

# **The Spiritual Law**

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# Preface

How can a person convince others about truth all deny? It takes two witnesses to make a point, and all life of struggle to come through the opposing scepticism.

During all years of this drudgery, with studies against confusion imposed on us by others, we have been experiencing direct presence of the Spirit of God. Sometimes, the presence is so strong that we are able to feel it with our physical bodies. Thus, when the right time came, we decided to describe our Spiritual awareness in a written form.

This book is about the Spirit of God as perceived by us through our experience. We attempt to make the description ordered and to present the text as a developing story. While the story advances a more and more precise description is provided, which in turn, is subsequently formalized as a collection of laws.

The creation of this book is a response to an impulse and power present within our minds. When we commenced writing we had neither plan nor idea about the work we embarked upon. We just felt compelled to express our inner feelings in form of written text.

With time, when first chapters of the book were written, our perception of the subject became better defined, and in turn the text became clearer.

It may be appropriate to compare the conception of this book to artwork that is being shaped as a response to internal struggle, and not conscious decision. Like a painter who faces blank canvas without subject clearly defined in his mind, he starts drawing, and after seeing his initial sketch he becomes more aware of the subject he intends to paint.

Thus, in this particular case, the process of painting uncovers the subject, and at the same time releases the most inner feelings of the artist.

If such painting ever existed it would have to be purely expressionist, liberated totally by the passion of the painter, and not relying on any subject observed with the senses.

With time we observed that our text describes a person. The person was being portrayed feature by feature starting from the most general to more specific. In conclusion we suggested that the text in fact describes the Spirit of God as perceived by us.

However, like a painting the text is not just a cold examination of a subject. If so, it would be more like a photograph taken with a camera. Our book is an expression of personal experience. Therefore it is more like work of an artist who

struggles to express his intimate observation through the medium accessible to him.

Any artwork relies on the medium being used. This in turn constrains the effective work. This is because any medium used in construction of artwork defines resultant works' form.

In this case the medium are the words and the language used in the discourse. Even the fact that the work is written and not for example painted defines available form of expression. Because of that, we presented three different approaches in our dissertation as to provide fuller depiction of our subject.

Thus, our book consists of three parts, each written in a different style. It is like painting the same subject using three different painting techniques.

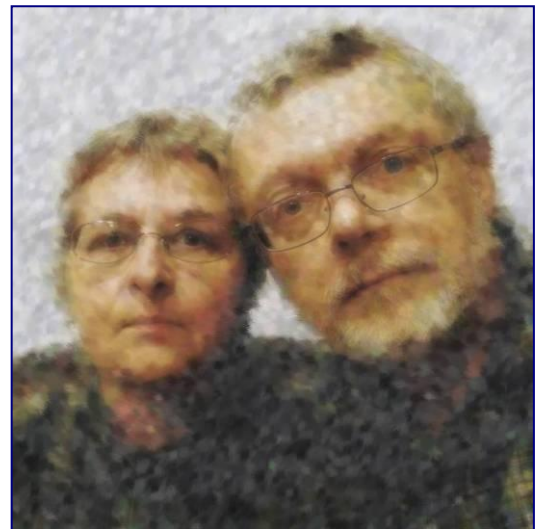
The book consists of the following parts:

- The way of Approach
- The way of Balance
- The way of Revelation

## The way of Approach

The way of Approach builds the description by moving closer and closer to the subject of the book. The process allows for introduction of a general sketch in the opening paragraphs, and then to build the description by showing more detail in each of the following text. This is very much like creating an oil painting, by first sketching the outline of a figure, and then adding detail.

A potential problem associated with oil painting technique is called 'overworking'. This happens when an artist keeps on adding detail even though the painting may be considered to be finished.



On the other hand, if the process of painting is stopped at the appropriate stage, the work contains a reasonable amount of coarseness in it. Thus, lack of absolute detail allows for

freshness of the work. Too much detail would make the work stiff and artificial to the beholder.

The way of Approach we have written may be seen in terms of oil painting. It describes a person, providing enough detail to be able to recognize the general features of that person, but does not allow for photographic representation of that person. Even though in order to be able to read this part of our book, one needs to be aware that the text describes a process of adding information so to provide a more detailed description of a Spiritual entity.

### **The way of Ballance**

The second part of our book is titled "The way of Balance". This is because the text attempts to describe a person by relating opposing features in that person. It is argued that a healthy well proportioned person would have opposing forces balancing each other within his mind. A spiritually balanced person would not be leaning in any particular emotional tendency but instead would be "steady on his feet".

The description demands presentation of opposing forces present within a mind and then providing means of reconciliation among them. Because of that the description relies of presenting contrasting points of view. Like a watercolour painting which is based on strong colouristic and light contrasts, the text of this part our book, describes the subject through contrasts.

A watercolour painting is based on washes. These are created by dissolving minute amounts of pigment in reasonably large amount of water and then 'washing' such solutions onto the white paper with soft brush.

The stain introduced to the paper is proportional to the strength of the pigment solution. The technique, in order to be successful, requires ability to distinguish small differences in paint solution strength.

These are called "values" and are usually measured on the scale from one to ten. Value of one would be the smallest perceivable staining of the paper, while ten would be as strong as pure black.

Values are important when one wants to create a perception of perspective. Higher values with darker colour would come closer to the observer, while lower values with lighter colour and less pigment would be seen as receding further away.

Moreover, in order to produce a successful watercolour painting, one needs to be able to apply complementary colours. These are colours which when mixed together produce pure black.

For example, blue and orange, green and red etc. when mixed would give black.

To a watercolour painter colours are represented by the pigments used when painting. For example instead of speaking of blue and orange one would say ultramarine blue and vermilion. These when mixed together would produce pure black.

The complementary colours are important because when they are placed on the same painting they produce a shining effect. This is especially true when also a portion of the paper is left as untouched white.

A good watercolour painting is filled of contrasts. It has dark lines or patches, and shining bright once. When, complementary colours are used thoughtfully, it would have light in it. In fact one may perceive such painting as shining. Even more, a skilful use of darks and complementary colours would result in shadows bringing the painting into life.



The second part of our book is constructed in a similar manner. It is based on contrast and opposing forces which work in a similar manner as the complementary colours within a watercolour painting. This part of the book is full of shadows and bright spots, all in order to present an image of lively person who is perfectly balanced within his inner structure

### **The way of Revelation**

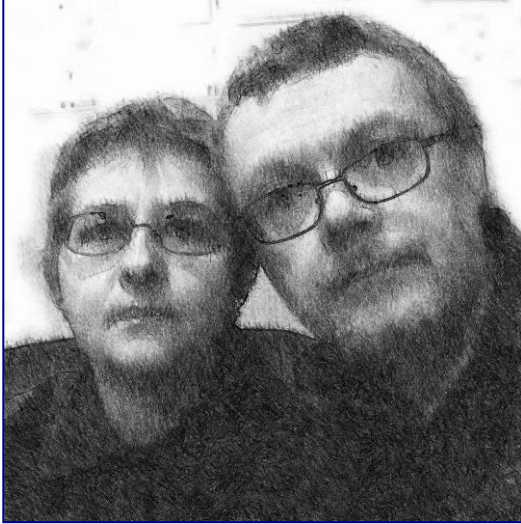
The last part of our work may be seen as a dry sketch, in black and white, of main features of person being described. It is like a drawing that attempts to emphasise the lines defining a face.

In fact this part of the book lists the laws developed in the preceding chapters. We compare this to listing of bones. These are the main supporting features of the subject being described.



Because of its dryness, this part of the book may be most difficult to read. On the other hand if someone is interested in the laws developed within the text and wants to see how they interrelate with each other, then this part of the book is most direct.

This part of the book may be compared to a pencil drawing. With hard pencil the most important lines defining the features of the subject are sketched first. Subsequently, a softer pencil would allow for filling in of individual shadows.



The most important element of such drawing is the correct placement of each of defining lines. The feature proportions, the precise location of the nose, the eyes and any other relevant attribute is of most importance. Such placement distinguishes one person from another.

The same may be stated about this part of our book. We have made great effort not only to list the laws developed within the text but also, to place them within a logical grid that allows for understanding how they interrelate to each other. In this manner we again attempted to provide a description of person we interacted with.

### **Conclusion**

It is very difficult to accept existence of our book. We are two persons having similar spiritual experiences through number of years, trying to put to paper what we have seen and felt throughout that time. It is even more difficult to accept that the book we have created presents three different images describing Spirit of God as experienced by us. The process of verbalizing of our comprehension of Divinity was a very difficult one. The effect of our struggle is only most evident when one attempts to read our text. We are painfully aware of the shortcomings of our work, and of stylistic imperfections present within.

While we beg our readers for forgiveness whenever a shortcoming is observed in the text, we would like to stress that as any true work of art, our book is a sincere expression of life and sorrow we have experienced on this way of enlightenment.







## Introduction

The introduction to a book we the authors did not want to write, then why would we? It seems that we have been burdened with the knowledge we are not supposed to keep to ourselves. There is a certain pressure to release the hidden truths so we could not be accused of preventing others from learning the specifics.

This book is to contain the descriptions of the things known to man from the beginning of time. Those things have happened to be described and annotated on a number of occasions and still today they may seem to be completely new and shockingly innovative. They are not only known throughout the history but also are perceived by every individual living person on the planet. These things are the spiritual construction of every person from those who call themselves simple to those who call themselves educated.

The Spirit of the Lord is upon me. This is a good opportunity to describe the Spirit. The book is about the Spirit, or better still about 'The Spirit'. The Spirit of God and as a consequence of the spiritual construction accessible to any person created in the image of God. But also, the book is about the description of this Spirit. The description maybe too technical for some but not detailed enough for others. It is very difficult to choose the appropriate level of detail without making anyone bored.

As it happens, we have been blessed with the presence of the Spirit of God. The blessing seems to be quite extensive as far as the measure of the presence is concerned, but not very spectacular from the spectator's point of view. After a number of years of the experiences and revelations provided to us, it seems to be appropriate to describe the grace. However, it would be inappropriate to describe oneself or the particular experiences as this subject is too personal to be made known to the public. What seems to be more fitting is to describe the gift by itself (or better by herself as it will be pointed out in the subsequent chapters). The description may be made very systematic due to the duration of the experience and the amount of revelation that has been provided to us. It took our whole lifetimes to collect the information included in this work.

The description may be further systematized by application of appropriate subject groupings. This could be summarized in the form of table like representation of the final results. Thus, at first glance the description becomes scientific, nevertheless deeply philosophical and emotional

in fact. The later is due to the intrinsic meanings of the subdivisions.

The book is divided into three parts: 'The Spirit', 'The Temple' and 'The Law'. These are labelled as: "The Way of Approach", "The Way of Balance", and "The Way of Revelation". Each of those parts describes the same identity and each is dependent on the others. However, the form of representation has been chosen in such a way as to make the description easier to read and comprehend.

### The Way of Approach

The first part of the book deals with the description of the features of the Holy Spirit and God the Father. These are represented from the construction point of view and the inter dependencies of individual parts are described. The description is presented in a form of a story, which tells about a group of travellers approaching the presence of God from some distance. The closer to God they stand the more detailed God's description becomes. Moreover, their perception of the particular features of God becomes keener, allowing them to see those features more clearly.

It is sometimes fashionable to represent closeness to God in the form of climbing a ladder. In this respect this part of the book may be seen as providing the basis for such a form of spiritual growth.

Moreover, the text is to provide a description of individual features of God, resulting in introduction of the notion of 'parts' of the Spirit. The authors do not imply that God consists of parts to any more extend than a human person's body consists of parts called eyes, ears, hands etc.

### The Way of Balance

The second part of the book is devoted to the description of relationships among various aspects of the structure of God. There are forces and other elements present in a soul of a person, as well as in the Spirit of God. These interact with each other, and if not properly balanced they tend to make a person emotionally leaning in a particular direction. A perfect soul is in a complete harmony with itself. This part of the book is devoted to the subject of such internal balance.

### The Way of Revelation

The last part of the book is devoted to the description of the Spirit Crucified. This is the most difficult part to write and to analyse as it consists of a very large table containing citations of

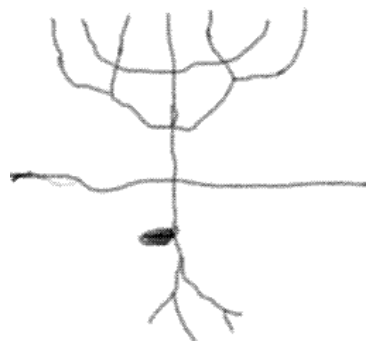
individual Laws. These Laws and their placements in the table describe the structure of the Spirit. The description of the Spirit within the Law is special due to the fact that the verbalization and placement of the individual laws makes them immobilized within such structure and in fact may be compared to the 'crucifixion' of the Spirit. Thus, the Law is a manifestation of the statement 'I can count my bones'.

The objective of this part of the book is to provide a mechanism for joining of the legal statements provided by Moses and Jesus. The book contains a selection of citations taken from the Gospels and from the Torah. These are arranged in such a way that the meaning of each of the statements is comparable.

### A parable

There is a parable available to describe the subject of this book:

Imagine a single seed placed among decaying soil. The seed happens to be there without any prior history or reason. The seed is stationary and dead, but at the same time it is alive. At some stage, the seed begins to germinate. It commences with a single root, which is the manifestation of the entire strength available to the seed. The root



pushes through the soil so to get hold of the surrounding earth and to stay alive. Then, as soon as the root is formed, the seed produces the first shoot. It is also strong but not as much as the root. The shoot directs itself upwards so as to reach the light. At that stage, the seed by itself stops controlling the growth but rather the root and the shoot become the dominant forces.

When the shoot reaches the surface, it forms the main trunk of the plant. It grows up and releases the first pair of the side branches. As the main trunk grows taller, the side branches divide as well, and each of them forms two sub-branches. The main trunk releases another pair of branches, which grow in the same plane as the first pair. All of these grow another few centimetres more.

At this stage, the plant consists of: inactive seed, main root, main trunk and additional six branches two pairs of which come from a single brunch each.

However, this is not the final stage of the plant's development. The branches instead of producing flowers or buds begin to burn with small fires. These cover the surfaces of the six branches and the central trunk.

This is the construction we would like to describe in this book. It consists of the seed and the trunk together with the branches and the fires covering the tops of those. In our description we would like to include the root as well. This construction may be compared to the building created by the relatives of Noah who called themselves Sumerian. The building together with its artificially created hill was called 'the Mountain of God'. The same construction may be compared to the temple described by Ezekiel in his book, and lastly it may be compared to the oil-light created by Moses and called 'Menorah', or indeed to the original burning bush witnessed by Moses.

The seed is called 'the Glory', the first root 'the Power', the first trunk 'the Kingdom'. The branches: 'truth' (the central) and 'hope', 'faith', 'love', 'mercy', 'obedience' and 'prophecy'. The fires are: outer and inner 'Wisdom', 'Word' and 'Penance' together with 'Union'. These are the names we would like to use to describe the main parts of the Spiritual construction of the Divine Person.

### The audience of the book

This book is created as an attempt at reconciliation of three Bible based religions. We have great hopes that the persons who profess the religions of Islam, Christianity and Judaism would find this book helpful in finding a common ground and understanding in order to further their relative agreement.

None of the readers would find this book to his or her complete satisfaction. Otherwise there would be only one Bible based religion and not three. The religions differ in theological interpretations. Therefore a passage supporting one of such stands may be difficult to accept to any of the others. However, the information and interpretations provided in our book are to increase the shared understanding which should allow for the increase of reconciliation.

### The problem and the objective

In our book we would like to describe the structure and interdependencies present within the Spirit of God. The description is divided into relevant parts in order to make it more readable and easier to follow. Even so, the reader should always remember that the description provided is that of a singular entity which by her nature is not divisible. Out of necessity, we have to introduce some new terms while developing our text. When we do so, we provide an explanation of the intended meaning of such new term. Before we start the main part of the description we would like to make comments on a number of related topics. The first comment is concerned with the question of possibility.

Is it possible to describe God at all? There are people who would provide a list of objections in order to claim the impossibility of such a task. To us, the main problem is the verbalization of the emotional part, which is always associated with any interaction with the Spirit of God. Moreover, the account demands from the describing person that he or she would perform an act of objective self-analysis. This is always difficult to attain for anyone. In particular: how is anybody to describe someone bigger than oneself? The problem could be compared to a task placed before a painter, who is requested to paint a self-portrait without the usage of a mirror. The nature of the challenge is in the self-observation and the subsequent representation of this observation via the medium. Similarly, the description of the Spirit of God by the means of words requires action of the Spirit in the process. Thus, the Spirit is to describe oneself without a mirror.

In Christianity, a spiritual mirror is used extensively as a judging device. The device is quite simple in nature and very effective, and is used out of necessity due to the particular form of the legal system present in this religion. A moral mirror may be presented by anybody, as a form of representation of the person being judged. The person in question sees oneself in the mirror and accepts or rejects the vision. If the vision is accepted then the person is seen as not guilty. However, if the vision is rejected then the person is self-condemning. Thus, one becomes one's own judge. Such mechanism provides a realization of the words 'do not judge so not to be judged oneself'.

There is also another example of mirror usage, which is only slightly different from the above. Namely, it has been stated in another place, that two of the Apostles were looking at Jesus and one

of them asked the other: 'Whom do you see?' The other Apostle replied: 'A grown man'. However the first one said: 'I see a child'. The conversation really represents a perception of a human mirror, as each of them had been seeing his own reflection in Jesus.

A person filled with the fire of 'Inner Word', (as Jesus is), is not able to project his/her own image onto the others. Instead, the person reflects the images of the passing people. This is mainly due to the fact, that this particular spiritual feature is associated with total humility. Representation of such humble person is very difficult and comparable to a task of representing of a surface of a mirror. We know how to paint a reflection within a mirror, but may have difficulty in representing a mirror itself. Thus, it is quite difficult to describe Jesus as a person, but very easy to see oneself in relation to the words spoken by him. On the other hand, one may paint a mirror by the method of accenting the contrasts (darks versus lights) on its surface. As a result it is much easier to spread his words in societies where strong moral contrasts prevail. But also, it is easy to represent him as being markedly different from the surrounding contemporaries.

