

PART III:
UTOPIA

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I. Incompatibility

“Fire!” the officer shouted out.

The cannon roared and kicked fiercely back.

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

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

“Fire!”

The cannon barked sharply again.

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

“Fire!”

The cannon spat its lethal venom again.

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

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

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

And we rushed.

There was no stopping us.

- - -

The streets were deserted. The enemy had fled.

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

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

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

Astonished, I slowly opened my eyelids of lead.

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

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

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

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

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

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

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

Lecture 1: Source of society.

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

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

But now we know what our real I is.

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

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

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

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

Through these three universes God realizes His own nature (qualities, Commandment, etc.). (See keys 34, 35.) And thus, He materializes His own I.

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

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

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

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

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

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

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

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

III. Intolerance

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

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

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

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

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

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

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

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

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

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

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

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

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

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

New movement called my attention back to the square.

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

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

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

And all disappeared.

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

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

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

Lecture 2: Individual interests.

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

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

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

These are our fundamental individual rights.

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

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

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

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

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

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

These are the natural individual rights of each of us.

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

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

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

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

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

This we shall know in our next lecture.

V. Irreconcilability

The sound of an explosion woke me up.

I jumped off my bed and went to the window.

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

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

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

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

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

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

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

shots were heard any more. Our soldiers were gone.

And the victory was our enemy's.

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

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

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

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

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

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

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

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

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

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

Lecture 3: Social interests.

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

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

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

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

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

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

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

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

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

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

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

This we shall know in our next lecture.

VII. A choice

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

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

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

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

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

And I sharply turned.

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

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

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

And I lowered my gun.

And I put it away.

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

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

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

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

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

Lecture 4: Balance of interests.

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

We know now that the one and only nature of God is always the same - absolute Bliss. (See key 31.)

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

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

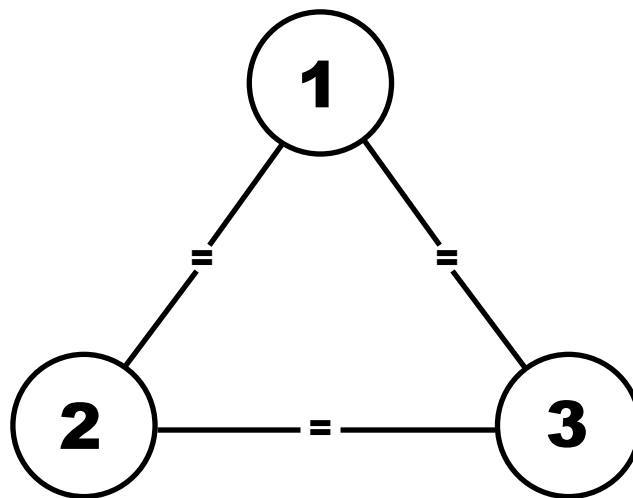


Fig.7

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

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

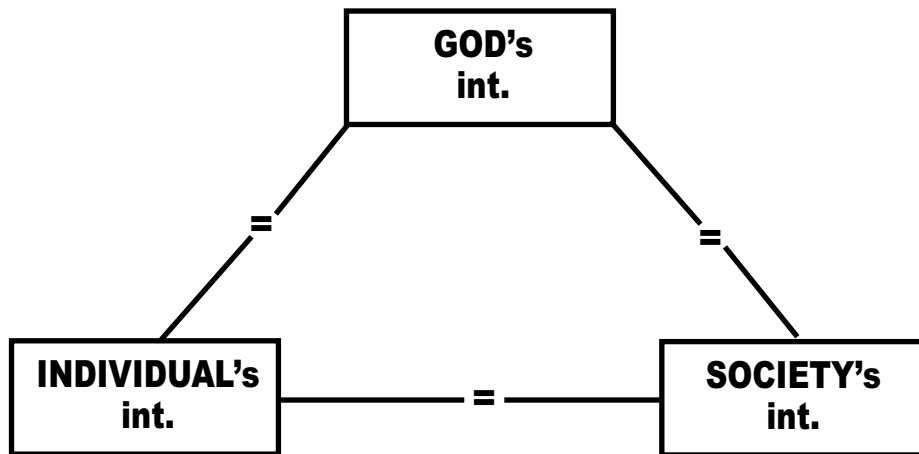


Fig. 8

Well, now it is obvious that these two equalities (fig. 7 and fig. 8) lead us to one and the same conclusion:

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

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

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

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

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

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

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

IX. Integration

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

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

I looked around.

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

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

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

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

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

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

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

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

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

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

PART IV:
LOVE OF GOD

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Review: The Bliss of God.

In the name of God, the Beloved!

With the first two parts of “God consciousness” - the first six levels of I-knowledge - we knew **WHAT** our real I is - the One God in His absolute Oneness; and we knew **WHY** real I is what He is - because of the absolute Bliss of God in His Oneness.

So, consequently, we now need to know **HOW** real I is what He is.

This we shall know through the fourth part of “God consciousness”. In it we shall learn that this Blissful Oneness of God is realized only by the means of **LOVE**.

LOVE AFFAIR

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

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

And the particle flew on and on.

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

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

Until it met another atom.

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

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

Until it met other molecules.

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

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

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

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

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

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

Key 55 : The love in me.

In the name of God,the Beloved!

Well, before we learn **HOW** Love makes the real I what He is, we shall have to know what Love is.

The surest way to know this, certainly, is by our own experience of love.

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

On the other hand, in love we experience, more or less, oneness with our beloved. We think of our beloved only, we crave for him only, we identify with him only.

Therefore, the experience of love could be defined, roughly, as: Blissful Oneness.

This is how love is experienced.

But love is not only an experience. As we already know, love is a quite active driving force. And this is its real nature.

Key 56: Nature of Love.

In the name of God,the Beloved!

We said, love is the most powerful driving force in us.

And indeed, when we are in love, we are capable of doing things which otherwise are unrealizable. Love can drive us do miracles.

How?

When we fall in love our experience of bliss is so strong that we become powerfully attracted to the source of bliss - our beloved. And so, we become devoted to our beloved. Almost all we do we do it out of love, by the love and for the love of him. And this devotion becomes our basic driving force.

