¹⁴⁸ Matthew, 4.8-10, NIV

pure, devotional service. Jesus was thus the perfect example of the supremely devotional person who realised all three aspects of God (Paramatma, Brahman, Bhagavan).

What does it mean to follow his path? What he has said in the first and most important commandment, „*Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind.*”¹⁴⁹ That is, he proposed total devotion to God, which means placing oneself on the altar of sacrifice out of love for God.

What does Jesus' redemption mean? First and foremost, it means embarking on a path of spiritual realisation, just as he did. And secondly, it means to live the possibilities that the presence, the teaching, the energy, the love, the knowledge of the realized spiritual masters offers us. God will always send us help if we turn to Him with sincerity and devotion, as Lord Krishna promised: „*Whenever virtue (dharma) declines and vice (adharma) predominates, I incarnate as an Avatar. In visible form I appear from age to age to protect the virtuous and to destroy evildoing in order to reestablish righteousness.*”¹⁵⁰ So, the Lord descends again and again, in personal form and under different names. His personal and impersonal forms related to each other like the wave and particle nature of light, which are constantly transforming into each other because they represent two different aspects of the same being.

At the highest level, God-conscious incarnations become archetypes, programs running above the consciousness of every human being that help us to realize God. The formation and extinction of new archetypes is a continuous, never-ending process. An archetype will die out when people stop praying to it. Therefore, it is pointless to argue about which is the true God and what kind of He is, because He appears differently to each person and group of people depending on their level of consciousness. How can we expect everyone to understand God at the same level? This is why Jesus says: „*Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind.*”¹⁴⁹ that is, the one you feel and confess to be your own, to whom your individual Atman belongs!

¹⁴⁹ Luke, 10.27, NIV

¹⁵⁰ Bg. 4.7

Summary of the paths to God

God in His fullness is incomprehensible to man of finite intelligence. All religions declare different faces and aspects of the same One God, depending on time, place and culture. The more fully we want to know God, the more we experience an inner effort to unite within ourselves the reality proclaimed by the different revelations.

The reasons of the differences in religions

1. Differences in the level of consciousness and spiritual prequalification of the persons transmitting the revelation to humanity

Of all the world-teachers discussed in this book, Jesus was the most spiritually well-educated (to the best of our knowledge), since he was initiated into the teachings of four mystery schools, while Moses represented the teachings of two mystery schools. Both had access to their own inner knowledge and were in touch with beings of the higher worlds and even with God Himself. Lao-tzu obtained his knowledge from the source of his own inner knowledge and from his masters, and Mohammed through the mediation of the angels. Buddha was a divine part-incarnation, thus starting a whole new school of mystery. Krishna was a divine full incarnation, obviously He knew Himself best, and therefore He revealed all aspects of Himself in His teachings, and therefore the Bhagavad-gita provides the most complete, most comprehensive information about the Completeness.

2. Manifestation of different aspects of God as a task

The world-teachers were not commissioned or intended to reveal God in His fullness, and therefore presented to mankind parts of Him.

In the case of Moses, the form or level indicated by the divine name YHVH was revealed. In the outpouring of creation from God, YHVH is the third God-name in order, and can therefore be seen as the creator of the material world (Brahma in Hinduism). Through Moses the Law (in Hinduism, dharma) was also manifested.

Jesus was a partial incarnation of YHVH, but he embodied the god aspect characterized by the second divine name, JAH. Because of this,

he could give news from the Father, the Supreme Person who sent him and initiated the creation of the universe. He also manifested the Holy Spirit, the feminine aspect of God (in Hinduism, Tripura Sundari), who represents the sustaining aspect of creation and is the Supreme Love. Jesus, by realizing JAH, embodied the highest grace aspect of God.

Lao-tzu declared the Law and named it Tao, and gave news of Mother Jin, who is the mother factor of the Creator.

Muhammad revealed several of the divine geniuses without being aware of the level from which the teaching originated (Alla: the Deified God, Alai: Eternal God). This way the illusion can be recognized that if we honor an aspect of God as exclusive, then we exclude all other aspects, along with all other religions and people, to whom another aspect has been declared.