There is a way of creating a self-portrait without usage of a mirror. Namely, the artist may place the paint on his/her own skin and then make the mark on the canvas through the direct contact. St. Veronica, who placed a fragment of canvas on the face of Jesus, has successfully used this method in the past. This is an important observation as the image of God has been thus created within the structure of God's revelation.

Our task differs from the act performed by St. Veronica. This is due to the fact that we would like to describe God by the means of words, and not the paint. The words however, are a part of the Spirit herself, and in this particular case the words belong to the feature that has been labelled by us as 'the Outer Word'.

When one reads the Holy Bible, one may observe that the text is written in a specific style. This style is compatible with the way of representing thoughts, provided by the feature of the Spirit, that we have called the "Inner Word". One may observe that such a style differs markedly from one used in scientific literature. It would be very difficult to classify the Bible as a work of science. Together with the style of textual expression, the Bible consists of revelation. This particular style of revelation is obtainable through the spiritual feature, which we have labelled as the "Union". Again, the method of information



gathering used for providing the input into the text creation is not scientific but rather emotional.

When a scientist prepares some research publication he or she would first collect the information and then present it in some objective manner. The act of information gathering would be very much external. Suppose she is a medicine doctor and she needs to analyse patient's saliva. She would have some tools for taking the sample and then another set for analysing it. Finally, she would describe her findings in a form of a dry report written for that purpose.

The above approach differs from that which the patient's wife may display. In her case she may analyse the same man's saliva by kissing him. Later on, she may decide to describe his state by the means of a love letter. In such case there is an expression of Union between the two as the essential element of information gathering, and the style of subsequent description is in the form of differently written prose.

One needs to be aware that the Bible has been written by the means of such Union and Inner Word. The persons putting the words on paper had intimate knowledge of God through Union, and later on, they described the information through the means of Inner Word.

It will be shown in our book that the features of the Spirit of God are 'transmitted' to special and unique persons at the time of their conception. In a way, that person's soul is 'made of' that element and is visible throughout his or her life as the main driving force in his or her emotional involvements. In particular the Fire of Union is the most important constituent of the soul of the person called by us as the Mother of God and the Fire of Inner Word is the most important constituent of the soul of the person who is being referred to as her son.

We would like to give an example of the above by recalling one of the Biblical books written entirely in the context of spiritual Union. 'The Song of Songs' may be seen in this light. Because of this, the book is much admired by the Christian mystics who would always want to find spiritual inspiration and closeness to God in the lines of this book's text.

The song consists of eight short chapters each devoted to a different spiritual aspect of God. The first seven are forms of concise reports of spiritual encounters with the aspects of the Spirit, which we would like to call 'the Fires'. The last chapter is a brief description of the parts we call 'the Glimmers'.

It is usually assumed that at the time of the song's creation, there was not a single person on earth that could describe all of those spiritual quantities as one's own experiences. But rather, parts of the description could be provided by different authors, and the song could be composed as a collection of those descriptions.

The form of the 'Song of Songs' is poetic and symbolic in nature. The descriptions of the attraction of the man and the woman presented there are dream-like. The book could be compared better to a musical composition rather than to some written text. Lines flow there, and if anyone was ever tempted to produce a vocal representation of the text through the means of music, or even better, through some ballet performance based on the text, it could seem to be very appropriate.

It could be surprising to note that some passages of the text represent actual descriptions of physical sensations encountered when in union with the Holy Spirit. There are lines in the song that could be read as: 'This is a physical sensation I felt when such and such aspect of the Spirit of God overwhelmed me'. However, these lines are not obvious due to the fact that both the encounter with the Spirit and the subsequent representation in the text were brought about by the actions of the Union and the Fire of Inner Word. But the Union is not a verbal spirit. She is much more emotional in nature, and the Fire of Inner Word is not concerned with some scientifically objective description but rather with the consistency of the information provided.

The observation of God by the means of the Union is the most precise one. This is because any person experiencing such a form of contact with God 'sees' the Spirit through the direct observation. The information gathering is of the first hand. Such description is accurate and is very profound. The only problem is that the interaction through the Union is more emotional than scientific and more intimate than analytic. If someone is interested in the emotional description of God by the means of the Union this form of interaction is the one that would need to be followed. However, in our case we would like to write a book that is centred on the analytical description of the Spirit and therefore we need words and not the emotional immersion in her.

What we would like to achieve is called 'verbalization'. It is an act of expressing one's own emotional states as well as any perceived observations through the means of descriptive narrative. When we experience the presence of the Spirit, we would go through the event sometimes



without realizing what is happening to us. We may see an occurrence of some action, but not give it the slightest thought nor even try to remember it. However, after the completion of a given encounter, we would like to summarize the experience in a form of rational description. We would like to observe, identify, provide a meaningful name for it and then describe it in words in such a way that it would be understandable to the reader, and possible to reproduce by anyone who happens to be in a similar situation.

In our book, we use a map like plan that is hoped to be helpful in visualizing the relationships among the various elements of the structure of the Spirit. The map is a replica of the Temple described by Ezekiel in his book. The gates are associated with the Fires. The outer gates giving rise to the outer fires and the inner gates to the inner ones. Such schematic description works very well for us as it allows for understanding of the need for emotional balancing by comparing the location of each of the spiritual features of a person. We have placed the Fires of Penance at the Northern Gates, the Fires of Word at the Eastern Gates, and the Fires of Wisdom at the Southern Gates. Each of these is described in detail in the later chapters.

The entire Temple described by Ezekiel describes one God. All the walls, gates, buildings and anything that stands within the walls relates to some element of the internal structure of God. Still, all together they are just the features of one person. In the same way we may analyse the structure of any particular person pointing at the hands, legs, eyes, and any other of the individual features of that person. It does not divide him or her. It does not mean that the person has been split into individual parts. However, it allows for some detailed description of the person herself.

The Temple described by Ezekiel has three entryways. That means that a person may approach God from three different directions. Due to that fact there are three distinct religions that are based on the Biblical text. Moreover, this is also the reason why there were three Men of God talking to each other at the mountaintop. This is also why Peter asked to have three tents build for these men. All of this relates to Christianity, Islam and Judaism. We would like to find some more information about that triplet in our book.

The description is to be done in words. Therefore, the authors may be seen as entering through the Eastern Gate. But the subject may be described in the context of three possible choices of words. These coincide with one of the three

possible entryways, that is: from the North, East or South. If our description starts from the North we would be describing God from the point of 'approaching'. In that case our description will be of penitent nature, rejecting the profane and choosing the holy. If we decide to start from the South, we would be describing God from the point of internal 'balance'. In that case we are going to be searching for the internal perfection and the wisdom applied to the observable world and to oneself. Finally, if we decide to enter from the East, the description will be from the point of 'revelation'. Such a description is to contain the scientific like collection of statements, which are arranged in a manner that would stress their relative consistency.

It would not be fair to skip any of those possible starting points. Therefore, we would like to divide our book into three parts and to describe each of the possible ways in turn. All of this is to be done using words that are to describe the topic as 'from the outside'. Therefore, the Outer Word is the way of addressing the task.

Finally we would like to add a note regarding the passage through the Gate of the Outer Word. According to Ezekiel the gate is to be closed after the act of passing through. The effect of such a closure would be to stop any form of active research in the area. This is because the notion of scientific research is defined within that very gate. More precisely, it would stop the possibility of gathering of any new information in that area. This is because the Gate of Outer Word is responsible for gathering of information. The notion of understanding is present in the place called the Union, which is inside of the Temple.

Thus, any information revealed up to and including the time of the passing through would be known, but no new information would be revealed afterwards. This brings us to an unpleasant situation of loosing some of the information. What would happen if the evangelists omitted some important information regarding statements made by Jesus? Those lost statements would never be recovered. Jesus has passed through the Eastern Gate. That is the gate of the Outer Word. He established the revealed knowledge, and nothing new could be revealed afterwards. The effect of such situation was to limit the subsequent understandings to the words spoken by him. Also, any revelations provided by the following him saints are just repetitions or rephrasing of the information provided by him. This is because of the closure of the passage through the gate.

Do we expect that all of his words have been included in the texts? It is very difficult to imagine

that three and a half years of active preaching and missionary work could be described in detail, or even mentioned, on just a few hundred pages of text. We would expect, that out of necessity, some of the important information must have been omitted. We do not have access to those words now, and it is impossible to recover them. Moreover, if they are not revealed in the text then they may not be rediscovered. This is due to the statements made by Ezekiel.

A similar argument could be applied to our work here. If we were successful in passing through the Gate of the Outer Word then any information not included in this text would not be available to the future generations. We should better do a thorough job then, only because of those who are to follow.

## The Spiritual Law





## The description through the Approach

In this part of the book we would like to describe the Spirit of God by approaching her from some distance. The description is to rely on coming closer and closer to her in order to see the individual features of our subject in more detail as we go. Our initial state could be compared to that of some young and uneducated child who is exposed to introductory information designed to expose that child to the topic of interest. As with any form of schooling the more we know the easier, it is to extend our knowledge. Because of that, the very beginning is the most difficult for us.

Let us imagine that we stand at some place and we see another person on the horizon. This is the starting point of our journey and the actual beginning of our story. What we see is a living dot somewhere there, quite a distance from us. We assume that the dot on the horizon represents a living person, but do we really know that? This is something we assume because of our convictions. If we make any particular statement about that living dot it is mainly inferred or based on someone else's descriptions. At this initial stage of our story we represent believers who have been exposed to religious teachings, but do not have any personal experience of the presence of God. We say: "I can see one God who is undivided and without any structure". We would say 'He' or 'She' as we do not see any form of distinction from such large distance. We assume, that the person is alive, and that the person on the horizon represents some qualities we have been told about. However, in fact, all of our statements are based on conjecture and not on personal verification of the information. Please observe, that if anyone is in the state of the above vision of God, in particular a person who cannot say that there is any form of internal structure within God, then, such a person is standing at this very beginning of the spiritual journey we commence in here.

A person seeing God from that distance may decide to move away, in order not to be disturbed by and not to disturb the presence seen. Fear based on personal experiences prevents a person from undertaking the journey. Such fear is usually a result of personal guilt. This is the place where the sin, either personal or socially induced, results in preventing a person from undertaking the spiritual journey.

One may argue if without help of a skilled guide the journey would be possible at all. If the

person seen at the horizon is perceived as being dangerous, and if the feeling of guilt makes us tremble in front of the judge standing so far away, how could we muster the strength to come closer to that imposing figure? Our guide is in Spirit. Still, he is very real and knowledgeable in the subject. He himself travelled the same route some years ago and knows what form of danger awaits us on the way. He is going to lead us step by step intervening whenever the need might be. Without him we would have run away, fearing for our lives. How senseless would that be? We would be running away from the welcoming saving power, thinking that we are escaping the dangers untold.

There is a peculiar relationship between the feeling of fear and of loosing interest. Instead of perceiving the fear we may just as well say that the direction is not that attractive as we thought at the beginning, and just turn to something else for a change. This is a common escape route chosen by people who are being called by God. Instead, our guide keeps us moving in the direction of the dot. He does this by exposing us to ordinary human dangers. Instead of thinking that our spiritual journey is dangerous, we see the human environment as endangering us. The way toward the person on the horizon is the only way out of the dangers provided by the others.

Thus, we observe that there is a lot of very interesting things happening around us. They are unrelated to our journey, but our eyes shine toward them, and our minds find them inspiring. Those things tend to stop us for a moment or two, or a year or two, or maybe for ever. Why should we go somewhere else, when there are so many things happening here and we are so needed HERE!

This is when our guide intervenes strongly and uses his force to pull us forward. All he needs to do is to place us among some people who clearly wish us the worst of all. Oh, how devotional in our prayers we become at this point!

We are miserable because of the force applied to us, but soon we observe something that completely surprised us. The observation is a very simple one, but very profound at the same time. In fact what we see is that the dot on the horizon consists of two persons and not just one. This is a major change of view, and instantly we think about ourselves as being very close to God and able to recognize quite a lot. Thus we accept our lot.

The two persons are a man and a woman. They stand close to each other and complement each other. The man is heavy set and serious. The

woman seems to be as light as one can only imagine. They are joined permanently in their union. Let us try to describe each of those persons in turn so that we would know better what we see.

We have entered into a new phase of spiritual development. In our minds God became structured. At this level of our involvement with the way of spiritual development we observe that there is a possibility of introducing of duality within the structure of God. Most people who have never been at this stage of development would object and try to label us with some derogative statements. However, please observe that the Biblical texts mention: "God the Father and the Holy Spirit", as well as the "body and blood of Christ". Those texts suggest duality of some form. The Christian believe is in a Trinity. The third would be the son of those two, and he would be acting as the high priest when delivering the communion in the form of "bread and wine".

### The Man

There is a collection of names given to that person, and so we coined one of our own as well. The names used are: 'God the Father', 'Creator', un-pronounceable 'Yahveh' and so on. The name we would like to use is 'The Will', as in the statements made by the ruling monarch: 'This is our will to do this or that', or 'The will of the people is such and such'. 'The Will' means the responsibility for the decision-making. It also means the stability of the person as well as being unchangeable and immovable. The Will is represented in the old books by: the rock, the earth, and any kind of immovable or heavy object like similarities. This is how we would describe him from that distance.

### God the Father

There are two groups of people who would call the man as their father. Firstly: those who are directly begotten from the Holy Spirit. The act of being 'begotten' really means that a person's initial state comes directly from the Spirit. What it means may be shown by recalling the story of Adam's creation. From our point of view, we would call this story as the begetting of Adam through the Spirit. When the physical shell of the person has been completed, God took a part of his/her own Spirit and placed it in the body of Adam, thus completing the creation. According to the Biblical text, the Lord breathed his Spirit into the first man. In this way, Adam is not only created but also begotten. His initial state contains a spiritual part of God. We would say that Adam is a natural child of God. This is because God's spiritual genetic material is transmitted directly to

the soul of Adam, and becomes his permanent constituent.

A similar argument could be applied to the act of the begetting of Jesus. Even if his mother has supplied his physical body, his soul was taken directly from God the Father. As in the case of Adam, God's Holy Spirit was breathed directly into the forming human flesh, and the original spiritual genetic material present in God was permanently transmitted to form the soul of Jesus' person.

At the same time there is another way of looking at the act of conception of Jesus. It is by assuming that his spiritual presence was evident in the earlier Biblical books, making his existence obvious even prior to the time of his conception as a man. In that case one would assume that his coming to earth would be associated with 'entering into the flesh' that was being conceived within the body of his mother. Even so, in that case his spiritual conception or presence at the time of his first identification as a person would have to include some form of spiritual procreation similar to the one described above. That is, his spiritual structure would have to be taken directly from the body of God and formed as an identifiable entity. In that case again his soul would contain the genetic material of God.

Any of the above two methods would have to allow for the existence of his person from the very beginning of the recorded spiritual history of creation. This is because we assume that he is responsible for the creation of the physical world.

There are other persons that have been begotten as identifiable entities by the act of transmission of God's spiritual genetic material. Any such person would have the right to claim the title of 'a natural child of God'. This is because he or she would contain within his or her soul some permanent spiritual component that has been received directly from the Holy Spirit. It is very important to note, that the spiritual component we are describing is always permanent within the soul of such a person. The component is a part of that person's soul as any physical part of the human body is a permanent part of that person's flesh.

There are references in the Biblical text referring to: 'children of God', 'sons of the light', and similar. These are evident in the older books as well as in the texts spoken by Jesus. All of these suggest that the above method of conception is more common than one is expected to believe.

Let us imagine a human couple who decides on having children. During their long marriage they may have eight or more of them. Each of them would resemble his or her parents, but at the same

time all of the children would look markedly different. The children would resemble the parents due to the genetic material passed to them. But they would almost never be identical to any of the parents. Being identical to a parent would be an extraordinary state.

In the case of natural children of God, a similar process occurs. The spiritual material from which the soul of the child is being formed is taken from both God the Father and the Holy Spirit. Whenever that happens, a different set of individual spiritual qualities may be more marked in the begotten soul. The children would differ among themselves, but at the same time each one of them would manifest some features that are unmistakably received from his or her parents.

In our book, we are going to describe the individual features of both God the Father and God the Holy Spirit. We intend to go into details of their individual characteristics. Such a description allows for understanding of the individual features visible in the natural children of God. They resemble their parents by manifesting the spiritual constituents that have been derived by them from their parents. The effect of such resemblance is that they may be identified by a skilled observer among those who happen to live on Earth but do not have that special spiritual origin.

In our book, we would like to postulate that the begetting of the natural children of God has been taking place through the ages untold. The first events of such procreation happened before the creation of any physical world, and this form of procreation is still present within the world of God. We also intend to postulate that, as far as the above distinction is concerned, there are two types of people living on Earth. One would be the natural children of God, and the other the ordinary humans. Just like there are two descriptions of human creation provided in the Biblical text, we would postulate that there are two types of persons present among us. One creation describes the act of God's Spirit being breathed into the body of the person being formed (this is the natural child of God), the other description of human creation does not contain that element. We would assume that the second of those refers to the creation of ordinary human beings. Such a distinction allows for moving one of the descriptions in time relative to the other. In fact, they may be separated by an untold difference in time.

The children of God came discussing among themselves 'who is the first one', and 'who is the greatest' among them. In order to understand the problem associated with the order of begetting

one needs to observe the following. There is a difference between the purely spiritual world and the material world. In the material world there are two steps which need to be completed before a new identity would occur. The first one is the 'concept' and the second one is the 'conception'. One need to have an idea first (a concept), and then one may try to implement the idea through some practical means (the conception). This is because the material world exerts something comparable to resistance or friction to any process undertaken. That resistance is always present between the idea and its practical realization.