And that is how the devotion to the beloved makes love a driving force. By this devotion love drives us.

Hence, we must add this “driving devotion” to our definition of love, in order to make that definition complete, realistic.

So, now we can define love as : Love is the **DEVOTION** which realizes blissful oneness.

Or, we may formulate it even simpler :

LOVE = DEVOTION + BLISSFUL ONENESS.

And this is what the real nature of love is.

“Well,” we shall ask in doubt again, “but is this formula of love true and valid for the whole of God’s Creation? For the ‘all that is’?”

Key 57: Universal Love.

In the name of God, the Beloved!

God is our only Programmer. Therefore, God has programmed the formula of our love. And it is the formula of His own Love.

It is the formula of His Love because only motivated by Love and driven by Loving Devotion God can realize Blissful Oneness and be One - Love = Devotion + Blissful Oneness. Thus, He realizes His own Commandment - Be One! And He realizes His own nature - Bliss. And so, He is able to exist and function.

And God is the Programmer of the “all that is”, as well. Therefore, the formula of Love is true and valid for the “all that is”, for the whole Creation. And hence, each and all are driven according to this formula only. Each and all are driven by Love only. (By the way, this is why we say, “All is Love”, “God is Love”, etc.)

Therefore, the formula of Love is universal.

And this is **HOW** God is What He is.

Review

In the name of God, the Beloved!

After we knew **WHAT** and **WHY** Oneness of God is, we wished to know **HOW** Oneness is what It is.

So, we started to search for the power that can materialize this Oneness. And soon we realized that this power is Love - the energy of God by which all is created, by which God becomes what He is.

Well, but knowing what this power is is not enough. We need to know now how this power works. What is the mechanism of Love?

Key 58: Creation through Love.

In the name of God, the Beloved!

We said that Love is the driving force of God’s Creation. “All that is” is created by the Love of God.

But! If God is to create anything at all, this driving force must also **INFORM** the “all that is” how to be created, how to be built up, how to develop according to God’s will. Without such an information nothing could be created and be driven. And thus, the driving force itself would be unrealizable. Love would be unrealizable.

Therefore, Love cannot exist and function if it is not a real informing force as well as a driving force.

Love must inform the whole would-be-Creation and each of its would-be-particles how to be created and be driven in order to materialize a really functioning Creation.

With the simple information of its formula - Love = Devotion + Blissful Oneness - Love informs the “all that is” of what it is - Blissful Oneness. And so, through Love each and all are informed of God’s Commandment - Be One!

And once informed, each and all become capable of fulfilling this Commandment. Because, by Love each and all are informed **HOW** to fulfil this Commandment, too - through Love-Devotion .

And this is how God realizes Himself.

Key 59: Mechanism of Love.

In the name of God, the Beloved!

So, if Love informs each and all how to be created, built up, driven, developed, etc. , then Love is an information pattern for each and all. According to this pattern all particles of the Whole are formed as information systems, which interact and interrelate through information, thus forming one whole information entity, a common information field.

Hence, from the viewpoint of Love, the “all that is” is just a Common Information Field (CIF).

According to this CIF-pattern the “all that is” is created and exists. And through this CIF the “all that is” is pervaded by God and His Love.

And this, as we saw, is realized by the simple mechanism of inner information exchange. Which, in fact, is the mechanism of Love. By the inner information exchange of CIF Love realizes and drives the whole Creation.

Well, but shall we see now what the mechanism of Love in us is, as well?

Key 60: Physiology of Love.

In the name of God, the Beloved!

It is clear now that, in our physiological organism, the CIF works through our genetic program. CIF informs the genetic program how to be built up and function. And the genetic program, in turn, informs us how to exchange information with CIF. And thus, we become one with CIF - in a constant information exchange (in a constant Love-exchange).

Furthermore, each cell in our organism has this genetic program. Hence, by each cell and the whole organism is how we exchange information with CIF and become one with it. The whole our organism - body and mind - is an information system inseparably integrated within the CIF system.

But in the same time, as we know, some parts of our organism are more “well-informed” how to exchange information. These, for obvious reasons, are the organs and systems which

are vital for our existence - our senses, our brain, heart, lungs, digestive centres, kidneys, endocrine glands, etc.

Of these all, the most vital organ is the heart. Therefore, the heart is the physiological point of greatest information exchange between the organism and CIF. And thus, heart is the point of greatest exchange of Love between physiological I and the Whole I (God).

That is why the heart is often called “the organ of Love”, “the seat of the soul”, “the gate to God”, etc.

(More about the “organs” of Love in key 69.)

Review

In the name of God, the Beloved!

After we knew what Love is, we learned, too, what the mechanism of Love is - the information exchange uniting all information systems in a CIF.

Through this information (Love) exchange we become a Blissful One with our Beloved... “Yes, but what exactly this ‘Blissful Oneness with our Beloved’ means?” we shall ask.

The Word :

“9. With what is your Beloved better than any other beloved, O fairest amongst women? What is your Beloved more than another beloved, that you so beseech us?”

(Song of songs, ch 5)

Key 61: The Beloved One.

In the name of God, the Beloved!

After we knew what Love is, we understood that Love cannot be realized without a beloved.

So, who is the beloved we need to truly realize Love?

We know now that God is Love. God is the whole Love. God is the supreme Giver of Love, the supreme Lover.

God is our supreme Lover. And God’s supreme Love is for us.

On the other hand, by supremely loving us God informs us how to supremely love Him. And this is how He becomes our supreme Beloved.

God is our supreme Beloved. And our supreme Love is for God.

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

Key 62: Love-relations.

In the name of God, the Beloved!

What are these Love-relations?

We said that the amount of Bliss we are able to receive from God is only according to our Bliss-ability. Hence, the amount of Love we are able to receive from God is only according to our Love-ability. According to our ability to give God Love-Bliss will be our ability to receive Love-Bliss from God. And this will determine our Love-ability.

And according to that Love-ability our Love-relations with God will be.