Buddha presented the unmanifested aspect of God to mankind, who – because he is not-manifested – is therefore unknowable. There is, however, a female counterpart, none other than Dhumavati (one of the ten cosmic powers), who preserves all information while God retires from creation and abides in the splendour of Himself.

Krishna presented to humanity the form of the Supreme Person, but revealed that all other forms and shapes, energy, power and information are also Himself, because everything is emanated from Him, including demigods and archangels, angels and the whole creation.

3. Differences in time, place and culture of the people to whom the revelation is made

The world-teacher of a given time, in transforming revelation into religious practice, must always take into account the receptivity, cultural level, customs, rituals of the people of the time, their previous religious practices, and adapt the new content accordingly. A revelation that no one can follow is worthless. Therefore, God is shaping the consciousness of humanity step by step through his messengers and divine incarnations, just as you cannot teach in kindergarten what you can teach in university. The formation and development of religions is a never-ending process. Therefore, some misguided religious leaders can be characterized with illusion, if they want to impose their own religious practice on others. Different

people, on different levels, worship different God-aspects, and they have the right to do so. In fact, from life to life, we are introduced to different aspects of God. Religious practice is often shaped not by the original teacher, but by his followers. Moses and Mohammed shaped the practice of religion also, but Jesus, for example, taught exclusively about God, and the present system of religious practice was only developed much later and is still being shaped today.

It is important that both religious practice and the teaching about God are constantly adapted to the times and the changing culture. For this purpose, in most religions there is so-called inner (esoteric) teaching, and spiritual teachers who follow the inner path of God-realization are responsible for the continuous adaptation of the outer exoteric teaching. The external teaching is the order of rituals, the moral laws in the relationship between God and human as well as between man and man. Often the two forms of the same religion are separated or in conflict. In this case, the amendment is not made properly and the religious practice of the outer way becomes dogmatic. This is the case in both Islamic and Christian religions. In other cases, a very broad path is narrowed in the course of religious practice, because its practitioners tread only a narrow path. This is the case with Krishna conscious church (especially in the case of ISKCON). Krishna consciousness is the widest path to God that has ever been revealed. In contrast, the religious practice of Krishna conscious church narrowed down to Vaishnavism; to a narrow path created by Caitanya Mahaprabhu for monks using the teachings of Krishna. The Vaishnavas still present this narrow path as Krishna consciousness for humanity. But in doing so, they are actually hindering the spread of the original Krishna consciousness revealed in the Bhagavad Gita.

The UCCM (and UCCA) aims to introduce the idea of Universal Christ (Krishna) Consciousness. We believe that Krishna is the Father Jesus told us about. In our religious practice, however, we do not follow the rules of Krishna-conscious churches, but we look for the form of religious practice that suits each individual and we lead them to the aspect of God that is actually available to them.

Some of my incarnations which my inner knowledge comes from

After the sinking of Atlantis, the High Priests were tasked with transferring the Atlantean knowledge of God and the workings of the universe to the primitive cultures that were established later. After the destruction of Atlantis, I took part in the re-creation of humanity by descending into animal individuals. The primitive cultures formed scattering over the Earth and their leaders, the high priests, established several mystery schools per region, which later developed in more or less isolation. The Atlantean mystical knowledge had to be combined with contemporary shamanistic elements to be accepted by the people.

In my incarnation in Egypt, I was introduced to a magical world based on polytheism, and as high priestess I was also its representative. In spirit, however, I was more attracted to and felt more authentic to the Jewish belief system that Moses had conveyed to me.

A proof of this life was given to me by the reincarnated Nefertari, who came to me for a spiritual course. In the course, during meditation, she experienced a spontaneous regression. In her account of the meditation, she told me that she was the eldest wife of Ramses II in Egypt in the 1300s BC. The pharaoh played chess with her regularly. Asked if she had read anything about Ramses II, she said that she had never heard of him. She also told me that we knew each other from there and had a similar relationship (master-disciple). When I asked her who I was at that time, she said only that I would find out later. Indeed, I just watched with wide-open eyes and didn't even believe what she was saying. This life had not yet been revealed to me. I didn't research it later, nor did I even bother to look up who Ramses II was. I only became interested when, after a yoga practice, I developed symptoms of snake bite. I knew exactly from my pharmacological knowledge that my symptoms is the same as rattlesnake bite symptoms. True, they were not as intense. However, nothing helped except homeopathic administration of snake venom.