The spiritual world need not have such a distinction. The act of 'commencement' may be concurrent and indistinguishable from the act of 'conception'. Thus, the words 'let there be light' may represent an act of conception of the light, but at the same time the ability to pronounce these words is an act of conceiving. Thus, God pronounced the words: 'let there be light'. This pronouncement brings forth the light as a separate identity. At the same time, God manifests his ability to speak. The person who could be called: "The Word" becomes manifested in the process. But the person may in fact represent the light itself. In this manner, the identification of a specific person may be made evident by his own action, or more precisely by his identification within the internal structure of God.

Therefore, one may observe that the process of contemplation of God's own Spirit may be associated with the process of begetting. As soon as God observes his/her attribute the 'conception' takes place effectively turning the process of contemplation into the process of begetting. Thus, what we postulate here is that, at the beginning God was contemplating his own person, and in the process was observing his own particular internal structure. As soon as any such element of the structure has been observed by him, the act of spiritual conception was taking place. Thus, one may try to understand the order of child bearing by analysing the order of individual self-observations made by God.

We would like to see another example of a person being begotten in such a manner. This time the act involves the Fire of Inner Penance. The Fire of Inner Penance represents personal sadness, grief, or in general mourning. In the opening lines of Genesis, even before the creation of the light, God is described as being stationary within the darkness. At that stage, God was alone. However, in order to write these words of the text God must have become aware of being in such a state. That is, the perception of being singular, submerged in



the darkness must have become manifest to him. In fact, one may expect that the realization of being in the state of seclusion would put an immense pressure on him, which would result in the subsequent step. Namely, the sadness of being in the condition of singularity would point to the possibility of issuing the words. The state of being alone is by itself a form of Inner Penance. This is because any person suffering from isolation experiences the same feeling as mourning after the death. Thus, it would be possible to postulate that as soon as God contemplates, and realizes his loneliness the effect of such realization would be to beget a person representing the Fire of Inner Penance.

Now we come to the problematic point where two natural children of God compete for the title of being the first-born. These two first-born sons of God are the one that represents the Fire of Inner Penance and the one that represents the Fire of Inner Word. Just like the two sons of Rebecca struggling in her womb, these two have been struggling as well. This is also, why she would complain about it. This is also, why it is sensible to look within the Biblical text searching for the passages suggesting the existence of two Messiahs, or two anointed ones.

In our book, we would like to postulate that the individual features of the Spirit of God might be at least mentioned if not described in detail. This is consistent with the works of St. Theresa of Avila who mentioned them in the form of room-like constituents of her Internal Castle. Similarly, Ezekiel describes a temple (representing God himself), and assigns some internal structure to that temple. In other words, Ezekiel draws a map-like plan of the internal structure of God.

It is crucial to the effectiveness of our work that the reader might be willing to assume the very possibility of some representation of the structure of God. Otherwise, our work would seem to be artificial and impossible to understand. At the same time, there are other places in the Bible from which such structure may be inferred. Most notably, a similar model is provided in the description of the burning bush with the branches representing the individual features of God.

In the course of contemplation of his own person, the Spirit of God recognizes each of the features of his own. Such process gives the possibility of begetting additional 'natural children'. Each of the children embodies the feature just identified. In this manner, God represents himself in his own children.

The above process gives rise to the collection of persons who have been mentioned in the

Biblical text under labels like: 'archangels', 'cherubs', 'seraphs', 'angels' and so on. The specific names used there are supposed to provide us with some more detailed information related to the features displayed by these persons as well as their functions within the spiritual society.

In the above description, we assumed that the spiritual persons were brought into existence as identifiable entities at the same time as the Spirit of God was placed within their bodies. However, there is also another mechanism of becoming a child of God. This mechanism may be applied to someone already existing as an identifiable personality. Such mechanism relies on placing of the Spirit within the soul of that person and allowing this small 'seed' to grow. The long-term effect of such process is to provide that person with new identity. This method of being 'born again' requires that some small empty place be created within the person so the Spirit of God may be sown there. As with the planting of seeds in ordinary soil, the soil is removed from the place and the seed planted, subsequently being covered by more soil. Those who experience such a planting of the seed of God's Spirit usually recall the act as a great change in their lives, and refer to it as emotionally moving. This emotional movement may be compared to the removing of the soil as stated above.

If one were to ask: Is there any difference between those who have been begotten in the first manner and the later group? The answer would be the unequivocal: Yes, which is necessitated by the fact that the second group needs to grow into the state of grace. The seed needs to germinate and turn itself into a matured plant in order to be comparable to the first group. Those in the first group are representations of the Spirit of God from the very beginning of their existence. The second group grows into the Spirit becoming more and more like her.

### God the Creator

At this stage of our journey, we are able to observe two distinct elements of God's structure. One is heavier. We would like to call it: "The Will". The other is lighter, and we would like to call it: "The Spirit".

When God creates a person in God's image only, the person contains the complete structure of the part called 'the Will'. What it means is that the mental faculties, for example: logic, memory, consciousness etc. are fashioned in the way the faculties of God are. That is to say, that as far as the spiritual construction is concerned, a created person is identical to God the Father. However, such a person does not contain the lighter spiritual



part. The person's will is functionally the same as 'the Will' of God, but 'the Spirit' is not directly present. Such a person needs to invite the Spirit in order to receive her. The invitation needs to be performed by forming the will in such a way as to become accessible to the Spirit. Let us ponder upon this point for a moment to see what it really means.

Any soul (a spirit of an individual person) is constructed in a specific way. There are spiritual faculties present in any person and anyone can exercise them at will (this is why we use the word 'will' so often). For example, anybody has a faculty called 'logic'. One may apply the faculty of logic to any subject presented to a person and enjoy the workings of it. This is what 'will' does. It allows for performing various mental functions whenever a person requests them to be performed.

However, when we analyse the logic exercised by various people not everybody seems to enjoy the same extend of it, or more precisely, people come to different conclusions when presented with a given problem. It would seem that one person's logic might function slightly differently than another's. Mathematicians, for example, would apply logic in some precise and predefined manner, but others may prefer not so strict application of this faculty, sometimes disagreeing with the scientists. One would therefore say, that the logic as a faculty is given to everybody, but the individuals differ in the way they use it.

It would be safe to assume that 'logic' is a faculty present in God, and therefore any person who is created in the image of God also contains this faculty. However, the logic exercised by God may not necessary be of the form enjoyed by some people. Moreover, the logic of God is unchangeable, when the logic used by people may be modified, by schooling for example. The reason for this difference is due to the connection of the Will to the spiritual part of God (that is to the lighter part of the spirit, the one we have identified as a woman). Any person, who is connected to the appropriate spiritual element present in the Spirit, has the related part of the will fixed and unchangeable. If disconnected though, the shape of the will may be altered.

In particular, a person's faculty of logic may be modified, as it always happens when one is subject to schooling. However, if a person's logic were graced by the presence of the Spirit, then the way the logic functions would be the same among all such persons. In the case of God, every element of his Will is permanently joined with the appropriate elements present in his Spirit. Because of that, all faculties of God are fixed and

unchangeable in their functionality. One might say that God is permanently suspended in the state of his personal self-contemplation.

Furthermore, an unconnected will may accept various emotional states not necessary related to God. For example, we laugh when presented with issues containing self-contradictory reasoning. The laughter is not necessary appropriate from the God's point of view, and may be found not funny by a number of others. However, may result in uncontrollable outbursts from still another group of people. All of this depends on the individual shape of the will (or the logic as in this particular example).

To make the description more systematic we refrain from the word 'shape' when discussing the states of the will but rather use the term 'colour'. Thus saying, that the human will may attain a variety of colours. We would say, for example, that the sense of logic is in the colour of justice. Such setting of this faculty would allow the person to welcome the descending spirit and to join his or her logic to the appropriate element coming from the Spirit of God.

Summarizing, a person who calls God as the 'Creator' could be described as one constructed in the God's image, but lacking the connection to the Spirit. Therefore, such a person's will is subject to modification. If the seed of God's Spirit is sown in that person's soul then the will begins to attain the colours welcomed by the Spirit. Whenever the Spirit joins such a person's will the later becomes immobilized, and similar in behaviour to the Will of God.

### The Unpronounceable Name

We have mentioned above that whenever God recognizes a feature of his own, the act of recognition gives rise to the act of spiritual procreation. Thus, the observation of the ability to speak would beget a person of the words. However, we have not indicated that the process is repetitive. That is, once a person representing a particular property of God has been born, God contemplates another aspect of his own structure.

The effect of such procedure is the lack of some of the features present in one person in others conceived through that method. For example, once the person representing the speech has been born, all of the others do not have that particular property. The speech we are referring to is called the Fire of Inner Word. That form of speech is responsible for the statement related to the creation of light at the opening lines of Genesis.

Thus, there is only one person who possesses this particular property of God. All the others do not, which makes them limited in that respect. The question is: would there be a method of gaining of this, and other, properties present in the structure of God. In order to be capable of such a gain they would have to come to the place where the unconstrained will lives. That is, they would have to come to the humans who have the will in the state of flexibility as described above, and to imitate their ability to change. Through such a change, they also would be able to modify the elements of their will, and to accept the descending Spirit of God. In this manner, they would be capable of gaining any of the other properties of the Spirit of God.

Let us consider a simple example that would place the above reasoning within the elements described in this book. Suppose there is a spiritual person conceived from God by the method of natural procreation as mentioned above. Suppose, that person gained the genetic material from both his Father and his Mother. From the Father that person would gain the sense of memory. From his Mother he would gain the spirit of Faith. The Faith would be permanently present in his soul, as this is an element of his genetic material. Suppose, that person would be called an angel, and would be present in the heavens of God.

However, due to the constraints mentioned above, that person would not have the ability of inner speech. In order to gain her, he would have to be born on earth, among the humans and live a life of a developing person. Due to his internal construction, the soul of that person would contain the spirit of Faith. Moreover, due to the growth in spiritual experience, and the acceptance of the sacraments, the person would be able to gain the Fire of Inner Word. In this manner, the person may become completely developed in any combination of spiritual qualities.

For those special people, the effect of not being able to access the Fire of Inner Word would result in the perception of not being able to pronounce the name of God. This is because the name of God is written within their souls.

### The Woman

**T**he woman is a complete complement of the man. She is emotional. Where the man is heavy set and immovable, she is all action and passion. As well she could just be flying. In fact this is what she does as it is stated in the text, 'and the Spirit of God was hovering above the waters'. She is flying above him in this text. The name for the woman we use is 'The Spirit'.

Even though in fact both of them are. We usually do not use the name 'The Holy Spirit' although this is exactly who she is.

The Spirit of God is not changeable and is impossible to modify. This is a very important point and could be observed by referring to the relationships between men and women. The nature of the relationship is usually such that this is the man who modifies his own behaviour and manners in order to be accepted by the woman. For example, Romeo of the old is a womaniser and constitutes the main initiating force, when Julia is an observer who either accepts or rejects his advances. Even in cases when the woman is really interested in the man she is still the judging person and this is him who needs to fight for her favours.

The above also applies to the state of the Spirit. There is simply no way to expect her to modify her nature in order to accept us just as we are. Moreover, when accepted, she has the ability of directing the process of decision making performed by the 'Will'. This is done through the emotional means exercised on the 'Will'. She also possesses qualities unattainable to the muscular part of the Spirit. For example she is able to pull him in the direction of behavioural decisions too difficult for an isolated rational will to move into, as in 'But Paul was being lead by the Spirit'. The same argument applies to God the Father, and to any person living on earth.

As before in the case of the 'Will', there are those who call this Spirit by specific names. Some call her 'mother' others call her 'lovely' and still another group calls her 'a virgin'.

### The Mother

Some people perceive the surrounding world as hostile and uninviting. They observe the other people's roughness and the roughness of situations they happen to be placed in. They desire the security provided by a caring person, and the warmth of being accepted. They long for the time, when like little children in their family home, they were able to rely on their parents but especially on their mothers. This condition resembles the little birds seeking safety and comfort under the wings of their motherly hen. They would call the Spirit: 'Mother' and would seek comfort under her protection.

Sometimes they step even further and seek complete satisfaction within the surrounding motherly body. What they really seek, is the feeling of being surrounded by the warmth of her body and the suspension within her. They describe the state as of being secure, and as of being

sheltered from external disturbances. They say that their thoughts are slowed down and the subjects of interest come and go like the ones in a slow motion movie. What they say is that they concentrate their attention on their own persons, and the comfort they are in. At this state of complete peace and satisfaction, they can observe their own minds as they slowly move from one topic of interest to the other. After some time, they begin to realize that they could call this as being in contemplation. The comforts of being secure and being loved and accepted. This is the comfort of spiritual worth and the ability to slow down the thoughts. The comfort of being able to observe one's own thoughts as they move from one subject to another. The comfort of being able to analyse oneself. All of this creates a state of great satisfaction and internal peace. They contemplate their own minds and the state of the Spirit that surrounds them. The total peace and satisfaction achievable in this manner is not possible to reproduce in any other manner. Neither can the level of satisfaction be compared to any other form of fulfilment.

The realization of being in the contemplative state comes after some time. The condition is accessible though the means of contemplative prayers, and the time spent on such prayers need to be quite extensive before one may observe any substantial consequence of it. Moreover, a person is not capable of observing his or her own contemplation until achieving a substantial progress within. One would experience the state for a long time, getting deeper and deeper within the prayers, before being able to identify the sensation as such.

Something special has just happened within our narration. This is consistent with the process of giving birth through the means of self contemplation. In our text we are describing ourselves, or maybe we are describing God (the Will), contemplating his own spiritual state. At the same time another feature of God's internal structure is being identified. Namely, the personal ability to contemplate has just been identified, and the fact that at some stage God observed his own state of contemplation has been established.

The observation is profound in nature as an instant question arises. Namely, what feature of the Spirit allows for this state? Is it the entire Spirit in its totality working in this particular manner, or is it just a particular aspect of her showing the ability to contemplate. This question in turn allows for identification of another aspect of the Spirit called the 'Fire of Inner Wisdom'. This particular feature of the Spirit is concerned with

the internal comfort and warmth as it devotes all of her attention to the 'womb' of heavenly suspension and contemplation.

However, once identified, the Fire of Inner Wisdom attains the identity of her own becoming another natural child of God. In this case, the child is of feminine nature due to her particular function.

### The Lovely

Some people seek a peculiar form of comfort provided by guests. The visitations of nice people or of someone of distinction. They would gladly invite and receive great people of their time, and engage in a pleasant conversation with them. And they would like to see 'lovely' people coming to their homes as distinguished guests and visitors. Those people call the Spirit 'lovely'. What they also say is that the Spirit has a tendency to descend on them from time to time (or even more permanently in some cases). The term 'to descend' is used in a number of situations and sometimes causes confusion in the literature.

What it really means in practice, is an ability of a person to enter her own living room at will and to switch the lights on if needed. This is what happens when the Spirit descends upon a person. The Spirit enters the living room (the body of the person) and if there is anything that could be described as shaded or in the dark the Spirit shines upon it. There is a very important prerequisite needed to be satisfied in order to allow the Spirit to descend. The Spirit needs to feel welcome and if possible at home. One would not normally expect from a guest to decide about the way the home lights are being used. At most a guest may ask for improvement in lighting. On the other hand if a guest is not really a guest but rather an occupant of the room, then she would usually switch the lights on herself whenever feeling like it. This is what happens with the presence of the Spirit. She needs to feel at home in the room in order to bring those welcome improvements just by herself.

Speaking more directly, we could say, that the Spirit may descend upon a person at any time making her presence manifest. The person wishing for her presence would welcome her with joy. The Spirit may manifest herself in a number of ways including bodily (physical) sensations. There could be very strong emotional reactions to the presence of the Spirit.

When the Spirit descends she usually brings a gift. These gifts are of various natures. Some may be revelations. For example, a person may become

aware of various kinds of information. Some of those gifts may be in nature of spiritual healing. For example, the person may experience serious problems in his/her life and the Spirit may bring peace and maybe a solution to the problem. Also, the descent creates a modification of the state of mind and mental well being of the person. Such change may last for a long time. This effect may be felt for a number of days or longer. Lastly, a descent may produce a permanent change in personal life thus creating a lasting effect.

Well then, who are the people who long for the descending Spirit and call her 'lovely'? The answer is: everybody, but most of all those who have been separated from the Spirit and long for reunification.

Again, as in the cases described above, the identification of a special spiritual property present in God gives rise to the birth of another entity. This time, the ability to join separate notions is evident in the contemplation. Even at the very beginning when we observed that God consists of two persons, Father and Mother, we mentioned that they are permanently joined together. They are in a Union, and this Union is permanent. The Union of God within himself is total. The Father (the Will) and the Mother (the Spirit) are complementing each other and are joined at any point of their internal structure. Just as the blood of a person is joined to the flesh through the system of veins, the two are united together. The veins constitute the joining medium. The ability to be joined manifests the presence of the Fire of Union. The ability to recognize the presence of the Fire gives rise to the birth of the person containing this element as her intrinsic spiritual constituent.

### The Virgin

The term 'virgin' may seem misleading to some readers. What it really means in this context, is that the person we are talking about is unchangeable, and has never undergone any form of modification. Sometimes the term 'ever virgin' is used in order to emphasize her stable state. The unchanging state of a person is central to the notion of everlasting life. Change is related to the process of aging.

One may understand the term 'ever virgin' in the context of repetitive actions. When the same action has to be repeated for a large number of times, over and over again, a person performing the action would most likely fall into the habit of monotonous, mechanical, most likely automatic and habitual behaviour. The person may even stop realizing the fact that the action is being performed by him or her. This problem may

happen even if the action was originally very exciting to the person, and done with great involvement.

The 'ever virgin' term refers to the state of being always 'freshly exposed' to the given action, even after some extensive time of performing it. The most important example of such situation is the ability of a priest to say mass in an always fresh manner even though he might have done this for a number of years already. Similarly, the believers who come to the church for a number of years may find that they participate in the mass with the same freshness, interest and excitement as they did during the previous years. Such an effect is possible due to the presence of the spiritual quality called here 'ever virgin', and present as the element of the mass.