On the other hand, the Love of God is unceasing, eternal. Because, God Himself is unceasing and eternal. Therefore, God is giving us His Love unceasingly and eternally, too. He just cannot stop. He cannot stop realizing His own existence through Love.

And this means that we are receiving God's Love unceasingly and eternally. No matter if we are conscious about it or not.

Thus, our Love-relations with God also are unceasing and eternal. They just cannot stop or disappear. Even when we are blind to God's profound Love for us, God loves us in a perfect Love-relation.

“But Love can be realized only with a beloved,” we shall remind ourselves. “So, if we are unconscious of God and His Love, how can God be our Beloved? How can He realize a Love-relation with us?”

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

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

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

And more and more and more Love and beloveds God gives to us. And the more Love He gives to us the bigger our Love-ability grows. And bigger and bigger. Until, one day, we acquire the Love-ability to perceive, to meet our Beloved. Personally.

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

Key 63 : Personal Love with God.

In the name of God, the Beloved!

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

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

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

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

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

And these supreme “human”-form Love-relations are what exactly the “Blissful Oneness with our Beloved” means.

The Word:

“The Beloved One:

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

“The Beloved:

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

“The Beloved One:

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

“The Beloved:

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

“The Beloved One:

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

“The Beloved:

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

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

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

(Song of songs, ch 1-2)

Review

In the name of God, the Beloved!

After we knew the Oneness and Bliss of God, we learned that they are realizable only through the Love of God. So, we desired to know what this Love is.

And with the last three triads of keys, we knew the nature and the mechanism of this Love; and the relations of Love with God - our mutual loving devotion with God.

Thus, we learned what real Love is.

And that became our first level of Love-knowledge.

But knowing real Love is not enough. We need to know now what imaginary “love” is, too. The “love” our limited I has produced out of its illusions.

So, “love” we shall know with the next three triads of keys - level two of our Love-knowledge.

Key 64 : The lonely me.

In the name of God, the Beloved!

“How could we state that God is Love only,” we shall ask again, “when in our world there is so much loneliness, disappointment, hatred?”

Indeed, this is how we really live in this world. With our childish innocence we try to reach out and touch somebody. We try to love him. But soon this one proves to be the lover of himself only. And the walls of suspicion and coldness rise between us.

And feeling lonely, we start to search for another one to love. But the other one is just the same user, too. And again on our own, we go for a new beloved. And again... But alas, it all always ends up in disappointment.

And disappointed with the real world we shut ourselves up in an imaginary world. We just start to imagine our “love” and beloved. We start to imagine that we are in love with money, with possessions, with fame... “ Love is only sex!” we declare out loud. And we go on producing illusions.

But sadly, they cannot substitute Love. And filled with pain and disappointment again, we strive to overpower loneliness by turning illusions to institutions. We try hard to make ourselves believe that we are in love with a “just cause”, a “great ideology”, “the New World Order”. We start creating in our minds the magnificent Utopia, we even build a strict system of sacrificing to a great leader, to a supreme idol... But then, all of a sudden, the idol proves a fake, the Utopia collapses. And we are left alone and disappointed again. In the emptiness.

And there, we look around and find out that our life has passed by. We are old and weak now. And before long, the gate of death will stand open in front of us. And still on our own, we shall have to enter it... With the same sad old question: Why! Why! Why!

Key 65: Cause of “love”.

In the name of God, the Beloved!

What is the reason of these illusions we name “love”?

We know now that the only real Cause of “all that is” is God. God has caused the limited universe. God has created the limited I. God has created the limited consciousness of limited I.

And the limited consciousness, in its turn, creates the limited concept of love and beloved. And as a result, the love-energy that we abound with is directed toward a limited beloved only. And the limited beloved - because of his limited love-ability - can give us back only a limited love experience. And so, unsatisfied and disappointed, we start to search for a new beloved. And again. But again we are returned sadness only. And again...

And before long, that vicious circle leads us to quite grave consequences.

Key 66: Consequences of “love”.

In the name of God, the Beloved!

Well, if Love is an information exchange then “love”, too, is an information exchange. But “love” is an exchange within a limited circle only.

This circle of information (love) exchange could be symbolized by the following figure:

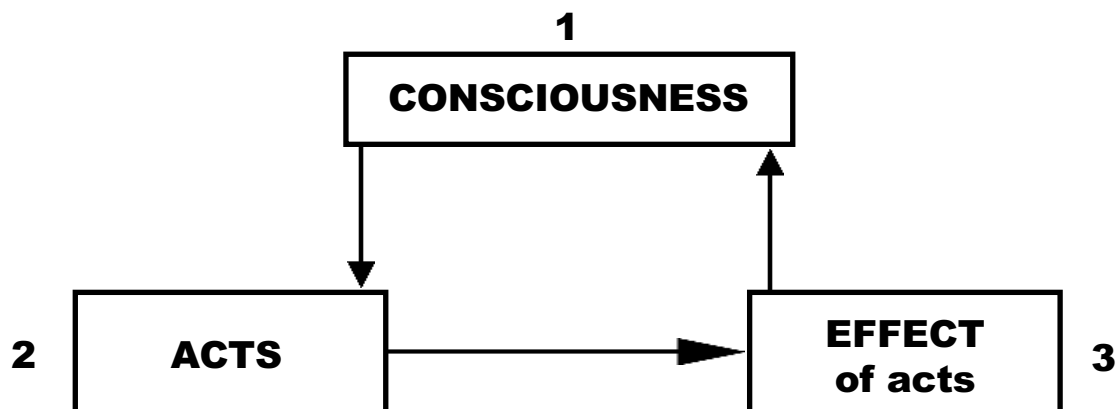


Fig. 9

According to our limited consciousness (1) are our limited concepts of I, love and beloved. And according to them we act (2). And according to our acts the environment acts back upon us (3). And this return effects our consciousness (1), gradually evolving or degrading its Love-ability.

In terms of information exchange, by this circle we give information to environment and environment gives us an information feedback. Which feedback is only according to our

information demand.

