

***PART II:***  
**BLISS OF GOD**

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## CREATION

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

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

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

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

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

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

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

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

But God already knew human will eat of the fruit.

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

### **Key 28: The blissful me.**

#### ***In the name of God, the Blissful!***

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

We know now that, more or less, pleasure is what we live for. The pleasure-centre in our brain is the most powerful possessor and driver of our being. The scientific experiment described in key 23 proves this beyond doubt. And we have already realized that this pleasure is the God-programmed ruler of our existence and functioning.

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

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

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

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

## **Key 29: Nature of Bliss.**

### ***In the name of God, the Blissful!***

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

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

And this is where I experience bliss.

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

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

Or we may formulate it even simpler:

BLISS = LIMITLESSNESS + WHOLENESS.

And this, actually, is what bliss is.

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

## **Key 30: Universal Bliss.**

### ***In the name of God, the Blissful!***

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

This is His Bliss-formula, because by it the three fundamental qualities of God become One - Bliss. And thus, they fulfil the Commandment of God - Be One! And thus, they realize the Oneness of God - in absolute Bliss.

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

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

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

## **Review**

### ***In the name of God, the Blissful!***

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

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

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

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

## **Key 31: Realization of Bliss.**

### ***In the name of God, the Blissful!***

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

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

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

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

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

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

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

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

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

## **Key 32: Effect of Form.**

### ***In the name of God, the Blissful!***

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

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

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

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

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

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

## **Key 33: Form of Bliss.**

### ***In the name of God, the Blissful!***

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

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

But what this form looks like?

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

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

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

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

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

(More about the personal form of God in the fourth part of “God consciousness”)

## **Review**

### ***In the name of God, the Blissful!***

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

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

## **Key 34: Building up Bliss.**

### ***In the name of God, the Blissful!***

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

For this Creation, of course, God uses His fundamental qualities. (See key 21.)

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

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

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

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

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

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

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

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

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

### **Key 35: Faces of Bliss.**

#### ***In the name of God, the Blissful!***

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

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

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

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

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

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

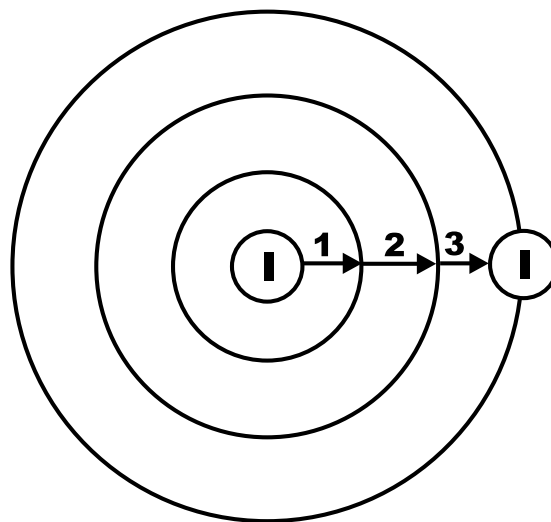
And as a consequence, every personal form here is separated from all other forms and usually fights them for the limited cause of self-preservation.

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

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

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

This triunity could be symbolized by the following figure:



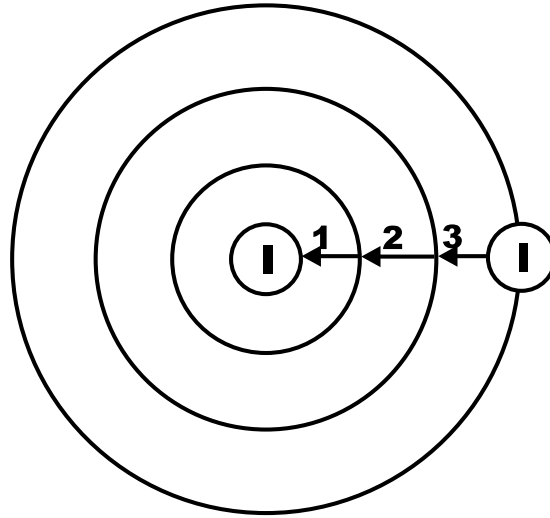
*Fig.3*

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

And this is as far as Creation could go. This is the “limit” of Creation. Because, from here on, the limited I and the whole Creation must obey the Commandment of God - Be I! - and so must return gradually back to Oneness with the real I - the Source. (See fig. 4)

## Key 36: Back to Bliss.

*In the name of God, the Blissful!*



*Fig.4*

The limited “I” is symbolized by the right-hand “I” on the figure. This I, as we said, strictly obeys the Commandment of God - Be I! And in doing so, the limited I starts its evolution toward the real I. And this evolution goes the opposite to fig. 3 way - back to the Oneness with real I (symbolized by the “I” at the centre).

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

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

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

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

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

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

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

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

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

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

## **A TOUCH**

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

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

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

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

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

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

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

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

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

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

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

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

## **Review**

### ***In the name of God, the Blissful!***

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

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

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

And this became our first level of Bliss-knowledge.