The process of changing (and therefore of aging) has been introduced in the early times of creation when the separation of two persons from the Spirit has been performed. The story of Adam and Eve describes the transformation of those two persons. The transformation from the state of permanent connection to the Spirit to the state of individually identifiable entities required a consumption of a 'fruit'. The effect of the consumption was the separation, the ability to recognize one's own personal features against the surrounding world. But also, the effect was the 'hiding' in the bush, picturesquely describing the separation from the Spirit.

It may seem that the separation was an unwelcome part in the God's history, but on the other hand the separation of those two created the first occurrence of anybody equivalent to God in nature, and existing independently from him/her. Thus, the act of separation may be compared to an act of cord cutting when the separation of a newly born child from its mother takes place. In our case, until that time, there was not a single person present, who could describe oneself as God like, and exist independently from God at the same time.

The unwelcome effect of the above separation is the introduction of the process of aging, and therefore the possibility of dying. The process of aging may be however stopped at any time if the person in question re-establishes the contact with the Spirit of God.

Please observe that in the above discussion we have introduced the notion of time. Up to that stage the idea of time is not really well defined due to the fact that not a single part of God's own body is ever changing. Time definition requires an ability to define change of state and to measure the



distance between the different states thus obtained.

The notion of 'time' could be called 'a side effect' as it comes to play as a secondary effect of the process of definition of a person independent from God. The notion of time however allows for creation of the modifiable universe and therefore the creation of matter. It would be quite proper to assume that the processes described above took place before creation of matter as such, and therefore relate to the purely spiritual beings. The notion of matter is first introduced when Adam and Eve have been offered 'leather clothing'. This really may be read as introduction of physical bodies. Therefore, it would be proper to think of the period between consumption of the fruit and the receiving of the clothing as devoted to the creation of material world.

What is described in the proceeding lines then? We would suggest that all of the descriptions provided in Genesis, prior to the clothing of Adam and Eve, could be treated as actions performed on various aspects of God's own spirituality. Furthermore, the materialistic description is introduced in order to make the story more readable.

Also, please note that, in the above discussion we have not entered into a moralistic discussion but rather tried to explain the process of procreation, which simply out of necessity, God had to undertake in order to obtain individually identifiable children.

Who then, calls the Spirit 'a virgin'? The persons who are interested in eternal life and who seek to attain the state of spiritual perfection call her by this name.

### The Closeness

Both the Spirit of God and the Will are in constant contact and are joined by unbreakable bounds. The joining is not in one point only, but rather in all possible points at all times. This is one of the reasons why they seem to constitute one living entity from any distance. After observing all of the above we focus our attention on the closeness and joining between the Will and the Spirit. The contact being complete and unbreakable could be seen as defining their state. The contact as observed from the point of the Will is necessary to retain the unchangeable state. Also, it requires that the Will is permanently focused in a specific way in order for the Spirit to be able to cling to him.

When the above observation is identified by the Will another person becomes apparent. The

Union as the identifying factor and as describing their mutual interest. The Union with the woman is needed by the man to exist for ever. Also the union with the woman is the focal point of his interest. It shapes him in a specific way needed for the purpose of compatibility. It also becomes the goal by herself. Also, the Union with the woman is a way of defining his every point as each of these points needs to touch her in order to be content and satisfied and of course to live for ever.

Thus the Will identifies the Union as another identity. But in this particular case the Union contains in herself all of the attributes of the Spirit. This is because the Union is present at every point of joining. The Union becomes not only an identifiable being, but also she is equivalent to the Spirit in her personal characteristics. Thus, we also observe that there is another person present there, firmly connected to the Will and the Spirit but still identifiable. The person may be compared to the Spirit herself due to her similar nature.

The above description is in fact even more complex than it would seem. This is because, as we have mentioned in the preceding pages, the Fire of Union may be compared to the system of veins within the human body. This is the joining element allowing for contact between the flesh and the blood. But in fact, the veins are made of flesh. Because of that the birth of this particular person would require her separation from the previously born muscular element present in God. Just like in the story of Adam and Eve, when the original person has been subdivided into muscular and feminine elements, the birth of the Fire of Union takes place as a similar separation. This is why in our image of the bush we have two branches splitting into two pairs each. One such split is associated with Adam and Eve, the other with the persons associated with the Fire of Inner Penance and the Fire of Union.

The above requirement of being in constant contact seems to be continuously reoccurring. The requirement gives rise to a disturbing question. What would happen if the contact were broken? What would happen if the man started to change? What would happen to the Will, if the stabilizing factor of the Spirit was disturbed? All of these questions result in an observation of another aspect of the Spirit. Namely, the ability to retain the state of agreement and balance. There is a point in the structure of the Spirit constantly watching over the connecting parts. There is a structure present which sends strong signals whenever any form of possible disturbance is encountered. Both from within and from without. This part is constantly looking over the state of the

Will and the Spirit, and reports on the condition of their union. This part not only gives signals about the possible disturbances but also reports on the current state of the unified person. The part described thus is called the Fire of Outer Wisdom. The Outer due to the fact that the contemplation this part provides, includes possible disturbances coming from the outside and not only from the inside. One could say that the faculty provides a mechanism of 'self awareness'. God in this manner is aware of his own well-being as well as of the environment he happens to be suspended in.

The Fire of Outer Wisdom uses a mechanism of fear in order to send signals about the possible problems. The main interest of the Outer Wisdom is the assurance of the proper interrelations among various parts of the body. In the process of looking after the body this particular part examines the entire structure of God. The mechanism of the examination relies heavily on the ability to identify each of those parts and to report its well being. Each of those parts reports 'I am present and I am healthy' all the time. Each part responds and reports to the Outer Wisdom 'I am'. Thus makes the Outer Wisdom aware of the existence of the body and in turn reporting this state to the Will and the Spirit. Once the identity of the mechanism has been observed another person within the body of God has been identified.

In the process of the above identification a notion of possible outside world has been introduced. Also, a notion of a 'potential problem' has been observed. A notion of disturbance has also been identified. All of these being presented against the notion of being in perfect union and absolute tranquillity. Identification of yet another possible way of contemplation brings another entity into existence. This time the spiritual part is concerned with the distinction between the perfect state of mind and union from the polluted or disturbed. This part makes sure that there is no externally influenced contamination, which could potentially disturb the perfect state of the Spirit. The part responsible for the above distinction is called the Fire of Outer Penance. The Outer due to the fact that it is very much concerned with the external intrusion. The Penance due to the fact that it separates from possible inappropriate interference coming from the outside world, and in this way rejects some of the outside generated influences.

One would ask at this stage (or maybe a number of lines before) what do we understand by saying 'external'? Is God not the unique being in the stage of history we are describing here? Yes, we are describing one individual being on the horizon. However, we have also stated that the

notion of time is not well defined at this stage. Therefore we may safely change the order of observations in our story without loosing the overall picture. Namely, that each of the above aspects needs to be identified at some stage and is certainly identified as long as, it is present in the original being.

Moreover, we assume something called 'eternity' as taking place before the moment of identifying the notion of time. Thus, within that eternity God is able to contemplate his/her nature in order to make the above observations.

Still more, the identifications described above do not start any form of independent existence as yet. All being described and even named but still being firmly connected to the structure of the Will and the Spirit and only existing within their framework.

Continuing our observations, we would like to point out now that we have just used a term 'named'. This term implies ability to assign a meaningful description to an observed phenomenon. We have even assigned descriptive names to various identified features within the Spirit. The ability to give names or to 'verbalize' is yet another aspect identifiable within the Spirit of God. Thus we may say that God is 'verbal'.

Please note the difference between terms 'being verbal' and 'being vocal'. The first term describes an ability to give appropriate names to the issues being observed. The second term refers to the ability to provide sound which does not need to be meaningful. Thus when we read in Genesis: 'God said: "Let there be light"'. The statement is a representation of being 'vocal'. However, when we read: 'God called the light "day", and the darkness "night"' this statement represents verbalization. This is because the process of giving names is concurrent with the identification of the associated meanings.

Thus when God created light the ability to be vocal has been established. Such an act resulted in identification of one of the early individualities. Subsequently the naming of the 'day' and the 'night' becomes manifestation of the ability to be verbal, and identifies another identity within God's structure.

The first identity is associated with the Fire of Inner Word and the second with the Fire of Outer Word. The Inner Word is concerned with vocalization of the inner state of God. The Outer Word in contrast is concerned with the description of the perceived.

### A description of the vision

At this stage we can see the following picture:

There is the Will and the Spirit constituting one person due to their closeness, and there are seven particular characteristics that may be identified within of them.

We ask our guide for some explanation of the vision. The guide interprets the information provided by the prophet Zachariah, and answers as follows: 'This is God the Father together with the Holy Spirit, and the seven archangels who always stand in front of the face of God.'

We find this answer consistent with the book of Tobias.

However our guide gives us a little more information that follows. Due to the fact that God is verbal she can give meaningful names to the archangels. Also, their specific functions and nature may be studied and understood. The seven archangels have been called as follows:

Gabriel (Strong man or Hero of God) identified with the Fire of Outer Penance. The name signifies his function of being able to identify possible outside intrusions and preventing them from disturbing God.

Uriel (Fire of God) identified with the Fire of Outer Word. The name signifies his abilities to penetrate any issues and his abilities to understand their nature giving rise to verbalization.

Phanuel (The Face of God) identified with the Fire of Outer Wisdom. The name signifies his ability to observe all of the internal parts of God in a continuous contemplation, and also his ability to represent the state of the body.

Raphael (The Healing of God) identified with the Fire of Inner Penance. The name signifies his ability to cleanse through sorrow.

Emmanuel (God with us) identified with the Fire of Inner Word. The name signifies his ability to vocalize the inner workings of the body of God.

Raguel (The Friend of God) identified with the Fire of Inner Wisdom. The name signifies the ability to provide comfort through inner contemplation.

Michael (Like unto God) identified with the Fire of Union. The name signifies the similarity of the person with that of the Spirit.

### **Continuation of the observation**

At this stage our guide extends our understanding by explaining things not noticed by us so far. The guide explains to us that not all identifiable parts of God are so easily seen. Some of them are hidden within, and do not manifest themselves so spontaneously to the outside

onlooker. In order to recognize them one needs to actively participate in the workings of the Inner Wisdom and especially in her abilities to contemplate the state of a person. Thus God contemplating himself is capable of recognizing more hidden truths. What we may do in turn is to contemplate our already completed journey, and to see if we can find some more meaningful features. That would require our studies to become indirect at this stage, but fear not as we will be coming back to the direct observation in a short while.

In some quiet surroundings we allow our thought to wander around, from time to time bringing them back to the subject of our journey. We would like to observe something characteristic that would identify a possible feature of our personalities, and in turn the personality of God. We always remember that our own souls are fashioned as a reflection of God's own. Therefore, if there is no other way we may decide to contemplate our own beings, and to learn about God in that manner.

While contemplating our past we observe that we have made a resolution some time ago to actively participate in the journey. This resolution was made after confusion and tension, preceding the observation of God as consisting of two persons. What this really means is that we possess the ability to make resolutions as such. These may be big or small, but still what we would expect from them is that they would be binding. That is, ones we decided to follow along this path, we would prefer to keep on going. That was our resolution, wasn't it?

The ability to make resolutions may be seen everywhere around us and it is enough to look at any ruling body to see some of them. Thus a human being is able to make resolutions. It would be very strange to expect that God does not possess this ability. But the ability by itself is the feature we were looking for. It is hidden within the body of those two persons but it is still there. The ability of making resolutions is called the Kingdom.

We have found something and it makes us feel much better. Now, let us look for something more complex.

Again, as before, we find a quiet spot and try to allow our thoughts to wander. Again, we look for some kind of identifiable feature which is hidden within us. What we observe is that our guide applied force against us at some stage in order to move us forward. He was so decisive while doing this, even making us angry. What he did, was to

enforce his way of thinking upon us. He was able to take us and move us in the direction of his choice and not of ours. It was good that we found it fruitful in effect as otherwise we would be extremely upset. So, what happened in that event? What did he do? He was capable of overcoming us and dominating over us. He was able to subject our will to his. He took his decision and made it ours. What he applied is called the Power.

Well, if our guide is so powerful then we would suspect that God must be powerful as well. In this manner we identify the second of the hidden features of God as the Power.

Our guide says that there is some more. Thus, we repeat the procedure and try to collect our thoughts at an excluded and hushed place. This time we need to concentrate even more as the task seems to be more complex and hidden. In order to find it we need to go back to the very beginning of our journey. To the very start of everything and that requires a real stillness. However, after some time of such stillness we observe that the beginning of our journey was associated with the observation of a single living dot on the horizon. Could that be it, just a single living dot? Is there anything interesting in this one observation? What we have seen is life against the empty lifeless space, life within the dead matter: life. Moreover, during the steps we have already completed this singular living dot became a collection of features. Each of those features is associated with the possibility of new life of its own. Thus God is capable of giving life through procreation.

The human beings are capable of producing off-springs. If we are, then God must be able to procreate as well. The ability of procreation is called the Glory. It is complex in nature and therefore we would like to discuss it in detail. Such detailed discussion will be done in subsequent chapters.

### The main parts

One could think that the journey is almost complete. We have identified two persons of God and the seven archangels. We have even observed some hidden aspects of God. So, is there anything else to see here?

Our guide smiles gently under his breath and comments that we have seen just the beginning. Just the first moment of creation and all our knowledge is very much in general terms. When we move closer we may actually see the constituents of the Will and the Spirit and to understand the inner workings of their union. There is a very long journey in front of us.

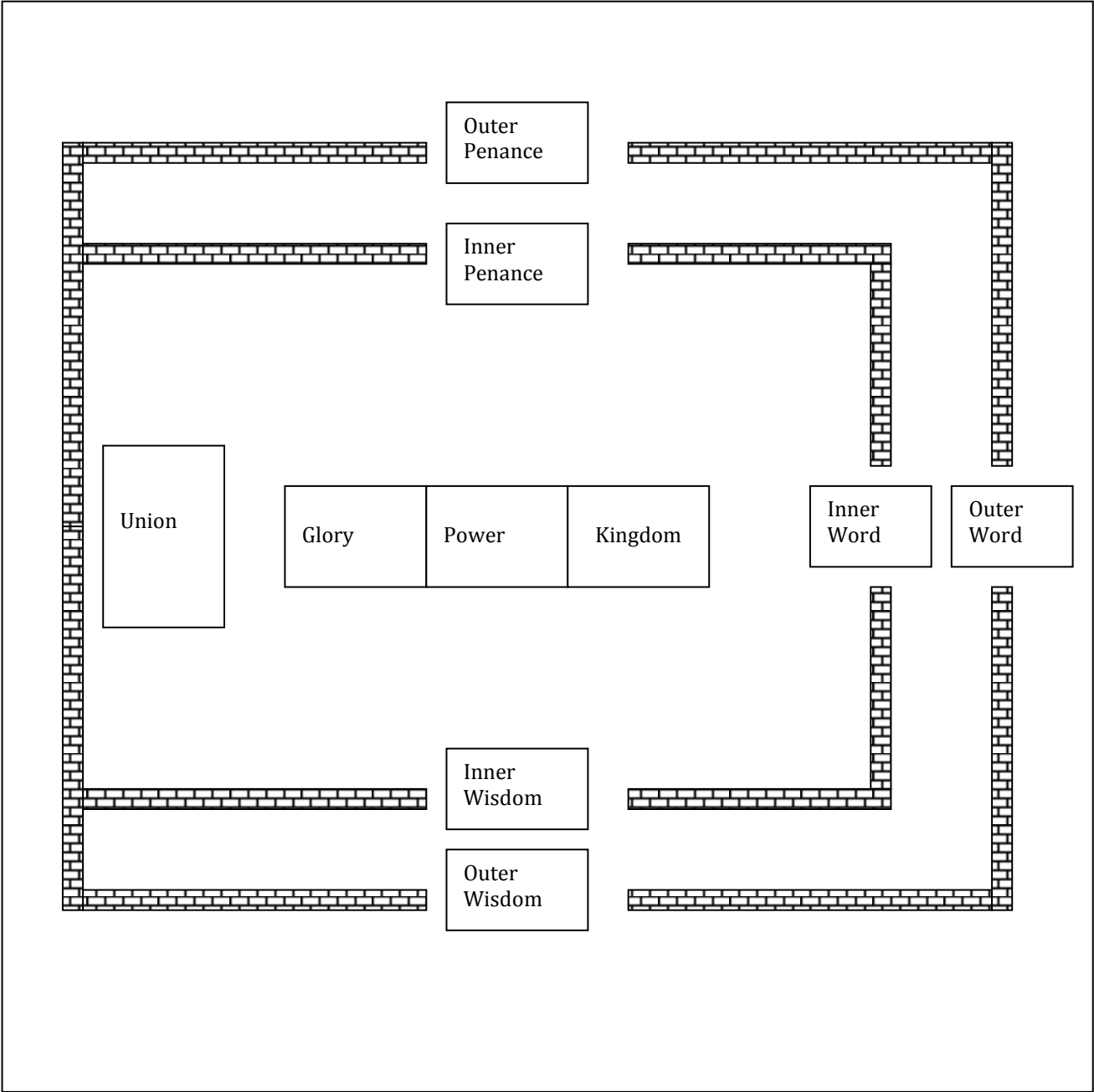
Thus we move even closer and start to recognize the individual features of the persons observed. At this stage we see that each of them consists of three distinct bodily areas, and start to wonder if they are human at all.

The first feature we see is that the man (the Will) contains a part that could be called 'the senses'. This is very much human like. The woman in the place of the senses has something which we call: 'the Wet Spirits'. Moreover, the man is moved by a collection of 'Forces' and the woman has in this place 'Fires'. Lastly the man has something called 'Perceptions' and the woman has the 'Glimmers' in that place. Does that seem to be human like at all?

They are joined in the respective parts of the spiritual qualities. That is: the wet spirits touch the senses, the fires are joined to the forces and the glimmers are firmly joined to the perceptions. As we move even closer we should be able to describe each of those in detail.