So, if our concepts of I, love and beloved are selfish ones, this is what information we shall give to environment, and this is what information environment will give back to us. And again and again and again... And this constant feedback of selfishness, coldness, confrontation, hatred will start to gradually alter the functions of our own information system, of our own inner information exchange. And that altered information exchange will, sooner or later, alter the functions of the whole our consciousness, of the whole our organism. And this is how, before long, information-exchange anomalies evolve. Anomalies that we name “illnesses”. Illnesses mental as well as somatic (of the body). Our own information system works coherently no more. And all them diseases come to us - neurosis, neurasthenia, chronic state of stress, resulting in disorders like ulcers of the alimentary tract, myocardial infarction, brain stroke, diabetes, immune deficiencies, tumor processes, paranoia, schizophrenia...

And indeed, does not the constant lack of love, the loneliness, the disappointment, the hatred all around and all within us make us ill? Ill with “love”.

And ill for Love.

The Word:

“1. By the night on my bed I sought my beloved, I sought him, but I could not find him.

“2. But I shall rise and I shall go about the city, in the streets and in the squares, and I shall seek for my beloved; I sought him but I could not find him.”

(Song of songs, ch 3)

Review

In the name of God, the Beloved!

After we knew the real Love, we wished to know the imaginary “love”, too.

So, with the last three keys, we knew what the cause of “love” is - the God-programmed limitation on our ability to exchange Love (information). And we knew what the consequence of this “love” is - the eternal circle of loneliness and suffering exchange.

“But if God has programmed this ‘love’ in us, then can’t we use ‘love’ to take us out of ‘love’ and lead us back to God’s Love?” we shall ask.

Key 67: Addiction to “love”.

In the name of God, the Beloved!

As we said, the bliss-centre in our brain (or shall we call it “the love-centre” now) is the driver of our life. The scientific experiment in key 23 proves this beyond doubt. Therefore, the whole of our existence is driven by this love-bliss centre. The whole of our physiology is driven by love.

And indeed, when the love-centre is activated, it starts to produce bio-substances like endorphin, enkephalin, etc., which make us experience pleasure, bliss, love. And the effect of these “love-hormones” is so powerful that, bit by bit, day by day, we become virtually addicted to them. The whole of our physiology, the whole of our metabolism become dependent on the love-hormones. We become physiologically dependent on love. We become love-addicts.

We become constantly thirsty for love. We need to constantly receive love. We need to constantly exchange love with everything around us. And so, we become obsessed with the quest of a beloved.

And this is how love becomes the fundamental driving force of our limited physiological I.

But this is how love becomes a building force, as well. The building force of our physiological ability to exchange love. The building force of our Love-ability.

Key 68: Building Love-ability.

In the name of God, the Beloved!

We know that we are driven and built up only after the program of God. Of this initial program only a limited part is realized within the limited I (see key 38). And that limited part must go through a long evolution in order to materialize the whole program.

This is especially true, we said, for the physiological vehicle of our consciousness - the nervous system (NS). The NS and consciousness must go through a long physiological evolution in order to materialize their initially programmed Love-ability.

That evolution could be symbolized by the following figure:

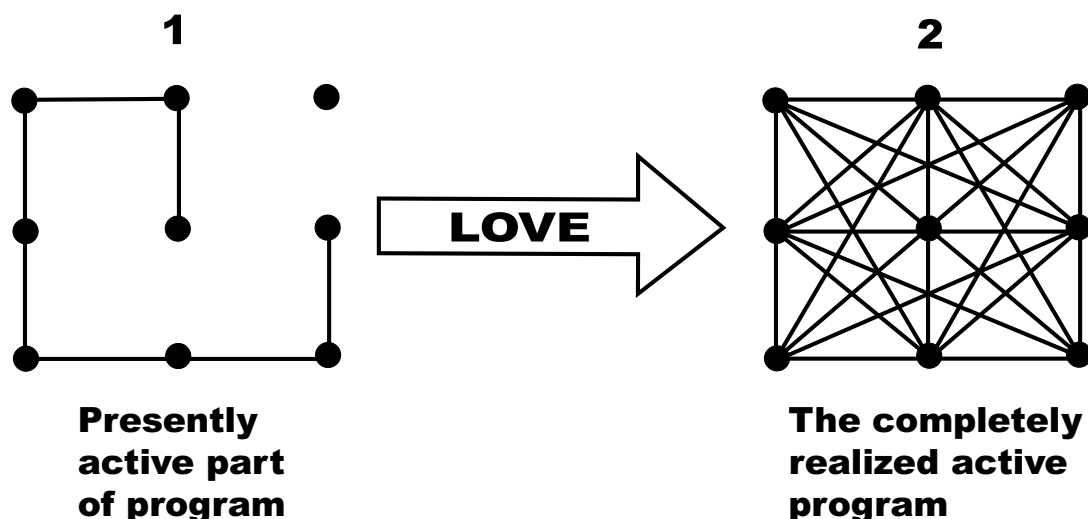


Fig. 10

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 could see that the presently active part of our NS (1) is quite limited, compared with the initial program of our NS and consciousness (2). And this is how NS and consciousness are physiologically limited. And that way the abilities of NS stay limited, too. And so does our Love-ability.

But as we said, love is an extremely powerful force. And in fact, it is the only force that is able to take our program, our Love-ability out of limitation; and can physiologically evolve our NS and consciousness to the point of complete realization (2).

How?

The whole CIF of Love around us constantly gives us love-stimuli. These stimuli activate the love-centre. Love-centre begins to produce “love-hormones”. These hormones inhibit the metabolism and functions of the hypertrophied NS centres. And thus, they liberate the metabolism of the atrophied NS centres. And the atrophied centres start to wake up (see keys 17, 18).

And the more centres wake up the more Love-thirsty we become. And hence, the more able to perceive and find out love we become. The more sensitive to love we become. The more able to receive love, to exchange love we become. We become more and more Love-able.

And this is how our present Love-ability (1) evolves, gradually becoming our initially programmed by God Love-ability (2). An evolution in Love, through Love.

And this is how Love becomes a physiological building force. The building force of our Love-ability.

Key 69: Gates of Love.