Nefertari came to my course to remind me of a promise I once made. If she still can't get through the intermediate world, then we both have to run one more round. Searching her memories Nefertari visited Mount Sina in her present incarnation. She reported that as she

was walking up the rocky path, she felt a powerful thrust behind her, but there was no one near her. This caused her to fall to her knees. What she did not give to Moses once, she had to give now. Her knee was bloody and she thought she could not get up again. But then an interesting thing happened. A presence descended on the mountain that frightened people, and everyone drew close to her, as if seeking protection. Then she stood up and began to speak to the people about Moses and God. Later she could not remember a word of what she had said. In the meantime, Nefertari had passed from this world, and thanks to the grace of our masters, she had now passed through the bardo. But I will never make such a promise to anyone again. **All I can say is that if you follow such and such principles, you can get out of the circle of existence, because everyone can only lead himself/herself to anywhere.**

After the Egyptian life, I had a few incarnations also at the beginning of the development of Christianity, one of them at the time of Jesus, where I belonged to the family of Joseph of Arimathea, so I came into the Druid world with a Christian thinking. Here I experienced the same shamanistic worldview based on polytheism that had already been transcended by the Egyptian religion, not to mention Christianity. At that time, I was again a descendant of Joseph of Arimathea, my husband was one of the Knights of the Round Table, guardian of the Holy Grail. After my husband was killed, until my son grew up, I guarded the Holy Grail as a person who was excommunicated by the high priest of the Druids and whom no one dared even approach. I saw that the coming times in Europe were not going to be about what I was interested in, so I asked for transferring me to another mystery school to experience how success was the transmission of knowledge elsewhere.

Between 600-1300 A.D. I travelled through India, China and Tibet in several incarnations. First I became a devotee of god Shiva. Here we worked with the inner power (Kundalini). The aim was to serve the god Shiva after death. The transmission of knowledge worked by the master activating in the disciples the programme of God-realisation he represented. These programs, as mind programs, are present in all human beings but are inactive. When one of these programs is activated, it leads the disciple to that God-realization. However, my observations are that this does not automatically lead to

recognition of High-Self (atman), but only to a high astral plane where the disciple can continue his/her progress or choose again to go back to physical incarnation. The self-realisation may be attainable after many incarnations, but it requires a deeper knowledge than I have been given. For understanding this one must know that one who realizes a mind-program as if God-realization cannot yet shed the astral-mental body, and therefore remains in his own inner world after death. This is a high realization, but it is still an inner God-realization, that is, one has not realized God on the level of macrocosm, but on the level of one's own microcosm. In that life, due to the activity of the Kundalini at the moment of death, my physical body was burnt. This was a completely normal ending according to the program at the time, but I didn't manage to reach a level that would have satisfied me. Thus, I gave up Shivaism.

In my next incarnation, I tried the impersonal Brahman realization, which was very similar in terms of practices, but with a different purpose, namely, dissolving in impersonal Brahman. I was more cautious with moving the energies at that time because I wanted to find out what impersonal Brahman meant first. The masters did not overdo the teaching, they just said it was the highest. Yes, but compared to what; compared to what they know? I have already learned that it is not advisable to follow anyone blindly. The master must be able to explain, to illuminate what I do not understand. If I am not able to comprehend, that is my problem. The masters who follow the god Shiva did not teach me the yoga sutras of Patanjali, and the masters who follow Brahman forgot to teach me the Vedanta. I could have known all these myself, but then I would not have needed a master. I could study both scriptures only in the present life in sufficient depth.

I migrated on to China. Between 1100-1200 AD, a new movement emerged in China called Kuan-jin-ce. It attempted to unite the philosophical trends of Taoism, Buddhism, Confucianism and Hinduism. I really liked that. I finally got some philosophy. They explained the Law (tao, dharma) quite clearly, but I didn't get insight how it works and how it can be used.