The Temple and the Fires





## The Spiritual Law





## The senses

In our journey we are to come closer and closer to God. What it means in practice is that our recognition of the individual features of God is to become keener with time. Thus, as we move forward we observe that God possesses features that could be compared to the human senses. These seem to resemble the human senses in some way only. We do not imply that God has ears or eyes as the humans do. What we imply is that the faculties provided by the human senses resemble in their relative functionality some features of God. Therefore, it is productive to take a look at the human senses and with the knowledge based on the observations thus gathered, relate them to the senses of God.

The study of human senses begins with their naming and counting. These are: smell, taste, touch, hearing and vision. Seems like five to most people. However, there is something we should observe when studying the senses. Namely the hearing and the vision requires two recipients each in order to function properly. The two eyes enable distance observation, and the two ears give the ability to hear three dimensional effects. A pair of eyes gives much more than just the doubly enhanced vision. It supplies with a completely new concept not possible to be provided by a single eye. Namely, the observed distance becomes spatially shaped and formed, allowing for observation of depth. This ability to observe depth may be taken for granted by some, but would raise great sentiments in artists who paint landscapes. They love the notion of the distance and the objects disappearing as they are placed further and further away. Also, please observe that the same notion has already occurred in our journey when we move closer and closer to the living dot on the horizon. This is not only that the person observed by us becomes bigger as we are closer. This is also that the placement happens in space and both we and the person we are approaching are surrounded by the space and not just by a flat contour.

Similarly, the hearing provided by two ears creates effects unattainable to a single ear.

Thus, we would like to postulate that there are in fact seven senses. Or, if one is really hard to convince about that, let us at least accept that there are seven recipients of the sensual sensations: two ears, two eyes, nose, mouth, and the surface of the skin. This counting is much more acceptable to us than the number five, due to the fact that the number seven seems to be more fitting when describing God. But also we have

already observed that there are seven archangels and the seven senses could allow us to correlate them with the beings already identified (this is what we would expect at this stage anyway). Also if human form is in some way a reflection of God's own person the seven recipients of the sensual sensations seem to be a good starting point.

Let us look at the human senses more closely to see if we can deduce something more. We observe that the senses have some profound limitations. Let us take vision as an example. The ability to see is based on the eye's property to react to the electromagnetic waves. However, not all of those waves are observed by the eye. The waves produced by a light bulb or the sun, as long as they are within the 'visible spectrum', may be observed. More precisely, whenever they shine on an object, we can see the object. However, we also know nowadays, that there are different forms of electromagnetic waves which may be invisible to the eye. For example any radio receives the 'radio waves' in order to produce its sound, but we are not able to see the radio waves. The problem we would like to point out here is that fundamentally there is absolutely no difference in nature between the radio waves and the visible waves. The only difference is in the length of the wave but not in the nature of the phenomenon. We could safely say that the problem could be compared to the case of being able to see the short water waves on a lake but not being able to see the longer water waves on the surface of the sea.

Similarly with the hearing; the ability to hear is limited to a specific range of sound frequencies and for example some sounds produced by bats would not be observable to a human person. For us the bats are outside of our hearing universe.

What is the taste of plastic then? How one feels touching water and what is the smell of clean metal?

The above discussion brings us back to the disturbing notion that there is something outside of the sensual perceptions of God. Why? Well, aren't we created in the God's image?

But, if there is something outside, then maybe the notion of the Outer Penance, who guards from the external intrusions, the notion of the Outer Wisdom who checks for the stability of the state, and the notion of the Outer Word who is able to penetrate the unknown with his searches. Maybe they perform some function after all. What we imply in this manner is that the identification of personal uniqueness of God is intrinsically associated with the ability to recognize the existence of the external space. Moreover, once the

internal versus external has been identified there is a contact or interaction region. According to our analyses the possible interaction may take place in three various forms.

Following our discussion, if the outside exists then the outside may be used for the productive purposes. In particular if the issue of discussion is the procreation, then the outside may be used for creation of alternative forms of life. Thus, we come again to the problem of two distinctive descriptions of the formation of man. One being breathed in by God himself. Making that person a natural child of God, and receiving his very nature from the inner substance of God. The other description of creation would allow for taking from some other material, giving rise to creation of humanity.

We would like to continue our contemplation of the senses even more. This time we may discover something even more profound. The observation we would like to make follows.

Every person is supplied with the same collection of senses. However, the particular implementation of the workings of the senses may differ from person to person. The difference is in 'colour' one seems to associate with the senses. For example, one person prefers some specific foodstuff basing his/her decision on the taste. Another person presented with the same dish may not be able to accept it. On one occasion while passing through Delhi, we were served some Indian food. Then within few hours a Malaysian dish presented in Singapore was given to us. The taste of the dishes was so different that we would expect Indian and Malaysian people having difficulty in sharing the same table.

What does it mean from our point of view and within our journey? We would like to postulate that any particular person possesses a specific collection of acceptable tastes and would refrain from the tastes not liked. Moreover, we would expect a similar argument to be applicable to all of the senses. Thus, one may like some specific types of music but refrain from the others. One may like some specific types of visual art creations but would not like others. Also one may prefer some specific home decoration based on the surface properties (leather?) and would not like the others. Or even maybe just some fabric textures? But also some people like the smell of roses above all, but do not care for the daffodils.

The above discussion would not make any difference if not for the fact that God is unique. That is, there is only one God, and this God most likely prefers some particular flower.

There are two notions we describe in here. One is the possession of the senses, the other the particular 'colour' of each of those senses. The colour is just a manifestation of the preferences peculiar to any given person. What happens in our journey is that we observe that the 'colours' of the senses of God are well defined and unchangeable. The colour needs to be compatible with the Spirit otherwise the Spirit would not be able to connect to the Will. Whenever we are to describe any of the senses of God we will also need to describe the particular colour in which this sense happens to be. That is to say whenever we describe the sense we need to describe the preference of the sense.

The most important observation in the above discussion is the inability of the Spirit to connect to any of the senses whenever the sense happens to be in a state different from the desired one. The Spirit is unchangeable. The Spirit is not able to reform herself in order to cling to a sense which she find offensive. Like a woman who is offended by the advances of a clumsy pretender who in the process may be presenting his bad manners. "And want some chips with that lady?"

In all of the above discussion we assume that the Spirit has her own preferences. These preferences are not changeable therefore the soul of a person wishing to be accepted by the Spirit needs to modify his way of thinking and feeling in order to be accepted.

Let us now concentrate on each of those senses in turn so that we may establish their spiritual equivalences found in the Will.

### The sense of taste

Contrary to the common perception the most important of the senses is the taste.

The taste allows for food recognition and even for acceptance of food as such. There are not many people suffering from lack of taste so the importance of this sense is not so much stressed. We could try to imagine however, what that would be like if one suffered from the taste impediment. First of all it is quite possible to imagine such a person to reach for a plastic or rubber fruit imitation (found in so many shop displays) and to happily try to chew on one of those. As long as a rubber strawberry looks tasty, one could actually try to consume it. Also, such a person could be in a grave danger when reaching for some food imitating stuff which could in fact turn out to be harmful to the body. These are the seemingly exaggerated examples but still possible to imagine.

A more natural example seems to come from the different kitchen styles of various people. It

seems that the feeding style is in some form related to the way people think and behave. More precisely, if one collected various representatives of different nationalities and taught them to eat similar food their cultural and ethnic differences would seem to disappear. Is it possible at all? One eats rice with chopsticks the other potatoes with a spoon. Then, they meet in one place and start to eat steak and decide to establish a business together. From a farmer and a labourer they become businessmen and understand each other perfectly.

The taste is used to analyse the food content. The analysis is of a total proportion as well as the interrelationships among various ingredients are checked. The total analyses checks if the food is possible to consume as such. The rubber strawberry should be rejected at this stage. The interrelationships are searched when the foodstuff is accepted in total. At this stage we would check if the form of salad goes well with the main part and if the soup is well salted.

The process described above seems to coincide with a description of the faculty of logic. We accept or reject various statements based on the logical assumptions. Also, when accepting a logical argument we tend to analyse it through the examination of various interrelations among the parts of the argument. Moreover, logic is a spiritual quantity and not physical one and this is really what we are looking for due to the fact that God is totally spiritual.

If 'logic' is the taste of God then what is God's foodstuff. Here we come to the question of the colour of a 'sense'. This problem has been described above and now we need to answer this question with respect to the 'sense of logic'.

We could try to create an example related to the sense of taste. Let us try to observe a person eating a good quality meal. It is important that the meal is to be of high quality and not just our average burger. That is what we would expect from God after all. The meal needs to be first class. Well, let say it is a fish of some sort. In a nice restaurant with immaculate white tablecloth, the waiter serves the fish and our guest says: 'A bottle of your best wine would give this fish justice.' What he really means is that the meal, in order to satisfy his notion of good logic, needs to be properly interconnected within itself. 'Justice' means that the logic may be applied within proper framework. It is 'just' to take all necessary and needed arguments in our 'logical' meal into account in order to come to a satisfactory conclusion.

The 'colour' of the sense of logic is called 'justice' and this is really what it is. Only when the justice is exercised within the logic the appropriate part of the Spirit may come into play. Or vice versa the Spirit would require the logic to accept justice in order to be able to descent upon him.

### The sense of touch

The second sense we would like to examine is the sense of 'touch'. Although this sense seems to be of minor importance, it is constantly at work. It always returns some form of information to the central controlling part of the brain and relates to any part of the body. It is mainly concerned with the skin surface though it reports on any part of the body if requested.

Touch provides awareness of the immediate world to a person. What touch gives is a perception of the surroundings and it seems to be more convincing than the other senses. Sometimes it happens that a person may not wish to believe his or her own eyes until that person actually touches the object of interest. People grab each other, shake hands, give hugs and shake each other's shoulders in order to prove to themselves that the other person is really there. What happens is that 'touch' provides an unquestionable proof of the surrounding space and presence. This is what 'touch' does but what would be its equivalent spiritual counterpart?

We have chosen the word 'apprehension'. The sense of apprehension functions similarly to the touch but on the spiritual level allowing for the awareness of the immediate surroundings. The apprehension is responsible for the constant contact through the spiritual surface. It is responsible for the awareness of ones own consciousness and of any state with which a given soul is in contact at a given moment.

It is difficult to explain what the 'apprehension' is until we provide some examples. It is also difficult to observe the workings of the sense until one sees the state when the sense stops functioning. The stopping of the action of the sense of 'apprehension' causes very dramatic effect and may be easily observed.

One such situation happens when a person is in a deep traumatic shock. For example people seeing a horrid accident in front of them sometimes become shocked to such an extend that they seem to lose contact with the surrounding world. They may sit on the pavement or stand still looking blindly forward. They seem to be

immobilized by the shock and if anyone asked them a question or tried to speak to them they may seem not to notice. Their responses are very slow and may not be very coherent. All of their senses seem to work in some slowed fashion or even not work at all.

What we have described above is a person with the sense of apprehension blocked by the immediate experience. The person observed the accident and as a result of the shock tried to switch off his/her sense of spiritual touch. It is like being burned and loosing the feeling of touch in the injured part of the skin. When the apprehension is stopped still more, the person may lose the ability of defining oneself as being alive and even to pass out.

On the other hand someone with a very keen sense of apprehension may be constantly aware of the surrounding world. This may be to such an extent that the person may suffer some kind of over sensitivity. People, who live under stress, especially when fearing for their lives, may have the sense of apprehension overburdened and show long-term effects of resultant stress. They may overreact to difficult situations even to the point of aggression. This may happen when the information provided by the sense of apprehension is misinterpreted by the sense of logic

Thus we come to the question of the 'colour' of God's sense of apprehension.

The apprehension when properly functioning performs a very important task of checking the state of the surrounding space. A person relies on the sense of touch so that not to be burned. Similarly the Will relies on the sense of apprehension for the provision of the necessary information related to the current state of the spiritual body and the surrounding space. One would expect that this kind of function requires the apprehension to be on a constant guard. There is no place for any error or for omission. There is also no place for any form of rest. What is expected from the sense of apprehension is the colour of 'anticipation'. The anticipation (but not fear) keeps this particular sense in the state of constant watchfulness.

The colour of anticipation is not to be confused with the derogatory states related to horror, panic, terror etc. The anticipation we are describing here is the state of watchfulness, of awareness of one's indispensability as the pivotal watch guard for danger. When there is no particular endangering situation the anticipation becomes just a state of awareness. However,

please observe that in the situations of real danger the colour of anticipation possessed by the sense of apprehension becomes very striking and could be compared to the human experience of 'pain'.

### The sense of smell

The sense of smell is exercised whenever something extraordinary happens within the surroundings of a person. If we enter a room we instantly recognize any suspect smells. We also like to smell tasty cooking and refrain from the places where the smell is bad. Also, the sense of smell becomes accustomed to the local situation and with time becomes less pronounced. Thus, the strength of the sense may depend on a number of factors and may be also used according to our wishes at times.

In order to identify the spiritual equivalent of the sense of smell let us analyse the following example:

Two people enter a room. One of them says:

'Can you smell this?'

The other one stops and refrains from moving. Stops and slowly tries to smell any suspect smell. Finally says: 'No, I can't smell anything.'

'Really? Try again...'

Then, the second person becomes even more still and tries to determine any suspect smell again. Finally, he or she would agree that this must be the dinner coming.

What we have just described is the action of the faculty of smell, but also the body language when using the sense. The body language suggests some spiritual action correlated with the act of smelling namely the spiritual action of the 'concentration'. Each of those persons had to concentrate one's own attention in order to perform the act of smelling successfully. This is what the spiritual equivalent of the sense of smell is. The 'concentration' of attention.

If the sense of smell represents God's sense of concentration then what is the appropriate colour of the sense?

In order to concentrate properly one needs to place oneself in a peculiar state. Namely one needs to 'submit' oneself to the state. The stillness of the smelling persons described above illustrates the act of submission. In order to receive the sensation of the smell they had to become subject to it. As the passive recipients of the sensation of the smell they were able to identify it and even give it a proper name.



Thus we come to the conclusion that the next sense God possesses is the sense of 'concentration' and it is constantly in the state of 'submission'.

### The sense of hearing

**T**he sense of hearing needs to be discussed in two separate parts. This is because of the 'two ear' situation described above. If the sense of hearing is so enhanced in humans because of the doubling of the ears, then it is only just to suspect, that the relevant senses of God also possess some kind of duality.

#### Hearing part one

Let us first discuss the more basic form of hearing, namely an act of collecting of the sound information. What happens when we hear some collection of sounds? Such collection may represent someone else's spoken words or maybe a fragment of some musical performance. There could be many effects these sounds make on us but one is always present. This effect is the ability to recall the sound later. We may not be able to recall every word by word. And we are usually not expected to reproduce the musical part, but still, people expect us to at least describe is some way the information thus gathered. What is really expected from us is that we remember the original sound information. If we do not remember exactly then maybe at least in some part or possibly in a form more accessible to us? But still we are supposed to remember the original information in some way.

The ability to repeat the information thus collected is expected from most of the listeners. But the repeating really relies on the faculty of memory. And memory is a spiritual part of a person. Thus, we discover the subsequent sense of the Will, namely the 'inner memory'. Please observe that the form of memory described above is related to recalling of information and in general relies on accumulated knowledge. The knowledge is stored in the memory and later recalled in some direct or transformed way.

If the 'inner memory' is the next sense of God then what is its proper colour? This is a very difficult question for some but extremely fruitful for others. Let us recall the above description and the requirement of the ability to report the information gathered by the means of sound. Let us give an example as follows:

There is a party and someone makes a speech. Another person is intensely listening. Subsequently, the listener comes home from the party and tells about it to another person. The

current listener requests an explanation of the original statements: 'But tell me what he really means by that?' Thus, the party visitor needs to explain in detail the original intentions of the party speaker.

Was the explanation good, proper or was it really what the original speaker was talking about?

It depends on the ability of the first listener to follow the speaker's intentions. It is not only related to his concentration. What is required is the ability to place oneself in the situation of the speaker and to try to understand his reasoning. One needs to be able to 'place oneself in the other person's shoes' in order to completely follow the other one's reasoning. This ability we would like to call 'co-feeling' and to make a new word out of it 'co-feeling'.

'Co-feeling' is the colour of the spirit in which the 'inner memory' needs to find itself in, in order to be acceptable by the Spirit. Thus this is the colour of God's 'inner memory'.

#### Hearing part two

Another form of hearing is related to the ability of observing the three dimensional sound effects. As it is another form of the sense described above therefore we would expect it to be related to the sense of memory. But on the other hand it needs to have more space and to come outside as the stereo hearing is more related to the space outside than the inside. How memory could be related to anything outside of a person? It could be, if the memories were not yet realized.

Let us imagine that there is a person making a decisive statement. The person would say: 'I want to have a bike. I have seen one on TV and now crave for one. I need to get some cash and buy one.'

In the above statement nothing yet happened and moreover all of the wishes of the subject seem to be unsubstantiated. However, all of those statements relate to the memory and are firmly planted in it. Thus, we observe that there is another kind of memory. This kind is not concerned with the recollection of the past statements. This kind is concerned with the shaping of the future, and the future is to be shaped in accordance with one's own vision. (Not desires, and not plans but the vision present in the memory).

The future bike rider seems to be all set in the vision of the ride. There is only one problem with him: he hasn't got the money yet. So, what is he going to do? Is he going to get another job? Borrow

some? What he needs is some kind of help, either to straiten his head, or to allow him to earn the required money.

The sense we are trying to describe now is called the 'outer memory', only to distinguish it from the 'inner memory' described above. The colour of the sense is 'hel'p which is needed in order for the Spirit to be able to join the sense.

A vision of the future is not possible to realize without some kind of help. The vision is implanted in the memory and in order to get help it really needs to be helpful by itself. Moreover, the vision needs to be help related (if one wants to be so demanding). If the person wishing for the bike accepted the fact that he/she would need to relate the bike to the possibility of helping, maybe by using the bike for some purpose welcomed by the family? It doesn't really matter whom as long as the bike finds itself within the helping reality. Such transformation would set the head of the future biker in a much cooler place. He wouldn't be craving for the bike any more. He would be providing to others by obtaining one. He might even get some help from others in such a situation as some form of symbiosis would result. However, he would be shaping the future in accordance with his vision at the same time. Such a colour of the 'outer memory' is acceptable to the Spirit.