In the name of God, the Beloved!

Well, in this process of building up, the whole organism becomes more and more Love-able. But we said that, in us, there are some organs which are more competent to exchange information (love). These are our vital organs (see key 60). And that is why they become relatively more Love-able than the rest of organism. They become the points of relatively bigger information exchange. They become the main gateways of this exchange.

In terms of physiology, these vital organs have their representative-centres in our NS. So, when the NS is activated by love-evolution - because of their vital importance - these centres are the first to be activated, too. And thus, they are the first to be evolved by the constant stimulation of the love-hormones. And the more they are stimulated the more sensitive to Love they become. The more able to receive Love, to exchange Love they become. They become more Love-able.

This is how, physiologically, these NS centres and their respective organs become the points of really powerful information exchange.

And that is why these physiological structures are named “bio-energy focuses”, “chakras”, “Ying-Yang vital points”, etc.

We, though, shall name them just “the Gates of Love”.

Review

In the name of God, the Beloved!

First, we knew what the nature of “love” is - the limited information exchange of our limited I. Then, we knew what the mechanism of “love” is - the physiological exchange in our organism, which might gradually build up our way out of “love”.

Well, but now we need to know also where that “way out” will lead us. We need to know the results of Love-evolution.

Key 70: Evolution of Love-ability.

In the name of God, the Beloved!

We know now that in the limited universe the Commandment: Be I ! is understood by the limited I as an absolute obligation to protect and reproduce its own limited self - body and mind. Thus, in the limited I, the instincts of self-preservation and self-reproduction are created. And they start to function through the whole of I’s physiology.

So, obeying this Commandment, the physiology of limited I starts to exchange information with environment, in order to materialize the Commandment. And clearly, this exchange will be only within the limits of the self-preservation and the self-reproduction. A quite limited exchange.

But as we said, due to our physiological addiction to love, the I is in a constant quest of more and more love-stimuli. And these love-stimuli, step by step, build up our Love-ability. And so, we become more and more able to exchange information (love) with environment. We become more and more sensitive to love-stimuli. And this is how we gradually become capable of perceiving even the subtlest information (love) of the CIF.

Or in other words, now we have access to an extra quantity and quality of information (love). We have now an extra ability to exchange information. We have an extra Love-ability.

And this is how we start to go beyond the walls of our limitation. Beyond the barriers of self-preservation and “love”. The “Gates of Love”, one by one, begin to open.

Key 71: E.S.P.

In the name of God, the Beloved!

And indeed, in terms of physiology, the structures of our organism, NS, consciousness have now evolved to the level of “supernatural” capability to perceive even the subtlest information. Our physiological structures have become extra-sensitive. And so, the new physiological Gates of Love that open as a result, become our extra-senses.

This is how the ESP (extra-sensory perception) abilities begin to wake up in us.

First, we may develop a quite acute intuition or a high creative ability in the field of science or the arts. Then, we may become capable of telepathy, psychokinesis, psychic healing, clairvoyance, astral travelling... And further and further away beyond the walls of limited I and “love” we go, accumulating more and more abilities to exchange information, evolving higher and higher up our Love-ability.

And there is nothing supernatural in this ESP. Because, this information exchange is an inner exchange between me and Me only. I am the whole CIF. The CIF is my own consciousness, my own self. And so, this ESP and the whole evolution is just the process of me becoming Me - through Love.

And this is so even beyond the gates of death.

Key 72: The “love” beyond.

In the name of God, the Beloved!

We realize now that the levels of love which we enter after death are only according to our Love-ability in life. The amount of Love-ability we have accumulated in life will provide us with the respective level of after-life; within the respective universe of God’s Creation.

Thus, all of us who have not accumulated enough Love-ability to break free from limitation, will have to enter the higher or lower sections of the limited universe only. There, they will be able to exchange information only within the limits of their Love-ability. And so, there they will receive as much “love” as they are able to. No matter if that is pleasant for them or not. They will be treated justly (see key 45).

But if we have accumulated enough Love-ability to break free from limitation, we shall surely acquire the ability to be limitless in love. We shall acquire the quality of Limitlessness. And as a consequence, in death we shall enter the Limitless universe.

But alas, we shall soon realize that, in the void of the Limitless universe, we just miss our One and Only Beloved - God. We miss His lovely “human” form. And the formless ocean of light cannot substitute it. There, we miss the real form of Love and Beloved.

And so, one final gate of Love must open.

And behold! Beyond it our Beloved awaits. In the universe of Bliss.

And there, the Love He gives to us is enough, at last. And “love” is no more.

A VEDIC TALE

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

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

The beloveds heard the call of Love and their hearts overflowed with joy. And hurriedly,

they ran out to their Beloved.

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

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

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

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

And each felt she was One with her Beloved now.

Review

In the name of God, the Beloved!

Within the seventh level of our I-knowledge - with the seventh three triads of keys - we knew what the real Love of I is - the power of I (God), by which all is created and fulfilled.

Then, within the eighth level of I-knowledge - with the eighth three triads of keys - we knew what the imaginary “love” of I is, too - the power of an illusion which might enslave our Love-thirsty consciousness forever.

And we realize now that between this imaginary “love” and the real Love there still is a wide gap. So, in order to bridge that gap - within the next three triads of keys - we shall know the Path from imaginary to real Love. We shall learn how imaginary “love” could become the real Love.

And this is to be our ninth level of I-knowledge.

The Word:

“2. I have fallen asleep, but my heart is awake; and there it is the voice of my Beloved Who knocks, ‘Open for me, sister, my dear, my dove, my perfect!’...”

“3. But I have taken off my dress, how can I put it on again! I have washed my feet, how can I dirty them!...”

“6. I opened, though, for my Beloved, but my Beloved was gone... I sought Him, but I could not find Him; I called Him, but He answered me not.”

(Song of songs, ch 5)

Key 73: The wrong Path.

In the name of God, the Beloved!

We know now what the Path of Bliss is - the practising of Oneness with God through complete concentration on God. Practically, this concentration on God could be realized only by the method of complete devotion to God.