According to my observations, the representatives of Western-style mystery schools (e.g. Egyptian, Druid, Jewish, pre-Christian) use the Law to create change in the material world without a deep knowledge

of the Law. In essence, this is magic. Magic is therefore nothing more than the use of cosmic Law to initiate a process of creation in the material world. However, because magicians are not sufficiently familiar with the Law, they very often get it wrong and accumulate serious karmic debts. They try to overcome this by designating some god in whose name they perform their magical acts. Now, this god may or may not exist, may or may not oversee them, but the point is that the game is not always fair. In contrast, the mystery schools of the Eastern type (Indian, Tibetan, Chinese) treat the Law as something beyond our control, which we cannot control, the Law is given and we must submit to its operation. This attitude does not allow them to use the Law to become creators of their own destiny. Compounding the problem, each mystery school considers itself the sole possessor of knowledge and labels the teachings of the other as erroneous or to be avoided.

All along I was talking about mystery schools, not religions. Because the two are essentially the same, but only in their internal implementation. A mystery school is the mystical core of a religion, an esoteric teaching around which the cult of that religion is built. The followers of the religion, the believers, only receive exoteric teachings intended for external followers. Therefore, they may follow the customary system of the cult of God and the moral laws which, if the spiritual teachers fail to adapt these to the times, will sooner or later become dogma. Thus, believers can only move along the dogma system of a given religion. Exoteric doctrines are created by religious leaders creating a religious mind-model for the masses: in this religion you have to do this and this, so and so, if you want to be saved, you don't need to know why, just do it, and you can't deviate from it, because then you will go astray. This way of viewing is usually appropriate for the spiritually uneducated masses, because they cannot overrule the knowers, and perhaps it is better not to do so, because they would only harm themselves. From the foregoing, it is perhaps clear what the difference is between a believer - who knows the scriptures from mind, recites them, but cannot interpret them or interprets them literally - and a master with knowledge. The core of the mystery school should consist of real, self-realized masters with inner knowledge who are able to transform the religious mind-pattern from time to time, to adapt it to the times. If this is not possible for

some reason, then the given religion becomes empty, and then a new religious movement starts, which involves the revision of certain tenets that have hardened into dogma. This process takes place in exactly the same way as the development of a field of the material sciences. In science, there are axioms that are accepted as correct without proof, sometimes such axioms are overturned and a new impetus is given to progress. In the spiritual-intellectual sciences (e.g. ontology) the situation is similar. Here, leaps of development are made through spiritual-philosophical means and through the reinterpretation of the knowledge accumulated so far, and sometimes through the personal experience of a self-realized genius. Of course, they must make others accepted all these, which has been easy neither in the past. Therefore, such a qualitative leap has to be prepared for centuries, takes thousands of years to spread and in the mean time becomes dogmatised, and by the time it is generally accepted, it is obsolete. No religion is an exception to this, even though their representatives declare all them to be exceptive.

Going back to my personal experience, in the Eastern mystical schools showed, or the dissolution in impersonal layers of consciousness or attachment to a personal aspect of God as the ultimate goal of the path of self-realization. Buddhism was the exception that pointed further away from this, and so I had to try it anyway. So, around 1250-1300 AD, I incarnated among the Tibetan Buddhists to gain theoretical and practical knowledge of this path.

Every man is looking for a way out of the sufferings of this worldly existence. Christianity or Hinduism offers people to endure suffering and sees it as an inherent part of human life. In Hinduism, the present is seen as the result of past lives (we have to suffer because of the karma of past lives), while in Christianity, the generally accepted view is that suffering is a prerequisite for entering the kingdom of God, saying that it is the way we atone for our sins, and once we have atoned for them, the door will be opened.

The systems that develop inner forces see the experience of suffering as a fiction, the individual experiences his/her life as suffering because he/she has desires, even though he/she could actually enjoy it after changing his/her attitude. One solution is to renounce all desire and another is to develop creative powers. The former is what buddhism advocates. According to this, if we give up

all desires, we must also give up the desire to live, since the desire to live is the fundamental cause of all desires. If we give up the desire to live, however, we must also give up all kinds of existence. This is how Buddhism leads to nirvana, which is nothing but a blissful emptiness-consciousness, where is not present the consciousness of existence, in this sense God is not present also, because if God were present, there would be no emptiness-consciousness. If God were present, then there would already be suffering too, since we would relate ourselves to Him, and because of this we would not be completely happy. For if there is someone who is more perfect than we are, then we cannot be perfect, and so we cannot be happy until we do reach that.