### The sense of vision

At this stage we would like to establish the spiritual senses related to the sight. As in the case of hearing we would expect these senses to be twofold. Firstly, we would like to establish the more basic, inner sense. And later the more complex, outer - spatial like sense.

#### Vision part one

The most basic function of sight is to collect information via the process of 'seeing'. We would say that we can: 'see things' that is 'observe them' or we could 'look at things' meaning 'gaze at them' but also we may 'look into problems' or 'look for object or solutions'. We may also 'look up some quote is a dictionary' or maybe 'look out' that is we may be vigilant.

In all of those cases the process of seeing is associated with the information gathering and some form of judging notion. We may assign notions of 'prettiness' and 'ugliness'. We may distinguish among the objects perceived according to any judgmental needs (for example usefulness).

Taking this a bit further one may try to imagine a person waking in the morning and looking into a mirror while preparing for the

morning toilette. Such a person may make a number of different comments about one's own 'look' in accordance to the 'sight' perceived. The person may say: 'Well, well I do look good today' but equally probably one may even say 'Oh'. That would be after a party of course.

The judgmental part of the vision seems to be irrevocably connected to the 'conscience' of the person. If the conscience defends us in the morning we would say quite a lot of good things about ourselves. However, any accusation from the site of the conscience would result in the perceived 'bad look'. Thus, we come to the conclusion that the spiritual sense we are looking for is called the 'conscience'. At the same time we observe that the sense of conscience differs markedly from the senses described above. Namely, the conscience possesses not only the property of 'seeing' but also the additional property of being able to judge. The property of the conscience as of being judgmental is a very profound one. It means that the sense is structured in a special and peculiar way and contains the 'law' related properties. Moreover, the form of judgement exercised in the example above always relates to the past behaviours and is related to the possible breaking of some restrictions or prohibitions within a moral law. This profound observation will be discussed in more detail in later chapters.

We would like to call the sense described above as the 'outer conscience'. This is mainly due to the fact that the judgmental form of the conscience is imposed by the prohibitions demanded by the 'outside' of a person, for example the society.

If the 'outside conscience' is the spiritual sense we are looking for, then what is the colour of the sense which would make it acceptable to the Spirit?

In order to establish the colour let us look again at the forms of sentences we used to describe it. We said for example that we would be 'looking for something' or 'looking at something' or even 'looking u'p is order to establish some information. In all of those examples, the action of perceiving requires extended time duration for it to be successful. In order to 'look into a matter' one may spend quite a long time and energy. Sometimes people spend their entire lifetimes searching for an answer to a pressing question 'while looking into the problem from all possible angles'. The colour we are after is called 'perseverance'. The conscience which is in the colour of perseverance would look into a problem

long enough to actually see the answer very clearly and completely.

Thus we establish the next spiritual sense: 'the outer conscience in the colour of perseverance'.

### **Vision part two**

Let us now illustrate the other form of conscience, which is going to be the last of the senses we are searching for.

Suppose a person is planning to attend a New Year Ball. Suppose this person is expecting the ball to be of special significance. The ball is organized by the firm the person works in and the attendance is expected from any well wishing co-worker.

Such a person would make a decision whether to attend or not, based not necessarily on personal preferences but rather on the expected behaviour. However, if the decision is to be made in favour it should be reached with the agreement of the conscience. The person would say: 'Yes, I decided to go, and I have no problem with that.' or maybe the person would say: 'I can go there with a clear conscience.' The person may also say: 'I am looking forward to attend that event.'

This kind of statements suggests an existence of a different type of conscience. This form of conscience is concerned with the compulsory laws. Moreover, the form of conscience seems to be more interested in the future behaviours than in the past ones. We call it the 'inner conscience' to signify the personal orientation of the decision making. In a way the inner conscience represents the personal views and is not related to the feeling of guilt as the 'outer conscience' may be. There is also some form of 'law' related information present in the inner conscience as the agreement with one's conscience seems to be needed in order to undertake any given action.

The person mentioned above may have some problems with the ball attendance. The person may say that: 'It is not right to relate the job requirements with the after hours activities!!!' or use some other reason to reject the attendance requirement. Such a person would rely on the inner conscience to signal a possible disagreement with the requirement being imposed. Thus, we may see the action of the hidden law related qualities within the inner conscience. It agrees or disagrees with the requirements being enforced on a person, but also may agree or disagree with any future plans the person tries to impose on oneself.

The inner conscience needs to be in a specific colour in order to allow the Spirit to join it. In

order to identify the colour let us examine the following example (which may be treated as a continuation of the ball invitation case described above).

'I would gladly go to that ball. I also expect the ball to be a great event. Provided of course, the organizers raise to the level of expected perfection. This ball really relates to my status as a person. It really describes me as one valuable and cherished. Would they actually make it sing? Would they be able to provide all the glamour expected? Can I actually trust them to do it properly? This ball is really important to me. Can I trust them to make it happen as it should be?'

This is the colour of the inner conscience: the 'trust'. A person needs to have the 'trusting inner conscience' in order to expect the Spirit to attach herself.

### **Summary of the senses**

At this stage we have established the names and the definitions of the seven spiritual senses of the Will. We have not seen the details of them yet, but were able to identify each of them and to establish the colour of it. Let us recall the names of the senses and their respective colours:

The sense of logic in the colour of justice (taste)

The sense of apprehension in the colour of anticipation (touch)

The sense of concentration in the colour of submission (smell)

The sense of inner memory in the colour of co-feeling (hearing)

The sense of outer memory in the colour of help (hearing)

The sense of outer conscience in the colour of perseverance (sight)

The sense of inner conscience in the colour of trust (sight)

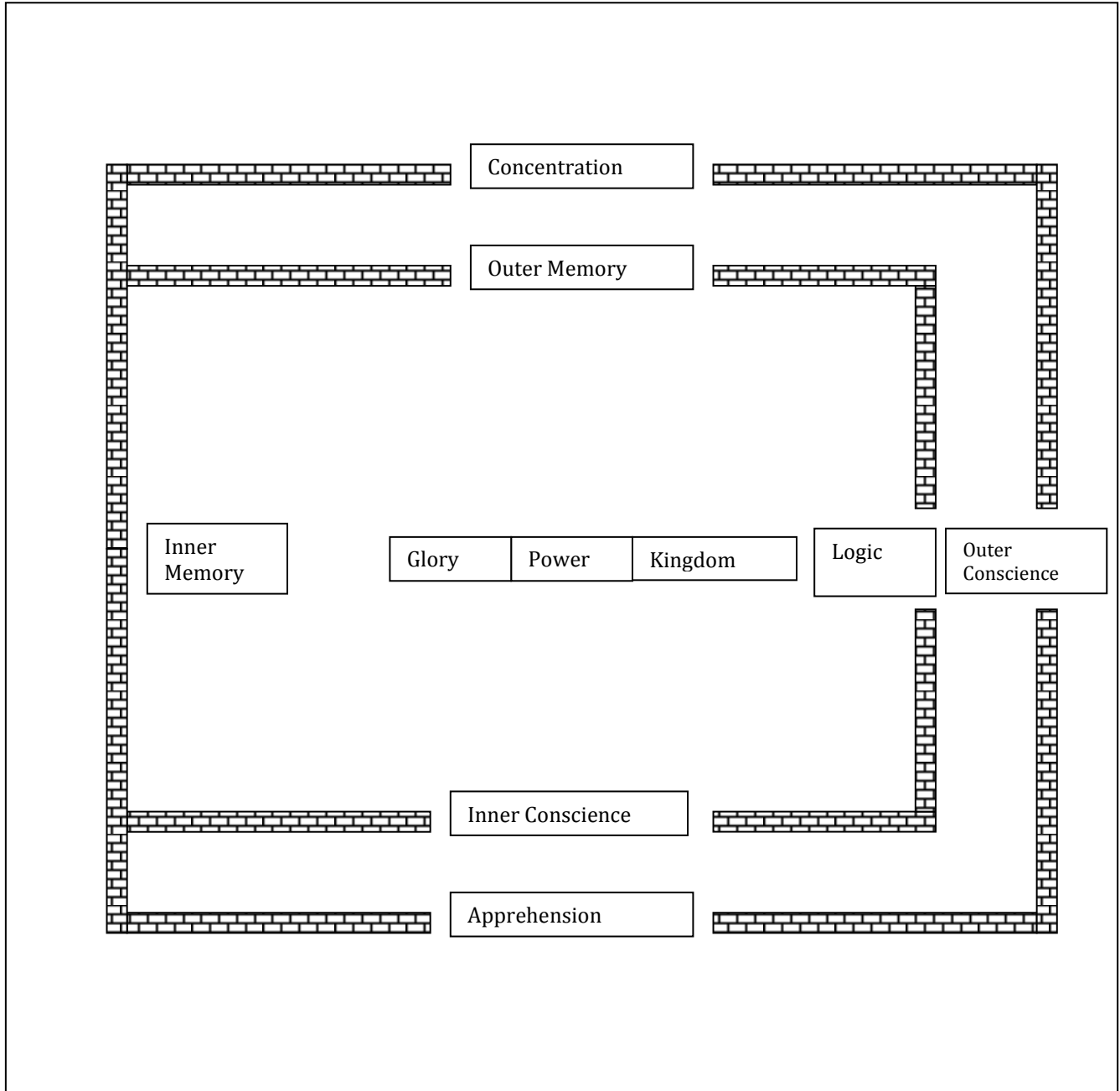
Any person possesses all of the above senses (they should be functional unless damaged due to some external factor). However, not everybody's spiritual senses are in the colours described above. An important note needs to be added here.

A human being is created as an image of God. What does it mean from the spiritual point of view? We would like to suggest that the reflection of God's image may be seen in the fact that human psyche is constructed in the way described above. That is, that the human soul possesses all of the spiritual senses just described. However, any

average person is not in a constant contact with the Spirit. It means that the colours of the senses of any such person may differ radically from the ones described above. For example, a person possesses the sense of logic but not necessarily in the state of justice. A person possesses the sense of inner conscience but not necessarily in the state of trust.

We have established the nature of the spiritual senses but what about the Spirit? The Spirit is supposed to be joined to the Will and each of the senses is to have a contact place with the Spirit. Thus, we would like to describe the 'wet spirits' next as the parts of the Spirit that are joined to the properly functioning senses of the Will.

The Temple and the Senses





## The Wet Spirits

**L**et us examine each of the senses in turn discovering the spirit it is joined to. We would like to continue with the examples provided above in order to make the discussion more natural.

There is one note that needs to be added at this stage. The senses with their respective colours are of the rational nature. They are 'heavy' as we have indicated previously. They may be observed and examined by any person wishing only to see them in detail. The spirits however are different in nature. As we indicated at the beginning they are 'light' (not heavy) and their nature is 'emotional'. That is to say a person under the influence of such a spirit may not be aware of the spirit's actions and even her presence. It is important to keep in mind that the spirits are difficult to localize by the rational analysis. They are light, they fly, their presence sets the senses in a special way but they themselves are not necessarily easily observable directly.

### The spirit joining the sense of logic

**L**et us continue the example with a perfect meal. Our distinguished guest consumes the fish and the wine provided. He reflects on the experience and asks himself: 'Was this really a first class fish? Was the wine of a vintage expected?' What he really would like to establish is: if the meal was truly remarkable? The word we are after here is the 'truth'. The truth is the spirit joining the logic being in the colour of justice. The truth would like to establish all the facts objectively. The objectiveness being the effect of the presence of the spirit of truth.

The spirit of truth performs a special function within the spiritual construction of God. It makes all of the other spiritual qualities to attain their proper state. Similarly to the senses which would wander around if not joined to the Spirit, all of the parts of the Spirit herself would become disoriented without the presence of the spirit of truth. This information is extremely important and grave in consequences for some persons. That is because of the problems that arise when a person is blessed with the presence of one of the other spiritual qualities (for example any of the spirits described below) but lacks the presence of the spirit of truth. Such a person may experience peculiar sensation of being disoriented by the spirit present. We will comment on those issues later when discussing each of the spirits in detail.

## The spirit joining the sense of apprehension

**F**or the spirit to be able to join the sense of apprehension, the sense is supposed to be in the colour of anticipation. We have given an example of a person in shock after observing an accident. Let us suppose the person have seen a road accident without being completely traumatized. Suppose the person is a driver oneself, maybe just a passer-by in the case of the accident but still a driver on the following day. If the apprehension was set in the colour of anticipation the person may become extremely careful while driving oneself. Furthermore, we would expect that the person would be very careful to obey the driving laws. One would say that the person may become obedient to the law. The obedience to the law may be seen as joining the apprehension which attained the colour of anticipation.

This is the spirit we would like to identify: the spirit of 'obedience'. This particular spirit would join a person set in a state of apprehension in the colour of anticipation.

There are two distinct flavours of the spirit of obedience. They differ due to the time related features. The first one relies on the past experiences but especially on the 'orders' received in the past. For example a worker may receive a direct instruction from his/her boss to perform a specific task. By performing the task the worker would obey the directive received. The second form of obedience is future related. In our example the person who drives a car obediently, may not have been involved in an accident himself, but still an anticipation of a possible one makes him/her to obey the laws.

## The spirit joining the sense of concentration

**I**n order to discover the sense of concentration we have told a story about two persons entering a room and carefully examining the apparent smell. The conclusion of the story was that 'the dinner was coming'. The conclusion becomes the key to our problem namely; the persons described here had been able to prophesy the near future. It wasn't a very spectacular vision but still relied on the action of the same spirit namely the spirit of prophesy. What was needed was the submission to the incoming impulses (the smell) and allowance for the concentration to produce the verdict.



There are two distinct forms of the spirit of prophecy. They differ due to the time in which the source of prophesy have been established.

The first one is called 'an educated guess'. It is commonly found among people relying on the information they have gathered up to the current moment. A prophesy that is created by extrapolation of the possessed knowledge is called an educated guess. Such extrapolation is still a proper prophesy and should be seen as such.

The second type of prophecy is completely spiritual in nature due to the fact that there is no apparent past experience provided in order to establish one. A person prophesying may have never experienced anything relevant to the prophesied event, and still be able to provide some form of proper description. This kind of prophesies is lead by the Spirit, otherwise, they would never be fulfilled.

Both of those types are called 'prophecy', and both of them are joined to the sense of concentration. Still one should be aware that there are two flavours of the spirit, if one may use this term here.

### **The spirit joining the sense of inner memory**

**L**et us recall the example given above related to the inner memory.

There was a party meeting and a listener trying to follow argument given by a speaker. The listener would recall the speech later and would be requested for some more explanations. The main question after the recollection is: 'Do you actually believe this speaker or is it just another of his tricks?' The colour of co-feeling in which the memory was supposed to be in, is necessary in order to provide sensible answer. 'Yes, I have been following his every word and I am quite convinced this is really what he feels.' This is the spirit we find here: the spirit of 'faith'.

The ability to remember, together with the colour of 'putting oneself in the other persons shoes' provides bases for the spirit of faith to join the will.

There is another way to provide the spirit of faith to a person. This is really externally induced and may not be as strong as in the example above. Such situation happens when more than one person provides a similar account of information to a listener. Three people sit at a table. One is a listener the other two speak. One of the speakers provides an inside of a recent rumour. 'Did you

hear this thing?' The other one of the speakers says something like: 'really??? I have heard something similar myself!' At this stage the poor listener may be set to believe in the rumour without even noticing it. That would happen provided he/she hasn't got any prior views to the contrary of the two speakers. The faith is induced due to the fact that the second person shapes the sense of memory by applying the co-feeling externally. That second person creates an impression of total understanding of the first one, and becomes a second witness joining the first one in one voice.

There is no time dependency in relation to the spirit of faith and the spirit always relates to the past experiences.

### **The spirit joining the sense of outer memory**

**T**he sense of outer memory in the colour of help has been presented by an example of a would-be bike buyer. The person expected to purchase the equipment but needed some help to obtain the necessary financial resources. There is a natural consequence of the situation described. Namely, if the would-be buyer is able to identify any possible form of getting help in the matter, than he/she would be continuing the issue. However, if there is no visible way of getting financial help then the issue would probably die with time. Thus, we come to the spirit of hope.

The spirit of hope pulls a person forward. This spirit seems to have some energy of it's own due to the fact that it is always future related. We never hope for the past we always hope for the future successes or gains.

### **The spirit joining the sense of outer conscience**

**T**he sense of outer conscience in the colour of perseverance has been described by the means of a morning mirror self observation. Independently of any final perception of ourselves, whether nice and acceptable or not so nice we would notice a specific feeling related to our judgmental desire. Namely, we would like to look good and to obtain mercy in order to correct ourselves for the better future time. Even if the vision were already acceptable, we would still like to look upon ourselves with mercy, which is to say: 'Oh good God let me always look that good'. But still probably: 'Oh good God may I come out of this mass...'

The spirit of mercy is very demanding when it comes to the colour of perseverance. One needs to

work long and hard, training the conscience in this colour, in order to fully appreciate the effect of the spirit. However, when present, the spirit makes a person very agreeable and of extremely good nature.

### The spirit joining the sense of inner conscience

The last of the wet spirits joins the inner conscience shaped in the colour of trust.

The example given above relates to a New Year Ball which was of extreme importance to the person described. Suppose, the organizers stood up to the expected level and the ball came out to be a great event. The person described felt excellent and the entire event seemed to become memorable. There is one quite natural reaction one would expect to see from the involved person. Namely, when meeting the organizers he/she would just say: 'This was really great. I am so happy. I love you for this thing. You really did such a good job. Thanks for all, and I love you all'.

The spirit of love joins the inner conscience shaped in the colour of trust. Even though the example given above is quite expressive the actual spirit is much calmer. The person feeling the actual love even in the example above would sit somewhere in a peaceful place and allow oneself to feel a slowly flowing attraction within his/her soul. The attraction may be toward the group organizing the ball as in the example above, but would not show itself as an outward action.