And we realize now that the Path and method of Love will have the same nature and mechanism as the Path of Bliss. And only walking up this Path our “love” could become Love. And we could meet our Beloved. By Devotion, Love concentrates us on the One and Only Beloved; until we unite with Him in an absolutely Blissful Oneness (Love = Devotion + Blissful Oneness).

It is the only right Path.

But alas, that is so only theoretically. In our everyday life, though, these Path and method could prove very delusive. Even dangerous.

In fact, if we do not rightly understand the essence of Path and method - concentration by complete devotion to God - we might easily go astray and fall into the two major extremes of Path:

1. Insufficient concentration (devotion)
2. Excessive “concentration”.

And so, these two distortions of Path will endanger the whole our evolution toward the Oneness with our Beloved. These two perversions of Path could even turn evolution to degradation.

Key 74: Insufficient concentration.

In the name of God, the Beloved!

We already know that the Path is practised by a quite easy method - the constant Goodness and prayer.

But! If we let ourselves be deluded by that easiness, we might underestimate the actual need of a really serious effort to practise this method. And lacking seriousness, soon, our practice of Path will become careless and only formal. And thus, we shall never be able to really concentrate on God. We shall not be able to accumulate the concentration required to take us out of limitation. And so, although constantly practising, we shall constantly remain limited in the limited “love” of the limited I.

And indeed, addicted to our limited I and “love”, we cannot perceive how badly limited we are. And hence, we cannot realize what a great effort and a long time of practice is needed to take us out of our sweet addiction to limited “love-bliss”. And this is how we stay on in our limited “love”. In our limited I.

And thus, although pretending to practise devotion to God, we are, in fact, engaged in a devotion to our limited I only. We are engaged in selfish pleasures and “bliss” only, and not

in the giving of Bliss to God **ONLY**, not in the giving of Love to our Only Beloved. And hence, we cannot receive real Love and Bliss from our Beloved. We can receive only “love” and “bliss”. Because, this is what only, we are able to perceive and realize (see key 44).

And as a consequence, we may even start to degrade. Disappointed by the lack of real results we may stop practising. And so, we shall stop doing Goodness. And thus, our mind will be left open to evil thoughts and addictions. And this is how our evolution might turn to devolution ($\uparrow\text{evil} = \uparrow\text{limitation}$).

Key 75: Excessive “concentration”.

In the name of God, the Beloved!

The second major distortion of Path, also, could be quite dangerous to our evolution.

And indeed, if we become deluded by the seriousness of concentration, we might become too excessive in our ambition to obtain the Love of God. We may become so intent on our desire, that we might forget that God and ONLY God judges when to give us the whole of His Love.

Obsessed by our extreme ambition, we become so addicted to our practice of method only, that we forget about the real Love with our Beloved. Becoming more and more mechanical in our practice, we forget to give real Love and Bliss to our Only Beloved. And this way we remain unable to perceive the real Love and Bliss which God wants to give to us. We are unable to receive Love. We are capable of receiving “love” only.

And this is how, although intensively practising, we perpetually return and return to our limited “love” and limited I. We stay limited.

And as a consequence, enraged by the lack of desired result, we might become even more ambitious, even more urgent, even more uncompromising, more insensitive. And thus, we may become fanatics or Pharisees.

And so, our Path may become the Path of rage and not of Goodness. And that way, our evolution will surely turn to devolution ($\downarrow\text{good} = \uparrow\text{limitation}$).

Review

In the name of God, the Beloved!

After we knew what the Path from “love” to Love is - the constant practice of concentration on God by complete devotion to God - we saw, too, how dangerous this Path could be. We saw that the limited I, because of ignorance, tends to redirect this Path back to limitation. And thus, the Path may remain just an unrealizable theory. Or even worse, it could become the path to degradation.

So, what can we do to prevent these distortions of Path?

Key 76: Religion.

In the name of God, the Beloved!

Clearly, those of us who do not have enough I-knowledge need some additional help in their practice of method. Some of us just do not have the knowledge to go on their own. This is why we need certain guidance, certain “conducting” which will gradually organize our clumsy efforts. We need to follow a number of advices, we have to obey a number of **RULES** in order to be gradually trained and prepared to go up the Path without any major distortions.

So, what are these rules?

In key 17 we said that the self-preservation nervous centre in our brain usually acts like a jamming station on Oneness-information. It creates thick walls of self-protective noises which are to prevent us from going out of limited I and perceiving our real I - God.

Therefore, these are the noises which will prevent us from concentrating on and devoting to God, too. And so, these are the noises which will tend to create the distortions of Path.

Hence, these are the noises we have to silence in us, in order to become capable of concentration on and devotion to God. These noises we have to calm down so as to prevent the distortions of Path in us.

And this is exactly where the guiding **RULES** will help us - in silencing the noises of limitation and false concentration. And this is why these rules could prevent us from perverting Path.

“But what exactly these rules are?” we shall cut in impatiently.

Well, in fact we know them quite clearly. For some of us they are the Commandments of the Bible, for others -the Sheryat Law of Islam, or the Vedic Dharma rules, or the Buddhist Eightfold Path, etc.

These are the clear-cut rules which some of us already follow. These are the rules that train and incorporate us into the organized system for concentration on and devotion to God which we call “Religion”. These religious rules will help us go up the Path. This re-ligion will help us re-link with God in a Blissful Oneness.

So, these rules we just have to follow.

“All right! But are those rules really applicable to modern life?” we shall ask in doubt again.

Key 77: Hermitage.

In the name of God, the Beloved!

As we said, each existing religion is good for the sincere devotee and none is for the false one. Therefore, no new religion is inevitable.

But yes, we are absolutely free to search for and find out a modern explanation of religious rules.

So, what is it?

The sources of noises that might damage our concentration are, roughly, two: 1. Inner (our consciousness) and 2. Outer (environment). These are the sources we have to gradually silence.

The first way to silence them, certainly, is to stop them from appearing in our mind. This we can do by restraint. Inner restraint - to restrain from creating self-limiting noises through evil thoughts, emotions, ambitions. And outer restraint - avoiding evil environment and evil acts which create limitation noises in us, too.