With this twist of thought, Buddhism envisions an end state for seekers in which the bliss of nirvana comes from that there is no one to have to serve, no benchmark against which to have to achieve anything, no suffering because there is no desire, that is, the happiness of being freed from all these fictions permeates the ... well, who? And here comes the logical contradiction. If I am not, then I have no existence-consciousness, but then I cannot be happy either, because there is no one to perceive that I am happy. Alternatively, if I perceive that I am in nirvana, then I must have an existence-consciousness, i.e. the desire has not ceased, because I desire to maintain the state of nirvana.

No one should worry if he/she does not understand it in its full depth now, because only one can understand it who has stood on the threshold of nirvana and not crossed it, because of this doubt. But let us see what has happened.

On the inner path, I worked with the Kundalini Force, which is an inner self-discovery program. Working with the kundalini in the mind opens the doors of desire one after the other. These desire packets are inspected, then declared unnecessary and deleted. So, kundalini leads to enlightenment only indirectly. Anyone who wants enlightenment through kundalini is confusing the means with the end. The goal, what he/she wants to achieve, should be clear to the one who starts working with this power, because if it is not, then he/she is bound to go astray. For while opening up the wish packs, one may at any moment come across a programme that one thinks is the goal, and instead of cancelling it, one will implement it. This is true for all masters who

are considered among the enlightened. Only divine incarnations are an exception.

Once in deep meditation, I had a vision of the birth of a divine incarnation who would harmonize the different teachings of different religions, through whose teaching all doubts and questions would disappear and everything would become clear. And this world teacher will appear in Central Europe, in the Christian cultural sphere. I note that in such deep meditations, time passes in a different way, that is, when one returns to the here and now, one is inclined to believe that what one has seen will happen in his/her lifetime, or at most in a few hundred years.

The vision had such a profound effect on me and those around me that I immediately received permission from my leaders to gather a small team and set out across Asia to Europe in preparation for the mission of divine incarnation. My son was the leader of the group, the others were warrior initiates, and I, as a woman, participated in the mission as a seer. Our task was also to contact the spiritual leader of Christianity at the time (note: the spiritual leader of Christianity was then the leader of the Templar order, Jacques de Molay). We did not come empty-handed, we brought gift to justify our mission, but only two of us knew about it.

It was not a rewarding task to come to Europe with a Tibetan physique in the decades following the Tartar invasion. We came as a family, as if we were part of the Great Migration. Our warriors were prepared to give their lives for the success of the mission, so they protected the leader, his wife and me as a seer by all means. When we arrived to Hungary, there were only three of us left. Then the leader decided not to continue our journey, but to hide the gift here. It was important that our gift should not fall into the hands of anyone else, as it was intended for the future world teacher. To hide the gift, great forces had to be set in motion, for which none of us was prepared. My son and his partner had used tantric sex to excite an energy field, and my job would be to take that energy and add my own to it. During the energetic work, the heavens and the earth closed together through me. This created a dimensional gateway at the place where this happened, the effect of which is still felt today. In this state I lost control of the energy, the flesh burned off my physical body, only my charred skeleton continued to smoke. My consciousness was split in two. The

purified, conscious part went up to the sky, the other, unconscious part to the depths of the earth. In the depths of the earth, I spent two hundred years in the realm of the gnomes, until I "cooled down" so much that the unconscious part that had broken away from me was able to be reborn where my death occurred.

From now on, the loop is closed. I was thrown back to Hungary where I was born as an outcast, but I was given the opportunity to uplift by the Paul's Order, but I did not take advantage of this opportunity and left the Order. In the next life, I was again born a Hungarian but my journey took me to France. What was I looking for there? Contact with the Templars, for I was supposed to find them according to the karma of previous lives. The line could be continued... The last five hundred years have been a series of unsuccessful attempts at ascension. I hope my readers will understand that those who do not strive to accomplish their task in full, start again from a deeper and deeper place.