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

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

### **Key 37: Creation of "bliss".**

#### ***In the name of God, the Blissful!***

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

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

But why it is so?

We said, God commands: Be I! and the "all that is" is created. And within it the limited universe is created, too (fig. 3). And this is how our limited I is created. And after that creation, instantly, this I starts to carry out the Commandment - Be I! But as we saw, the fulfilment of Commandment is within limits - the limits of conditions. The limited conditions of our limited universe prevent us from fulfilling the whole Commandment. This way God

materializes our limitation.

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

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

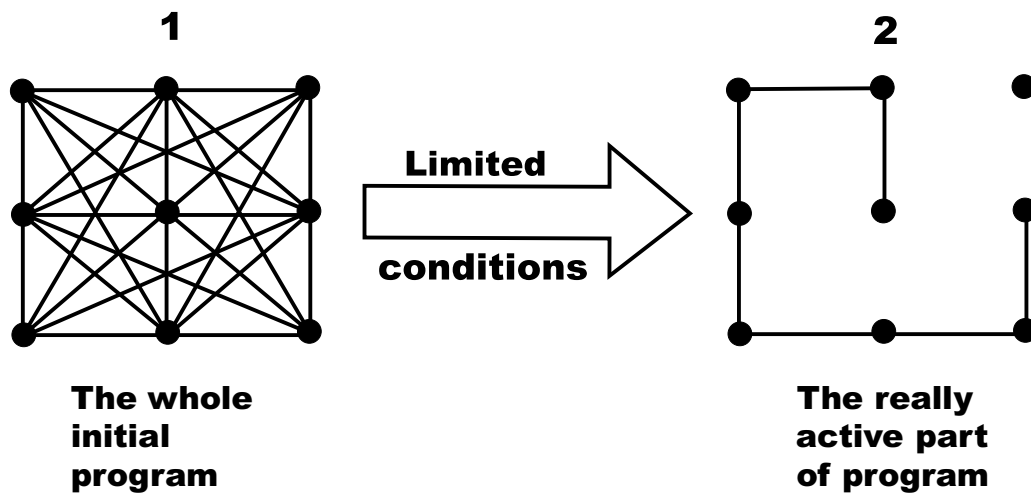
### **Key 38: Physiology of “bliss”.**

#### ***In the name of God, the Blissful!***

We saw that our genetic program is materialized within certain limits only. And that is especially true for the physiological vehicle of our consciousness - the nervous system (NS). In key 17 we said that, according to genetic program, NS must have certain number of nervous cells (neurons) which must link with each other in a definite way in order to completely realize the I-program.

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

This limited activity we could symbolize by the following figure:



*Fig.5*

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

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

quite limited part of real Bliss.

That limitation of Bliss also could be symbolized by fig. 5. Of our initial abilities to be Blissful (1) only a limited part is evolved (2). And thus, our real Bliss is limited. And our “bliss” is born.

### **Key 39: Birth of “bliss”.**

#### ***In the name of God, the Blissful!***

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

Then, what to do?

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

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

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

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

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

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

### **Review**

#### ***In the name of God, the Blissful!***

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

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

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

by a rather simple formula:

$\uparrow$ limitation =  $\downarrow$ Bliss =  $\uparrow$  “bliss”.

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

## **Key 40: The Soul.**

### ***In the name of God, the Blissful!***

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

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

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

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

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

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

What could this vehicle be?

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

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

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

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

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

## **Key 41: Immortality.**

### ***In the name of God, the Blissful!***

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

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

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

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

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

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

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

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

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

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

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

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

## Key 42: Death.

### *In the name of God, the Blissful!*

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

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

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

This process of transformation we usually name "death".

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

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

Well, but what exactly happens on these stages?

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

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

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

This is what stage one of death is.

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

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

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

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

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

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

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

## **Review**

### ***In the name of God, the Blissful!***

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

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

But could there be another way?

### **Key 43: Bliss-ability.**

### ***In the name of God, the Blissful!***

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

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

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

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

Why?

## Key 44: Justice.

### *In the name of God, the Blissful!*

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

From this formula we can draw the following conclusion:

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

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

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

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

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

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

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

How?

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

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

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

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

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

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

## Key 45: Second stage of death.

### *In the name of God, the Blissful!*

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

What are these stages?

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

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

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

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

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

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

So, what can we do?

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

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

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

But alas, on this stage we still cannot be absolutely Blissful. Because, in the Limitless universe we still do not have the divine quality of Bliss. (See key 36)

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

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

real I (God).

And so, I shall attain to the highest goodness possible in my life; and to the highest goodness-stage possible in my death - the Bliss universe. (See fig. 4)

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

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

## **INVOCATION**

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

This was how the village lived.

And this was how time passed by.

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

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

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

And all the villagers went into the temple.

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

And strangely enough, the temple took them all in.

And more people came, and more...

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

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

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

music came out of her.

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

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

And the two of them disappeared.

And the passage disappeared, too.

But the light did not disappear.