Or in short: Restraint from all evil (\downarrow evil = \downarrow limitation).

(What is evil and good see in key 44.)

But obviously, we cannot restrain from all thoughts, acts, environment. On the contrary - our thoughts, acts, environment could be very helpful to us if we use them rightly. This we can do by engagement. Inner engagement - to engage our thoughts in constant prayer and Goodness. And outer engagement - to engage in acts of Goodness and in an environment of Goodness (truly religious friends, true religious master, all sincere devotees of God, etc.).

Or in short: Engagement in complete Goodness (\uparrow good = \downarrow limitation).

And so, these two ways to silence - restraint from evil and engagement in Goodness - are to become the two basic religious rules that we must obey, in order to start walking up the Path. And thus, these two rules will help us prevent the two major distortions of Path, as well.

And indeed, if we have real restraint, temperance, patience, we shall never be susceptible to excesses. And so, we shall prevent the excessive “concentration”.

And if we are truly engaged in concentration on and devotion to God, we shall never have an insufficient concentration (devotion). And we shall surely go the right Path.

“Well,” we shall ask, “but what are the practical everyday ‘means’ to realize these rules?”

From times unknown, the most practical means for this was to leave the mundane world of confusion and enter a hermitage, a monastery, even a cave in the wilderness, where we will strictly follow the Restraint-and-Engagement rules. Or a more moderate means was to, at least, visit the temple and contact our religious adviser regularly.

And these practical means have proved quite effective.

But yes, to those who think that the extreme noise and confusion of modern life needs extra means to realize religious rules, we should offer an additional help. An additional “hermitage”.

Key 78: The Name of God.

In the name of God, the Beloved!

Yes, it is the same simple method again - the constant repetition of the Prayer “Name of God” (see key 49). This method will help us follow strictly all religious rules. And so, will help us go up an undistorted Path.

How?

By constantly repeating the Name of God we, in fact, completely engage the whole of our consciousness in that repetition. And thus, our consciousness restrains from all other thoughts

and noises. Actually, the repetition of Name, in its turn, becomes a “jamming station” to all noises of limitation. And so, we become deaf and blind to the noises of both limited consciousness and environment. We enter an inner hermitage.

And this is how the repetition of Name-prayer starts to realize the two basic religious rules - restraint and engagement.

Furthermore, if we so decide, the constant repetition of God’s Name would constantly remind us of these God’s rules. And thus, we shall be reminded to constantly obey them. And obeying them, we shall be constantly engaged in Goodness.

And also, the Name of God would remind us that we have to enter an environment of Goodness, too. An environment of people concerned with God, of sincere devotees, of true religious masters ; with which we have to work together for God. The Name reminds us that we have to engage in an all-embracing Goodness.

And thus, all the religious rules - inner and outer restraint and engagement - are realized. And so, all the distortions of Path are to be prevented.

And this means that, in fact, the repetition of God’s Name could be the spine of any religious Path.

Simply by adding the repetition of Name to the realization of specific rules and rites, we could practise any specific religion. We can go any religious Path we like. Helped by the backbone of Name-repetition any truly religious rules will lead us to the Owner of this Name - God. Watered by the Prayer-repetition any Religion will nourish our spiritual growth, until the blossom of Love is born in us and it starts to slowly transform into the ripe fruit of Blissful Oneness with our Beloved.

Therefore, we do not have to inevitably change or modernize our specific religion. We just could add the repetition of God’s-Name Prayer to it.

And it will be quite enough.

Review

In the name of God, the Beloved!

After we knew the real dangers of Path, we learned how to prevent them, too - by obeying the two basic rules of any true religion: Restraint from evil selfishness and Engagement in devotion to God only.

And thus, we realized what the right Path to God is.

The Word:

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

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

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

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

(Song of songs, ch 2)

Key 79: A method for anyone.

In the name of God, the Beloved!

We said that if we are conscious about the right meaning of the Prayer “Name of God” it will activate our love-centre (bliss-centre) (see key 51). And so, our Love-evolution will be started.

But as a matter of fact, this Love-evolution could be woken up even if we are not quite conscious about the right meaning of Prayer. The Prayer works even subconsciously. And this is possible just because we are programmed that way by God. We, as we saw, are programmed by Love and for Love only. And this is why even subconsciously we are rather sensitive to Love. Subconsciously we are constantly waiting for Love-stimuli (information). So, when the Love-signal of Prayer comes, we instantly respond to it - our Love-centre gets activated and so does our Love-evolution. Although, we may be not at all aware of what is happening.

Therefore, no matter on what level of evolution we are now, we can start evolving just by the Prayer. Just by repeating it. We could do so even on the lowest levels of evolution (see fig. 1 in key 11).

The Prayer “Name of God” requires no special state of Love-ability, no special state of consciousness to be practised. The Prayer-method could be practised by anyone on any level of Love-evolution. Consciously as well as subconsciously.

So, what about an experiment? Here and now.

Key 80: The Experiment.

In the name of God, the Beloved!

And indeed, if someone chooses to just experiment and start practising this method, soon, one will sense the results.

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

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

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

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

So, in several months’ time we discover that our attitude toward the world around us has

somewhat changed. We find out that our values have changed - now we do not like violence, we do not like anger and hatred, we distaste aggressiveness, selfishness, lust, greed, even gross materialism. We now have developed a taste for goodness, calmness, modesty, tolerance, humanity, beauty, even a taste for pure idealism. Moreover, we have developed a taste for religion, for God, and for obeying the rules of religion and the Will of God. We have developed a taste for the real Love of God.

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

And so, more and more Gates of Love are opened by the constant Prayer. And thus, we become more and more capable of exchanging information (love) with the environment, with the whole CIF. And this way we become more and more conscious of real Love and our real Beloved. And more and more. Until one day, we become completely conscious of real Love and Beloved.

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

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

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

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

Key 81: The Saviour.

In the name of God, the Beloved!