So, who I am now, in this incarnation, is a detached part of the field of consciousness that I once was. My present task is to cleanse this detached part and reunite with my full consciousness, which is waiting on a certain plane to help me.

And now go back to the Buddhist teachings. What happened me highlights the shortcomings of the teachings of Buddhism. If I had had knowledge about the Atman, I would not have fallen apart, because then I would have appealed to this cohesive force at the moment of death, which binds and directs my elements. Buddhist teaching denies the existence of the Atman. In Buddhism, the final state is achieved by the disintegration of the personality into its constituent parts. If the chariot falls apart, there is no more existence and therefore no more suffering. At least this is what I understood from the teachings of Buddhism at that time, and reinterpreting the Buddha's teachings with my present awareness, I have come to the same conclusion. However, based on my present knowledge, the disintegration is an illusion, not real, that is, one experiences as falling apart into one's own elements, but this is only one's subjective living through.

"To each according to his faith", said Jesus. In the light of this, then, the teachings of Buddhism are part of experimental reality, but not the same as the whole of reality itself. I reserve my further philosophical conclusions for the more advanced disciples.

This life has further consequences. The current Messianic expectation in certain circles in Central Europe is the result of my vision at the time. This prophecy was recorded in Tibet, and since then Buddhists and other believers have been coming to Hungary with the expectation of being here in time for the arrival of the next world teacher. I must now publicly apologize to all of you, I was wrong. My vision at the time was a projection of my own desire. I longed for a world teacher who would explain all my questions and dispel all my doubts.

However, at the moment I can hardly find any searchers who are looking for the unified knowledge. On the contrary. The followers of every religion are waiting for the world-teacher and hope that he will confirm their truth, and thus it will be decided which is the true faith. But the world-teacher I am waiting for will destroy all religious world views and declare in their place the Absolute Truth.

A Messiah will only be born if enough people desire Him and are willing to receive His teachings, and this is not currently being met. Yet I can give so much solace to those who are waiting, that whoever with a pure heart and mind sincerely reveals their desire to God, the Waiting-Waited will come. It will come as Jesus foretold: *"But understand this: If the owner of the house had known at what time of night the thief was coming, he would have kept watch and would not have let his house be broken into. So, you also must be ready, because the Son of Men will come at an hour when you do not expect him."*¹⁵¹ If you do not understand, He has not yet come to you. Make an effort, and He may come.

I have no more questions, no more doubts, so I am nothing to wait for, because I have already chosen the destination. I called the Universal Christ Consciousness Movement (UCCM) to life here and now in order to prepare the way of a universal world-teacher. I leave the UCCM as a legacy for those who thirst for unified knowledge, so that they can live their lives to earn the Waiting-Waited. I will dedicate my remaining time until my death to the exposition of the teaching that is necessary for this. This teaching let show the light to those who are open-hearted, to be able to distinguish truth from belief, illusion from reality, for many "messiahs" will come and do great miracles,

¹⁵¹ Matthew, 24. 43-44, NIV

but from there you will see that it is not Him, that you still have to return to the material form of existence.

This does not mean that salvation cannot be achieved with the old faiths. Once a door has been opened, it remains open as long as there is someone who wants to enter through it. So, I am talking about the opening of a new door, which is not really new, but unknown to some.

*

On Christmas 2021, I managed to connect Muladhar with Sahasrar, and only then did I realise that all the lives that I had come to know and process were not my own, but the lives of the person I am now in the body of, who left it in January 2003. There was an exchange of Atmans without an exchange of the information field. That is why I have lived all of her lives as my own and now consider them part of myself. She was conceived again shortly after my realization and continues her earthly mission in a new body. I gave her back all that I had processed from her life up to that point, in exchange for her body, which was at my service.

Only the state of atman consciousness brought the realization that I do not identify myself with the information field, because seeing beyond that, I noticed that as an atman I am connected to God somewhere else than the information field suggested. In my previous life I had attained Shiva realization as a disciple of Lahiri Mahasaja, and before that I was a female gopi in Krishna's time.