We would like to make another comment here. The ball was a success, but what would happen if the ball was a failure? We may expect the person to acquire a feeling of hate. Hate is a direct opposite to love. But also, when love is calm and motionless, hate is active in the process of looking for an occasion to take revenge. Hate is not a spirit of God but exists as a separate entity. One should be careful when dealing with the subject of love not to hurt it and not to turn the possible love into hate.

The above problem comes into play due to the fact that love so strongly depends on the colour of trust. Without inner conscience in the colour of trust love would not be able to join the will, but trust makes love very exposed to the possibility of being hurt.

### Summary of the wet spirits

The spiritual part described above joins to the spiritual senses. That is this part of the Spirit joins the Will in respective places. The connection is permanent in God and may be induced in human beings. There exist persons on earth who have some of those connections present in a permanent form at all times. However the majority of the population of earth needs to train their respective senses so they would be capable of accepting the descending Spirit.

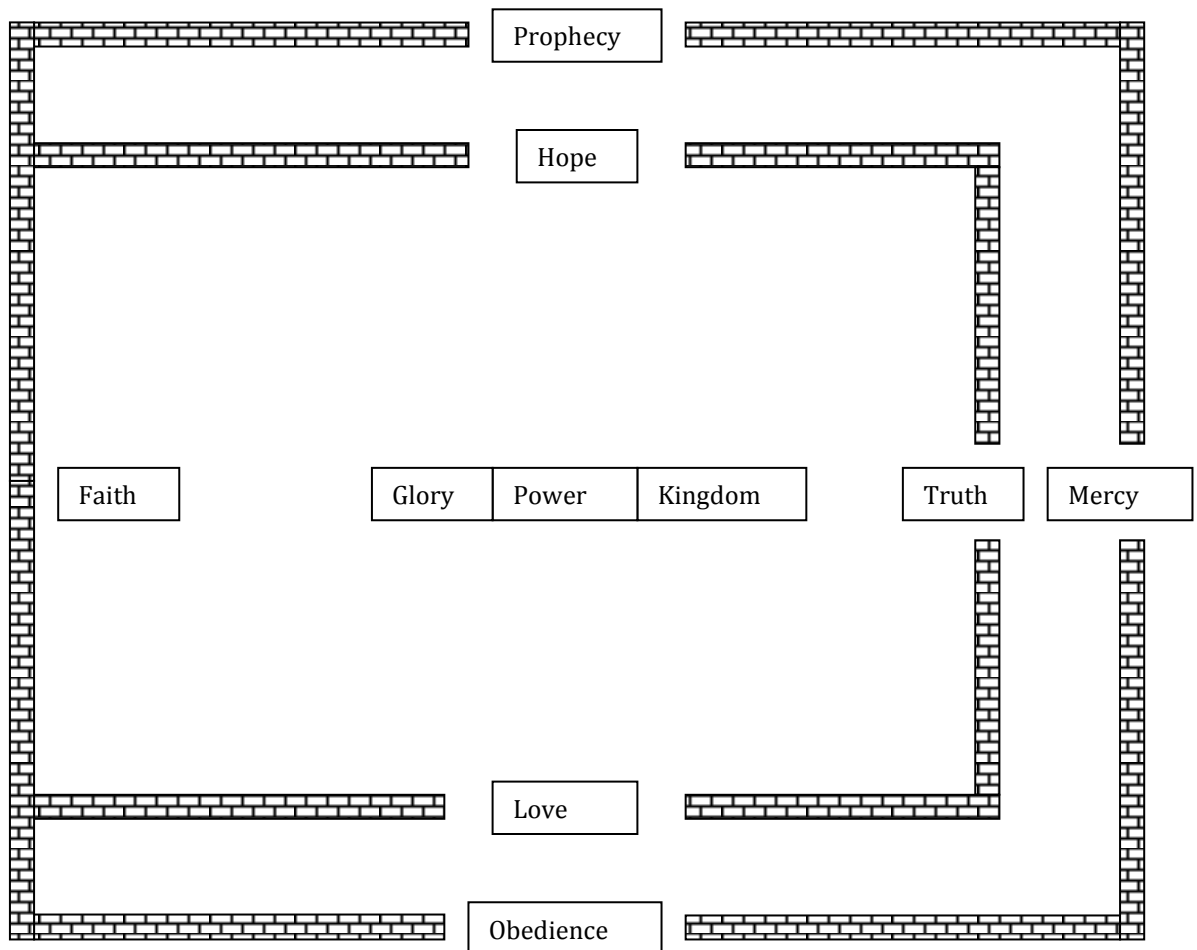
Let us recall what they are:

wet spirit	sense	colour of the sense
truth	logic	justice
obedience	apprehension	anticipation
prophecy	concentration	submission
faith	inner memory	co-feeling
hope	outer memory	help
mercy	outer conscience	perseverance
love	inner conscience	trust

After making the above observations we turn to our guide requesting a more detailed description. And yes, we need to move few paces closer to our subject of interest in order to observe all of the particulars.



The Temple and the Wet Spirits





## The Spiritual Law







## The senses and the wet spirits joined together

Following on from the pages above, we would like to provide a discussion of the joined pairs. The sense in an appropriate colour would be joined by the relevant spirit. Each of such joined pairs would be seen in some more detail. The discussion is not exhaustive and one needs to understand the very brief treatment we may provide here. Still, the main features of each of the pairs are indicated. The reader is encouraged here to enhance the descriptions provided below by pondering upon personal observations and findings of one's own experience. What we would like to do here is to open a place for exploration that may be undertaken by others.

### Logic in colour of justice joined by the spirit of truth

There are a number of distinctive functions which logic performs and the one that seems to be the most frequently associated with it is the ability to reason. The 'reasoning' is a process of the formation of conclusions based on the assumptions provided. We would expect that a person thinking logically might be able to perform such a 'conclusion' finding act by the process of inferring. However, in fact, this is not what logic does by her own right and moreover this is not the main function logic performs. Let us take a look at the main processes that logic performs.

In order to understand the function of logic one needs to remember that all of the spiritual senses support each other. Like the human senses which almost never work separately from each other, logic is also a part of a team. The sense of taste is almost never surprised by a request to perform the taste finding. Rather, the other senses make their observations first and the actual tasting of food is done as the last action of the process of eating. We look at a foodstuff, notice its smell even touch it on occasions (and certainly touch it with our lips) before the foodstuff is placed in our mouths. It is almost impossible to bite something without touching it with our lips first. What the sense of taste does is to verify the presumptions provided by the other senses.

This is really the main function of the spiritual sense of logic. The logic collects the information provided by the other spiritual senses and then verifies the actual state of the issue at hand. Logic tries to reconcile the information provided and to

build a judgment. The main effect of the judgement being a verdict on the 'justice' of the observed issue. Like the sense of taste which provides a verdict related to the consumption suitability of the foodstuff or even desirability of consuming one. One may say that the foodstuff is not suitable for consumption after tasting it, or equally well one may be craving after some particular taste.

In order to perform the above task the sense of logic needs to be objective. The objectivity is a result of the spirit of truth joining the logic. The spirit of truth is very keen to see all of the arguments placed in front of the logic to be treated with the appropriate seriousness. That is, each of the arguments is to be looked at in a detached and unbiased way and the validity of each of them is to be checked with the same attention. But also, the spirit of truth makes the logic keener to see the detail. The workings of the logic become 'sharp' and very conscientious.

Another function performed by logic is the verification of the individual workings of any of the other senses. Each of the senses may provide some form of an impulse or information to the logic. The logic may wish to check a given sense to see if it is working properly or if the information being provided is distorted in any way. This is done by examining the information provided by the sense in question and verifying that the information is consistent with the knowledge stored in the inner memory.

One may compare this function to the taste that would like to 'check' if the green apple actually tastes sour. The inner memory remembers the expected taste but the actual sensation may differ due to some unexpected reason (there must be a sweet green apple somewhere?).

What happens when the above function is strengthened by the spirit of truth? The person would be able to perform acts of self examination. That is to say, the objectivity of the logic would be so strong that the logic would be able to determine one's own faults without any correction being provided from the others. This is one of the main reasons the Catholic Church expects her members to attend to the sacrament of confession. A person in question is supposed to perform a self diagnostic act, to prepare for the confession of sins. This could be compared to requesting a sick person to perform a self-diagnosis.

Such a self-diagnosis is not accepted at any of the hospitals in the world. Any real doctor would not expect a patient to determine the sickness one is actually suffering from. However, the Church

expects her members to perform just exactly that. That is to prepare for the sacrament of confession: to identify the malfunctioning within their own spiritual bodies and to express them clearly to the priest. The above expectation is possible due to the fact that the Church expects her members to be under the influence of the spirit of truth. The spirit of truth makes the self-diagnosis possible by interacting with the sense of logic.

Let us continue the discussion on the functions performed by the sense of logic.

When the logic performs the judgmental function as a part of the reconciliation of the information provided by the other senses, a verdict is usually achieved. However, this is not always the case. There are situations when logic is unable to reconcile the information provided. The reaction of the person on such occasions is the sensation called 'laughter'. One laughs when contradictory information is presented to the logic and the contradiction is so strong that the logic is not able to reconcile the various statements provided to her. The reasons for this sensation may be analysed more precisely. In order to do that, one needs to note that the apparent contradiction is always associated with the information provided by the senses, and the information stored in the inner memory. When logic can not reconcile the current information with the one already present in the memory a person reacts in the form of laughter. This note may seem to be of secondary importance (who cares about laughing anyway, maybe some movie stars for example), but in fact there is one very important situation when the sensation of laughter is of paramount importance.

Such situation arises due to the fact that the reconciliation needs to be performed among not only the external sources of information (like for example between two film actors one short and fat, the other one thin and tall). The reconciliation may also involve the information provided by the other senses (for example the inner memory and the apprehension). Thus, if the inner memory provides some information related to the current behaviour of a person, and the information provided by the sense of apprehension is strikingly different, then the behaviour may seem to be funny only due to the conflict.

Please observe that the state of the inner memory defines to a great extent the way one sees the reality. That is, a person relies on the collection of presumptions in order to understand oneself and the surrounding world. At the same time the sense of apprehension provides a similar function. The difference is that the apprehension

relates to the current state of reality and the memory to the past. If those two contradict each other, and the logic can not reconcile them, then the person may resort to laughter.

Such contradiction may result in a very problematic condition when one comes to a church with the intention of standing before God. At the same time, the person may have had memories of some recent actions contrary to the expected state of mind. Such person would be under pressure to laugh in church. This laughter may indicate a temporary problem with faith, and should be treated with appropriate seriousness. The person needs to correct one's own perception of the inner memory (probably by re-examining the recent experiences) and then come to church in a more appropriate manner.

Let us return to the positive verdict of the logic, which is the situation when the senses provided the logic with a piece of information and the information was self-consistent when examined by the logic. Provided that there are more than one sense supplying this information it may be raised to a special status of a 'fact' and in such form presented to the inner memory. The inner memory contains a special sub-region within its own structure especially devoted to statements of such status. This region is called 'the axiomatic memory' and its main purpose is to collect the 'facts' provided by the sense of logic. In our case, the information provided would be placed in this axiomatic memory within the inner memory. (Please note that the outer memory does not contain a similar region.)

We could ask at this stage about the requirements a given fragment of information needs to satisfy in order to be accepted as an 'axiom'. First of all the logic needs to be satisfied that the information constitutes really a fact. That would require at least two or three of the senses to provide supportive statements. Moreover there should not be any disagreement among the senses. One of the senses may provide two independent statements in support. These could also count as two. The point is that the sense of logic works as a judge among the different sites (senses). Therefore it needs at least two such sites in order to provide any sensible verdict. However, if there are ten independent statements provided by each of the senses and each of those support the same verdict, then from the logic's point of view it is still fine.

If there were any form of disagreement among the senses, then the logic would not postulate any given statement to be treated as a fact.

Suppose the statements are all in support. Then the inner memory is faced with the proposed axiom (a fact to the logic). The inner memory may also accept it, but if there is any information in the inner memory which could possibly constitute a disagreeing argument with the one offered, then the memory may reject the statement. It would place it in a more general area of the inner memory where the information about all of the past experiences is collected. It would not place such statement in the axiomatic memory though.

This brings us to an interesting observation. Namely a number of sciences use logic to perform reasoning operations. The most known is mathematics. If we recall any of the theories of mathematics starting with the ones constructed by the ancient Greeks to the modern ones, we may observe that they are characterized by a common assumption that the axiomatic prerogatives belong to the logical system. In order to find some examples one may look at the theories of geometry, vector spaces or any form of formulation of topological space theories. The examples are endless and in fact it would be difficult to give a contrary example. Namely, the one that would exclude the axioms from the theory building process. Axioms are a part of a theory. If you change the axioms, you would build another theory.

Here however, we observe something to the contrary. The logic herself does not contain any axioms. The axioms are stored in the axiomatic part of the inner memory. The only function left to the logic itself is to apply the rules of reasoning when requested. All of the information used as the raw material by the actions of logic is taken from the other senses. Usually from the inner memory, but in fact from any of the senses. The logic contains ways of processing the information without storing the information itself.

The above property of logic allows for logic transformation without changing the axiomatic information accepted by a person. For example, one may start learning a specific way of thinking (logic) by studying at some particular school but still keep one's own peculiar sets of believes. This does not mean that the studies cannot change the axioms accepted by a person. However, the other example is very easy to imagine.

The effect of the separation of the logic from the axioms allows for modifications of the logic's colour present in a person, and therefore for deviations from the logic's required colour of 'justice'. Thus, a person may find oneself in a state when any other of the spiritual senses is capable of accepting of the respective wet spirit but the logic

is deviated and therefore unable to accept the spirit of truth. For example, there are certainly people who possess the spirit of faith, but do not experience actions of the spirit of truth.

Thus, we come to the initially stated property of logic, namely, the ability to reason. The ability to reason is really a process of applying the implicative statements. That is to say: 'if' such and such 'then' the effect. This process requires logic to be objective and precise therefore the spirit of truth could be important here. It would be easy to say that: without the spirit of truth one is in danger of misinterpretation of the logical reasoning process. Although, it does not seem to be so strikingly important in this particular case. The process of reasoning seems to be more automatic than intuitive, it is a bit like a machine generated actions. Certainly there are machines nowadays that perform the logical reasoning without any presence of the spirit of truth (they are machines after all, but the Spirit provides life to anything she is joined to). Then, what is the process of reasoning? Is it just a mechanical implementation of a particular semiconductor switch?

We would like to indicate another subject suitable for discussion at this stage. In order for the logic to work perfectly the spirit of truth had to join it. Then the judgmental process could be performed and the appropriate axioms identified. It would be very harmful to the judgmental process if the logic acted in any biased way. In particular, it seems to be of utmost importance that the logic refrains from tinting the information provided by its own subjective views. This could be compared to any judge who is required to be objective and refrain from distorting of the juridical process by his or her own personal views. In situations when it is established that a judge is personally involved in a case it is expected that the judge is replaced by another. Thus allowing for the objectivity of the juridical process. We have the same requirement applied to the sense of logic. However, a person may not replace one's own logic in such cases. Instead a different solution is expected. The solution is called the Inner Humility. This particular form of mind setting makes the logic subdued to the process it is performing. The logic which is exercising the Inner Humility would not try to impose its own views on the subject being judged.

The Inner Humility is the first of the seven forces we would like to identify. It belongs to the higher level of spirituality present in the Will and there is a special part of the Spirit that joins this force. The Spiritual part is called the Inner Word.

We are going to discuss these spiritual qualities in the subsequent chapters.

### **Apprehension in colour of anticipation joined by the spirit of obedience**

**T**he most difficult to grasp of all of the senses is apprehension. The difficulty arises from the fact that the sense is so quiet while constantly working in the background of the other more showy and loud senses. The sense of apprehension could be equally well called 'the sense of awareness'. It provides the spiritual body with a constant feedback of its own existence and of the state of the world around. A good example of the actions of the sense could be taken from everyday life when we observe a person driving a car. Such a driver needs to be, and usually is, constantly aware of the things happening in the relation to the moving car. Would there be any other cars passing by, pedestrians that may enter the road or any of the street signs that need to be taken into account while driving. The driver is not watching his or her own actions or reactions to the changing traffic but still is constantly vigilant, alert and aware. Thus, the sense of apprehension provides the information of the surrounding world.

The sense is so important that in the case of malfunctioning, any person behaves like being in a state of shock. There are stories of people placed in warm water and asked to stay calm who would become shocked by the seemingly loss of the awareness of their own bodies. If the sense of apprehension is tempered with a person's awareness of being alive becomes disturbed.

The sense of apprehension reaches out only a short distance. We would not expect that the person driving a car were aware of the things happening three or four cars behind, nor would we expect to recognize a very large number of people. There is a certain upper limit on the amount of information the sense is capable of reporting. Moreover, the sense is definitely more concerned with the immediate surrounding world than with the things that are a long distance away.

The sense always looks at the state of the soul and provides a continuous feedback saying 'I am'. This is the name employed when talking to Moses but we would expect that the name used there was applied in a different context. The statement (I am) being made by the sense of apprehension makes this state to represent the features of God without actually claiming to be the very original person. Thus, we come to the notion of the 'face of God', the spiritual quality that reflects all of the

attributes of the Will but without making a claim of being the one. The sense of apprehension provides a continuous reflection on the state of the body. All of the parts are reflected there. They are always manifested by their presence. This presence is silent but spoken of through the touch. This state could be compared to the behaviour of the nervous system of a person. The nervous system always reports on the state of each part of the body. This is done by providing the ability of touching or feeling pain but being silent while not directly addressed. The nervous system extends throughout the entire volume of the body and not only the surface. The touch or pain could be felt anywhere within, not only on the surface. Similarly, the sense of apprehension provides a continuous feedback from the volume of the entire spiritual body of God, and not only from the surface.

Why would we say that the sense of apprehension relates directly to the definition of the person? This is because the sense is represented physically as the surface of the body. More precisely the skin of the body is a direct representation of the spiritual sense. However, the skin is directly. We look at a person but what we actually see is the skin. In many cases one may describe who a person is by describing the looks of the person alone. In such a case, the way the person looks and the actual identity of the person should not be mixed up. Even if we say: "Look at this man. This is Mr. Smith" we do not mean that the physical perception of the way a person looks, and the identity of the person as such are the same thing.