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

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

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

For example, God may start to pleasure us by changing His appearance, or behaviour, or form, etc. If we wish to see Him on a throne with a white beard and a crown of golden light, He instantly realizes our wish. Or if we wish to see Him amidst a magnificent garden surrounded by myriads of angels, He instantly obeys our will. Or we may want to fly with Him over His endless Kingdom, across the whole Bliss universe, and to encounter all sorts of

adventures and miracles. Or we may wish to just sit and talk with Him, or just hold His hand and look into His eyes. Whatever we wish He satisfies it completely.

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

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

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

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

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

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

Final Review: Salvation.

Once upon a time there was an old man. He had a son. And when the old man felt he was to leave this world, he called his son and told him, "My child, I could give you no riches, but I'll give you these keys. They will open the Gates of Happiness to you. " Then, the tired old man closed his eyes ; and soon passed away.

So, his son took the bunch of keys and went to search for his happiness. And he roamed the whole country. And he asked everybody. But nobody could tell him where these Gates of Happiness were. And the young man roamed and roamed. . .

Until, one day, he reached the outskirts of a big city. It was getting late. The night was slowly spreading out its twilight all around. And the young man looked for a shelter.

Just out of city's limits, there stood an old abandoned temple. And the young man took asylum into it. He lay down on its floor and was to fall asleep, but suddenly a bright light flared up. The man opened his eyes and, startled, saw that the altar of the temple had turned into a shining gate. And in this gate there was a keyhole.

Instantly, the young man realized what this gate was. He stood up quickly and went to it with his bunch of keys. And he unlocked the gate and went in.

He entered a large lighted hall. The hall was empty. Only, at the centre of the hall, there was a big mirror. The mirror had a golden frame on which were engraved the words: Oneness of God.

The young man looked in the mirror and saw his own reflection there. But he saw something else there, too. He saw the multi-coloured currents of life to run up and down within his own body. He saw them come in, go out of him and merge into the currents of environment, becoming one with them.

Then, still looking at the mirror, the young man noticed there was a keyhole in its frame, also. So, he put a key into it and unlocked and entered through that mirror-gate. . . But he immediately stopped. Because, under his feet an enormous abyss opened. And he saw there into that abyss the whole universe - the stars, the planets, the life on them. And he saw threads of light to weave the tissue of the countless forms here. And he saw these light-forms to merge into one another, creating one whole endless space of light.

And the young man felt being engulfed into this light, too. He felt becoming this light. And he felt that this was quite pleasant. But he felt that this was not enough. He needed more to be happy.

So, he desired to pass beyond the light.

And at once, out of the light a new gate was formed. And on the gate the young man read: Bliss of God.

With no delay he opened this gate, also. And beyond it he saw a magnificent garden. The young man passed through the gate and beheld that the garden was filled with brightly dressed people. The people had shining faces radiating peace and were smiling at each other. And into their eyes the young man saw such profound love and happiness that he wished to stay with them. With the whole of his heart he desired to be one of them. Forever.

And he ran toward them.

But alas, his face painfully hit an invisible wall. And he stopped. There was no passage beyond this wall. In the void space there, only a keylock was hanging.

Well, the young man sighed sadly and unlocked it. With the click of the lock a passage appeared amidst the void. And the young man entered it.

And again he found himself standing before the outskirts of the same big city. But this time there was no temple here. There was only a stone street that led into the heart of the city.

The young man looked around and saw people walking down that street. The people had grey faces and grey eyes into which the grey walls were being reflected.

Having no other path now, the young man followed them and soon found out that they were all rushing at a great dark mausoleum of black marble. They were lining up before its gate and there they waited. The gate was of iron and rusty and closed. And above it, with big red letters, was written: Happiness. And the young man stopped here, too ; and waited.

Then, without a warning, the gate stood wide open. And all the grave grey creatures stormed in hurriedly. And the young man was swept along, too ; and was swallowed into the huge throat of the black tomb. And the blinding darkness engulfed him. And everything around him disappeared. And everything within him disappeared. His world disappeared, his body disappeared, his mind disappeared. All his thoughts disappeared, all his plans disappeared, all his cherished values disappeared. Even his lust for happiness was dead and gone here. There was nothing here. Nothing! Nothing! Nothing!.. Nothing but the yearning for those loving eyes in the magnificent garden...

With all his painful passion left he prayed to God. He prayed that God may take him out of here and lead him where that true Happiness was. And he prayed and prayed and prayed.

Suddenly, a powerful sound came from above and the blackness was torn down and there a new gate of light stood before the young man. His fingers trembling, he unlocked the gate and entered.

A large shining stairway appeared there. The stairway was mounting up into the brightness of the skies above. And the young man began to climb it up. And with each step he felt his craving for the garden of Happiness to increase. With each step he felt the burden on his heart to decrease. With each step he felt he was really getting closer to something so beautiful and full of pleasure. . .

At last, he reached the end of the stairway. And there a new gate was standing. And on the gate a fine golden inscription read: Love of God.

So, the young man unlocked that gate, too, and entered.

For one more time he found himself in the same abandoned temple that sheltered him for the night. But this time the temple was filled up with a mighty light. Its walls were firm and cleared now. A soft chanting was floating around. The air here was imbued with fragrances of fresh flowers. The flowers of a magnificent garden. . .

And only now the young man felt the tears in his eyes.

And he went to the altar of the temple and knelt and bowed. And he began whispering his passionate gratitude to God. And he began explaining his powerful desire to God. And he talked to God in his heart for a long long time. And he felt his heart filling and filling up with joy and love.

And then, all of a sudden, he sensed his heart standing open. Like a shining gate of light, too. And the gate opened wider and wider. . .

And the young man entered in.

And behold! The magnificent garden was here. And the delicate fragrance of flowers was here, flooding his breath. The parti-coloured birds were here, flying curious over his head. The sweetly smiling people were here, meeting him with their faces bright with delight. And they took his hands kindly and kissed him and caressed him and embraced him.

And into their eyes the young man saw reflected his own eyes shining with Love; and with Happiness.

And there, amongst them all, the most Bright, the most Happy came forth. And He softly said, "You are back at last !"

(End of the "God Prophecy" book)