My task in this body is to live through the feminine quality and the God-realisation in the female form. This was the only way I became capable for the role for which I was chosen by my masters and the next divine incarnation. It was also how I realised the value of the series of experiences that human beings go through while wandering in samsara. They gain knowledge of how creation works, while we yogis focus only on getting out of creation. But now I have to combine these two and stay in creation with the highest consciousness available.

As I can perceive now the creation, is this: there is no sin, no punishment, there is no interpretable reality-content of the ignorance and illusion, there is only divine play (lilla). A subset of the Absolute, God, plays with the atman particles that make up Himself and puts them out into the created worlds, as if they were given different roles

in a movie. Those who resist development and learning are given partial knowledge for the role-playing, while those who assume the role with full devotion can retain their consciousness. During the game, those with partial knowledge can fulfill their knowledge about God and creation through their own experiences. The fully aware, on the other hand, are the game leaders who often remain in the background.

In different ages, different subsets of the Absolute are playing, and we call these the divine incarnations. Each puts out its own particles of atman and then calls it back into itself, and this is repeated until everyone reaches divine consciousness. At the end of each major era, there is an opportunity for the manifestation of a united divine incarnation, who melts into Himself the waves of consciousness that have been cut off from the others and are still wandering.

In the course of the game, one can experience all that has been discussed so far, suffering, death, detachment, the crash of consciousness, disintegration, wandering through the levels of samsara, the workings of cosmic law, and the consequences of all these. All the while, our atman resides on the highest plane in a point-like expanse, and extends only as a wave function to the lower planes. The maxima of this wave function appear in the created worlds, they approach each other or they are separated from the source by moving away from each other. The return to full consciousness can occur when the wave function of consciousness - according to the divine intention accepting by our free will - can be directed, expanded, or contracted again, shifted or withdrawn as the task demands. In doing so, we work out the area that will henceforth be our field of operation (service).

I have been successful. I welcome anyone as a disciple who can identify with this train of thought.

Afterword

The reason that I call this writing the Gospel of the Universal Christ Consciousness Movement (UCCM) is that anyone who wishes to walk on this path must know the contents of this book. It is a gospel in the sense that it is good news for all those who wish to rise above the contradictions and dogmas of the various religions that divide those who are walking on the path of spiritual self-realisation. The truth about the Absolute is uncontroversial and eternal. The contradictions arose only from ignorance and from different worldly value and interest systems.

The human frailty of religious leaders and founders may be their belief in their infallibility, on the basis of which they regard their own truth as the only and exclusive revelation. On the contrary, the cognition about the Absolute is a never-ending process. In this sense, no revelation, no study, including this book, can be considered final and closed. The Absolute is infinite, so the process of cognition leading to it cannot be finite. The human mind is that strives for finite cognition because it cannot handle the concept of the infinite. Therefore, complete cognition cannot be accomplished by the mind.

Much knowledge is not explained in sufficient depth in this book. However, further study can be performed at the UCCM yoga school, including how to attain the cognition process by turning off the mind.

UCCM is not a religion or a sect that intends to shape the right to lead people to God. On the contrary, it teaches that there are many ways to God and that each person must find the path that suits his/her own individuality. This book is intended to help in this.

Budapest, 2023.

Margaret Rhasoda Varga

Literature

The most important literature used

Holy Bible (NIV), International Bible Society, 1984.

Holy Bible (translated by Gaspar Karoli)

The Holly Qur'an (translated by A. Yusuf Ali), Amana Corp. 1983.

Bhagavad Gita, God talks with Arjuna (translated and commented by Paramahansa Yogananda), Self-Realization Fellowship, 1999.

Bhagavad Gita as it is (translated and commented by A. C. Bhaktivedanta Swami Prabhupada), Bhaktivedanta Book Trust, 1986.

Srimad Bhagavatam 1-10 (translated and commented by A. C. Bhaktivedanta Swami Prabhupada), Bhaktivedanta Book Trust, 1993.

Lao-ce: Tao Te King (translated by Rhasoda May), 2004.

The Brightness of Asia, The Life and Teachings of Buddha (translated from pali by József Schmidt), Impresszum, 1924.