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

## **Review**

### ***In the name of God, the Blissful!***

Within the fourth level of I-knowledge, with the fourth three triads of keys, we knew what real Bliss of I is - the reason for real I's Oneness.

Then, within the fifth level of I-knowledge, with the fifth three triads of keys, we knew what imaginary "bliss" of I is, too - the powerful attachment to limited I's selfish delights.

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

And this is to be our sixth level of I-knowledge (God consciousness).

## **Key 46: Need of Method.**

### ***In the name of God, the Blissful!***

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

For gaining this purpose, we said, we need a practice. And the essence of this practice is to exercise Oneness with God - by concentrating on God. (See keys 26, 27)

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

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

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

What is this method?

## **Key 47: Nature of Method.**

### ***In the name of God, the Blissful!***

We saw that the best way to concentrate on an object is the loving devotion to this object. Therefore, it is the best way to concentrate on God, too.

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

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

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

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

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

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

## **Key 48: Structure of Method.**

### ***In the name of God, the Blissful!***

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## **Review**

### ***In the name of God, the Blissful!***

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

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

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

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

## **Key 49: The Prayer.**

### ***In the name of God, the Blissful!***

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

Why is this so?

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

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

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

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

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

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

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

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

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

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

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

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

## **Key 50: Goodness.**

### ***In the name of God, the Blissful!***

Goodness is to give Bliss to God, we said.

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

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

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

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

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

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

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

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

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

## **Key 51: Physiology of Method.**

### ***In the name of God, the Blissful!***

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

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

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

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

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

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

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

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

### **The Word:**

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

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

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

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

*(The Koran)*

## **Review**

### ***In the name of God, the Blissful!***

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

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

### **Key 52: Free to choose.**

### ***In the name of God, the Blissful!***

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

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

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

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

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

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

For instance, we might choose to become Christians and use some of their specific methods of repeating God's name as a prayer. Some Christians do it by repeating the prayer: "My Lord, Jesus Christ, save me the sinner!" First they have to repeat it 3000 times a day, then 6000, 12 000, etc. Until, eventually, they attain to the state of "theosis" (see key 51). In the Vedic tradition, too, the name of God is repeated by the popular prayer (mantra) "Hare Krishna". Until, eventually, the devotee attains to the supreme state of "samadhi" (see key 51). Muslims, also, chant the name of God by "Allah Akbar!", "Bismillah...", etc.

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

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

## **Key 53: A pattern of Method.**

### ***In the name of God, the Blissful!***

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

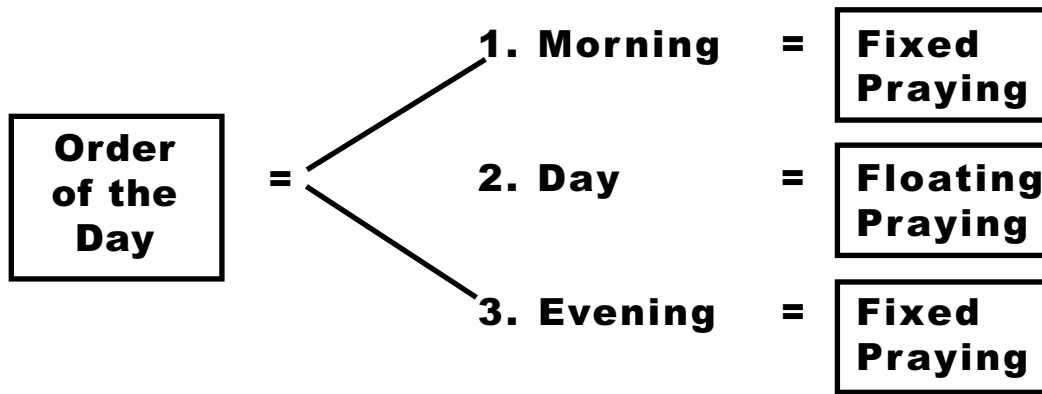
On the other hand, it is time to realize that all existent religions are quite good for the sincere devotee of God, and no existent religion is good enough for the false devotee.

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

So, what this pattern would be?

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

Well, then let us contemplate the following pattern:



*Fig. 6*

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

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

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

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

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

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

Why?

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

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

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

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

## **Key 54: Easiness of Method.**

### ***In the name of God, the Blissful!***

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

So?

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

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

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

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

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

(More about method and its RESULTS in the fourth part of "God consciousness")

## **Review**

### ***In the name of God, the Blissful!***

Within the first part of our I-knowledge - the first part of "God consciousness" - we knew WHAT our real I is - Oneness. Then, within the second part of I-knowledge - the second part of "God consciousness" - we knew WHY our real I is what He is - because of I's absolute Bliss. But obviously, we have to know, too, HOW our real I is what He is.

This we shall know through the fourth part of "God consciousness". There we shall know the LOVE of God.

But before this, let us first know what the social sense of I-knowledge is. What the social I is. And why. This we shall do through the next (third) part of "God consciousness".