Sacred books of the East, (Ed. F. Max Müller), Clarendon Press, 1883.

Buddha, Dharma, Sangha (by Dr Ernő Hetényi), Anno, 1994.

The talking of Buddha (translated from pali by József Vekerdi) Helikon, 1989.

Die fünf Weltreligionen (by Helmuth von Glasenapp), Eugen Diederichs Verlag, 1972.

The Essene Gospel of Peace I-IV, (by Edmond Bordeaux Székely) International Biogenic Society, 1981.

The Essene Jesus, (by Edmond Bordeaux Székely), International Biogenic Society, 1977.

The Shroud of Turin (by László Víz), Ecclesia, 1998.

About the author



Margit Varga (alias: Margareth Rhasoda Varga) was born on 22 July 1957 in in a small village of Hungary (Middle-Europe). Founder, leading yoga master and teacher of UCCM (Universal Christ Consciousness Movement). She has initiation in different spiritual healing techniques (REIKI, AROLO etc.) She has a deep knowledge of the religio-philosophical systems of Buddhism, Hinduism, Taoism and Christianity. She is also familiar with modern psychological trends and alternative healing methods (e.g. homeopathy).

Her scientific qualifications are in pharmacy and mathematics. She has a PhD in pharmacy and chemistry. She has taught chemistry and biochemistry at the Eötvös Lóránd University (Budapest, capital of Hungary) for 40 years before her retirement.

She was a founding member of the Hungarian Essene Church of the „Children of Light” and afterwards an ordained priest. Later, following her inner journey, she left the Church. For four years, she was a personal disciple of the God- & Self-realization Foundation (India, Delhi) founded by Dharam Vir Mangla, whose guru is the world-renowned yogi Sri Paramahansa Yogananda. She was also initiated into Kriya Yoga by the international master of Yogoda satsang. Her current guru, and spiritual master is Sri Yukteswar Giri.

In addition to this volume, she has written and published several books in Hungarian. Some of these are also available in English on the UCCA homepage.

Other UCCA publications

Margaret Rhasoda Varga: 22 Atlantean Initiation Paths Part I-II (available Hungarian) Music by S. Jancsó Miklós.

Lao-tze: Tao Te King (translated to Hungarian and interpreted by Margaret Rhasoda Varga) (available in Hungarian)

Margaret Rhasoda Varga: Dimension Gate (available in Hungarian)

Margaret Rhasoda Varga: The Art of Living Life I. Path to awareness and happiness (available in Hungarian and in English)

Margaret Rhasoda Varga: The Art of Living Life II. (available in Hungarian and in English) *The book is the material of "IQ-EQ-QS" spiritual self-knowledge, lifestyle training (the basic level of UCCA "Tat-Tvam-Asi" yoga school)*

Margaret Rhasoda Varga: The Sky and the Earth Meet (available in Hungarian and in English)

Margaret Rhasoda Varga: Meeting of Worlds (Meditation talk with Sri Yukteswar Giri) (available in Hungarian and in English)

Margaret Rhasoda Varga: Without Illusions (available in Hungarian)

Margaret Rhasoda Varga: UCCA "Tat-Tvam-Asi" Yoga School. (available in Hungarian and in English) *The book is the material of "Tat-Tvam-Asi" Yoga School (first level)*

Margaret Rhasoda Varga: The book of the inner path I-II. (available in Hungarian and in English) *The book is the material of "Tat-Tvam-Asi" Yoga School (second level)*

Further information:

www.uktm.org/en

<https://www.facebook.com/Univerzális-Krisztustudatosság-Mozgalom-343736558987837>



Be you the Light...

**Be you the Light!
The Shadow is Night.
Act and hope,
No fear, no mope!**

**Be you the Space!
The Cosmic Place.
The Light plays,
The Night decays.**

**Be you the Voice!
The Creative Noise.
So the Yang is with Yin
in harmony as twin.**

*When I write about or meditate with Jesus or other
God-realized persons, my soul is exulting.
No other activity brings such happiness.
It is an inexplicable and indescribable experience.
I want to give something of what I am living through.
I wish all people could have similar events!*

(Rhasoda)