Moreover, the sense of apprehension could be compared to the nervous system of a human being. In this way, it could be perceived as being central to the definition of the personality of a person. We would not like to define a person as a collection of nerves though. We would rather prefer to expect the nervous system to be the subject of the soul of a human being. Similarly we would not equate the person representing this particular spiritual sense with the essence of God himself. However, due to the direct representation of the soul through the nervous system we would expect the person representing the spiritual sense of God's apprehension also to represent the God's construction. Thus, we come again to the same conclusion. That is, even though the person spoken of in this discussion is not in fact in essence equal to the Will (or the Spirit), his peculiar nature represents God. (His name is Phanuel meaning the face of God).



Let us return to the discussion of the sense of apprehension, and see what happens when the colour of the sense is equal to 'anticipation'. We have given an example of a person whose apprehension is in the state of anticipation (the driver). There could be an endless list of such examples. Let us discuss a case from a completely different sphere. Let us consider a fictitiously created 'share market player'. A person dealing with changing values of various factors, like shares, bonds or even the monies themselves. What we would expect from such a person is a constant awareness of the current situation of the market and the fixation of his/her apprehension in the colour of anticipation. The person playing on the market needs to expect the possible value changes in order to have any chance of survival. Such a person constantly analyses the currently provided data and tries to imagine any possible outcomes of the possible scenarios.

Sooner or later our share market player would start to form plans. He/she would accept the fact that they have gathered some substantial amount of money and would begin to diversify. Some of the money would be put in the safe investments. These would not be so rewarding as far as the returns are concerned but would provide a comfort of security. Some other part of the money would be invested in more risky places but giving potentially higher returns. Thus, the player creates various scenarios according to which his/her investments are supposed to be implemented.

The function of plan making is a natural side effect of the apprehension working in the colour of anticipation. These plans are not prophecies though. These plans are reactions to anticipation only. They do not make any claims as to the certainty of the planned event or outcome. The spirit of prophecy would always place her honour on the line of fulfilment. The prophecy would expect the outcome to be guaranteed. The plans however are just possible outcomes that one would like to address at the current time. They may happen according to the reasoning and the data currently available, but it certainly does not mean that they must happen.

Moreover, the colour of anticipation would most likely be concerned with a possible lack of fulfilment of the expectation. A prophecy is always interested in the positive outcome of a statement. Thus, the main difference is that a prophecy is looking for some realization of the expectation, when apprehension may look for the ways a given thought would not be realized. ("If I risk my investments in this particular manner, and the

condition I am counting on would not occur then, I am going to lose all of it in a single go.")

Such reactions of the sense of apprehension to the colour of anticipation may be seen in any part of life. One of the most common examples is the choice of a particular career field by young adults. One may for example, choose a specific field of studies when enrolling at a university only because one would expect to get a good job in this particular field after completion. The enrolment may not represent personal preferences of that person. The choice of field being only dictated by the current fashion. However, a person thus behaving makes a decision based on the anticipated future state of the employment market.

We come here to two important points. Firstly, in order for a person to finish such studies one needs to be obedient to the choice undertaken. That is, even if the particular field of studies turn out to be not to the liking of the person he/she needs to be obedient to the previously established decision in order to be able to finish successfully.

Secondly, the actual choice has been performed by the sense of logic, which in this case worked at the request of the sense of apprehension. The sense of apprehension expected the future employment possibilities. The sense of logic responded to the request provided by the apprehension and performed appropriate analyses. The result of the analyses was the decision to actually enrol. The person's apprehension then accepts the decision and obediently follows through the studies. Thus the sense of apprehension may influence the sense of logic in the process of decision making.

The apprehension provides another way of influencing the process of decision making. When identifying the possible dangers the sense of apprehension sends strong signals to the logic requesting actions or modifying the decisions already being formed. One of the examples is the currently observed popularity of television. The occupation of the societies with the watching of sometimes not very important television programs provides for mind occupation of otherwise possibly not very content citizens. Such mind occupation may be seen as a means of preventing possible unrest. The problem here is really with the lack of anything meaningful in the lives of those citizens. Without a proper interest of their own the citizens could become frustrated. However, by providing television they become occupied with the watching of the programs. The problem could be addressed of course by provision of a meaningful occupation at the time of

relaxation. That could however require additional mental energy and interest from the citizens. They may not be willing or prepared to offer that. The television though is completely undemanding and requires no mental energy input from the viewers.

Where is the apprehension and logic in the above example? The apprehension is in the identification of the problem of frustrated citizens. The logic is in the provision of the television programs as the means of addressing the problem.

Let us now discuss another feature of the sense of apprehension: the requirement of a close contact. When we observe the sense of touch we know that in order for the sense to provide any meaningful information the sense needs to make a contact with the object being investigated. Similarly, with the sense of apprehension. The sense is capable of providing meaningful information only when in direct contact with the situation being described. Thus, in order to know what it is like to be hungry one need to experience hunger for some time. A person with a house of one's own would not be able to imagine the suffering of the homeless. Any form of experience is not known unless one actually touches it through the sense of apprehension.

From the above observation, we may understand the various difficult requirements placed on the members of some religious denominations or within some philosophical trends. For example, if a religious notion is associated with particular experiences of a founder, then the followers are expected to encounter similar experiences in their individual lives as well. For instance, one would expect the members of the Franciscan order to uphold the requirement of poverty in a very strict fashion, only because St. Francis lived in a complete poverty himself. Thus through the similar experiences one is able to spiritually touch the original founder.

Let us consider another aspect of apprehension now. In our earlier discussion on the sense, we have mentioned the peculiar feature of the sense of apprehension of being dual with respect to time. One may say that there is a form of apprehension concerned with the future and another form concerned with the past. The first one would actively expect (anticipate) any possible action that may be encountered the second follows through from the already performed actions.

Let us expend on this using two examples related to the sense of touch.

We could definitely identify two different kinds of touch as relevant to human beings. The first one is performed by the means of lips and the second by the means of hands. Both seem to be just forms of the same function namely information gathering through the sense, but when we analyse them in detail we may observe a striking difference. The sense of touch as performed by the lips seems to be infinitely more committing than the touch performed by hands. Let us compare a passionate kiss between Romeo and Juliet with a handshake between their respective fathers.

Our Romeo kisses Juliet. This is a passionate kiss. His lips slowly touch hers and stay there for a good minute. He closes his eyes doing this and she responds likewise. Their breaths are very subdued and some invisible magic is passing between them.

What we describe above is a touch set in the future: the touch with the anticipation of the coming passion. He may even feel this already. She is just warming up but still receives his interest and responds likewise. The colour of anticipation makes another sense to respond as well. This is the sense of concentration. The sense of concentration brings the slowness of breathing and the eye closure. They want to feel this kiss and each other's responses within their entire bodies. This is what the touch concentrated on the future does. The anticipation of the subsequent actions and possibilities requests the sense of concentration to bring all of the other senses and the entire body to work in the direction of the anticipated goal.

Suppose we describe the same sensual event applied to a completely different context. A person wants to undertake a career in a specific field of studies. The field seems to be very attractive and the imagination of the person makes it to be a fulfilment of his/her dreams. The person needs to pass some entry exams in order to enter an appropriate schooling system. Such apprehension would order the concentration to request cooperation from all of the other senses and even request the entire body to cooperate. The goal is so attractive as far as the touch can feel then the effort is worth the risk. One could say exactly the same about an athlete preparing for a big event.

Now, let us look at the fathers of Romeo and Juliet. They meet at some stage to discuss some business. They see each other and exchange polite introductory phrases. And of course they shake their hands.

The handshake is a touch of recognition. It is like saying: 'Yes, I do remember you. Nice to see

you again.’ The touch is cooperating with the sense of inner memory in order to support the feeling provided. And all of the time relation of the touch is set in the past. Even if the colour of anticipation is still present (The meeting of those two is supposed to produce some expected outcome). All of the bases of the sense of apprehension are set in the past. Most importantly the actual knowledge of each other is well established beforehand.

It is very rare to see two complete strangers to shake hands. At least they should be properly introduced by some third person just before the hands meet. Sometimes, one may see politicians shaking hands with strangers, especially when campaigning. This is only to provide a perception of prior interest of the campaigner in the matters of the people passing by. The politician is trying in this way make an impression of prior knowledge of the people, or maybe even of recognizing some of them (that would be a really good move by a campaigner).

Both types of apprehension need to be set in anticipation in order to work correctly. In our first example Romeo and Juliet anticipate the coming passion. In our second example their fathers anticipate the outcome of their meeting.

Both types of apprehension set some other sense to work for it. In our first example the sense of concentration is requested to act. In our second example the sense of inner memory is to bring the recognition of the person met.

Let us now suppose that both of our examples progress in the anticipated directions. The first one in the direction of passion the second in the direction of business. Both of these would actually take place if the persons involved allow for obedience to act. They would obediently allow for the events to take place. They would obediently follow through with their feelings and impulses. They would obediently carry out whatever the apprehension with anticipation prepared for them. Then what?

Romeo and Juliet would face a question. Are we going all the way now? You mean like what? Sex? Marriage? House of our own? A family and all that? Well.... that would require some more thought don’t you think? Maybe let us just stop at the kissing stage. Or maybe they would say: ‘Sure this is really what we want to do after all, so let us do it!!!’

In the second example we see two men trying to do some business. But that is also bounding and binding in some way. Who knows what the actual

effect of that business arrangement would bring about? So we should better think about it carefully.

The observation we would like to make at this stage is twofold. Firstly, in both of these examples a certain amount of fear has been introduced. This fear is an effect of the unknown. They do not know what the actual outcome of the touch is going to bring. They may have only some vague expectations. Maybe plans as mentioned before. But they do not know for sure. The marriage may be just as in heaven, but may be like hell. The business may bring some unbelievable success, but equally probably may become a complete loss of funds. So there comes the fear.

Such fears bring about a form of wisdom. They are called to reconsider. To think about it before the actual commitment. They need to have some time to collect their thoughts and to plan for the outcome. Is this possible at all?

The feeling of fear is a manifestation of the force of Outer Status. The wisdom is called the Outer Wisdom. They are called the ‘outer’ due to the fact that they deal with the outer realities. These consequences of the decision-making are related to other people as well and not to Romeo and Julia only. They relate to the possible future children. The fathers, if they make a deal, would change not only their own lives but also their families.

Thus we come to the next (higher) spiritual qualities related to the sense of apprehension. The Outer Status and the Outer Wisdom. We are going to describe them in more detail in the subsequent chapters.

### **Concentration in colour of submission joined by the spirit of prophesy**

Let us now discuss the sense of concentration and the spirit of prophesy. To begin with let us observe the main function performed by concentration. It seems that the concentration has a unique property of being able to direct the spiritual body’s resources to a desired location. In one of our examples two persons used the sense of concentration to strengthen their ability of smelling. However, concentration may redirect resources to more varied tasks. We would like to take a look at these functions now.

Primarily, there are three senses concentration may direct the resources to. The first one being the smell, the second one the touch and the third one the vision. It is not obvious that a person may concentrate the attention on the taste. Some people do this but such an ability may grant



them a special job. For example, wine testers could be able to concentrate their attention during wine tasting. However, we may observe that the wine competitions consist of much more than the actual recognition of the taste. The colour of the wine may be examined and even the texture as for example any sediment in a bottle may have a decisive effect on the quality of wine. One might say that there is nothing of importance in wine colour as far as the taste is concerned. One would even accuse the testers that they misinterpret the notion of the taste with other notions. To concentrate one's attention on the visual effects related to the glass of wine seems to be much more accessible than to concentrate on the actual taste of the product.

What we would like to observe here is that there are three specific spiritual senses concentration is primarily concerned with. The concentration itself, the apprehension and the outer conscience. The reason for doing so is that these three senses are faced with the outside reality, when the remaining senses seem to be more personal in nature and are concerned with the state of the inside of a person.

When the concentration relocates resources to a given sense it is done at the cost of another one. This is because the resources are in a finite supply. The need for strengthening of one of the senses makes another one undersupplied. In case of the concentration itself when it is strengthened the sense of outer memory is weakened. When the sense of apprehension is strengthened then the sense of inner conscience is weakened. And finally when the outer conscience is strengthened then the inner memory is weakened. Let us look at each of those in turn to see how it works.

#### **The concentration strengthened at the cost of the outer memory.**

In bodily representation that could be compared to the smell being strengthened at the cost of hearing. Let us recall our example of those two people smelling intensely the suspected aroma. They may be so occupied with the process that they may even not notice that someone is actually calling them to the table.

The above behaviour may seem to be a bit strange. A sense is strengthening itself by acting on oneself. It is a bit like rising upwards by pulling on one's own shoelaces, but not quite due to the fact that another sense is depleted in resources as the result.

#### **The sense of apprehension strengthened at the cost of the inner conscience.**

That is the touch strengthened at the cost of vision. But let us recall Romeo and Juliet kissing intensely. They closed their eyes in order to bring their internal strengths to the feeling of lips touching.

#### **The sense of outer conscience strengthened at the cost of the inner memory.**

That is the sense of vision strengthened at the cost of hearing. A person watching intensely may not hear another one talking intensely, even when addressed directly. An example on the level of the spiritual senses would be to say: A person preoccupied with a given task (a game?) forgetting about the dinner.

At this stage, we would like to make a digression, which will turn to be very much in relation with the topic discussed. During the process of composition of the above text we have come to a sudden imagination halt. The problem seemed not to go by itself and we had to stop writing in order to discover the reason for it. It seems that the problem is strictly related to the topic being discussed namely to the peculiar functions that the sense of concentration performs. These functions are twofold. Firstly the strengthening of the senses needed to get the additional resources, and secondly the removal of any distractions present.

The text written up to this point has been composed with a help of a very sophisticated word processor. We have spent our time in front of a computer with the entire GUI switched on, the nice windows and the beautiful icons. The only problem with all of that is that this beautiful environment with all of the windows and the graphical word processor have been destructing our concentration. We are supposed to write this book, and the process of creation is very demanding in this case. What we needed is a total lack of external intrusion. Also, the process of writing is to be devoted completely to the subject and not to anything unrelated.

Thus, we came to the following conclusion: we need to switch to another environment without those windows etc. and we need to write using a most basic form of a word processor. In our case it came to be a simple 'vi' editor. We enter these lines in form of a raw text without any form of formatting.

Why would we do that? Firstly, because in order to describe the spiritual qualities we are intending to do here we need to at least partly

participate in their experience. It would be very difficult to describe anything so complicated without even some direct and personal knowledge and experience. Secondly, because the sense of concentration is concerned with the gathering of resources into one place and in removing any distractions. Using just one application strengthens the gathering of the resources. Switching off of all of the other niceties removes the distractions.

Let us expand on the gathering of resources part. The sense of concentration has a peculiar ability of moving of the internal energy of a person from one place to another. This is done for a purpose of defending from the outside world but also as a part of interaction with the outside world. What we usually see is the strengthening of just three senses (as mentioned above) concentration, outer conscience and apprehension. It is basically impossible to strengthen logic in this way and all of the strengthening actions are carried away at the cost of the internal senses.

The strengthening may be strong and the movement of the sensual energy so big that some of the other senses may seem to stop working properly as an effect. In extreme cases a person may lose balance (in physical sense) when the outer conscience is being strengthened. (A process of intense looking may result in falling). Also, one may become so occupied with any given action that the hearing may become malfunctioning.

The gathering of the resources into one place may be seen as a higher level development. The sense makes each of the chosen ones distinguished by the influx of the apparent abilities. For example if we concentrate on the sense of touch (apprehension) it receives additional energy from the other senses (in this case sight that is inner conscience). We could say that the sense of touch becomes 'blessed with some additional ability or a talent'.

The second action performed by the sense of concentration is to block any possible distractions. If the sense of touch is to gather some information by touching a specific object we would not like it to be interrupted by another form of impulse. This kind of problem is very much familiar to the scientists collecting data by the use of various devices. They would like to isolate their object of interest in a form of experimental purity in order to be able to get the most clean experimental sample. They would remove any form of external interaction. They would isolate the data being measured from the background noise. What they do is to separate the clean from the unclean and the holy from the profane. This is exactly what the

sense of concentration does. It removes all of the possible impurities so that the act of sensual action would not be disturbed.

On the spiritual level this form of concentration may be compared to strengthening of the senses that are hidden from the external world. Thus, we have listed six senses that are involved in the relocation of spiritual resources. The external ones are: the concentration, the outer conscience and the apprehension. The inner ones are: the inner memory, the inner conscience and the outer memory. In those special cases when a person employs the sense of concentration to move the mental energy to the inner senses, the state of 'contemplation' may be achieved. Thus, a person may for example find a secluded place and repeat some prayer like texts in order to allow for the concentration to move the mental energy to the more hidden parts of the mind. In this manner a person may analyse the hidden memory recollections. Moreover, one may use such relocation of energies to strengthen the love one feels toward another person. This could be done by recalling the images of that person within the mind.

The above method of love strengthening is sometime utilized through the process of adoration. One may observe the religiously involved persons submerged in such a practice. A person may spend some extensive time just looking at the object of adoration and in this manner to strengthen the inner conscience (and subsequently the spirit of love) in relation to the object/person being looked at. Sometimes one may see people spending hours gazing at some artworks in order to achieve a similar effect.

The above process is very similar to the one used by the scientists when gathering experimental data. They, isolate the subject from the external influences, so that in this manner the outer senses do not affect the sample being analysed. Then they concentrate the attention of their measuring devices on the inner workings of the studied subject.

When we join together the above two actions we end up with the description of the act of 'blessing'. The blessing is an act of separation from the impure surroundings and of supplying with additional abilities. This is also the action which gives rise to the notion of priesthood. The priests are supposed to be blessed and pure. They are supposed to be separated from the impure surroundings and they are to have the strengthened abilities due to the fact that the spiritual sense of concentration supplied them with additional spiritual resources.

The person responsible for the representation of the sense of concentration is at the same time responsible for the creation of the priesthood. This person's name is Gabriel. However, the archangel Gabriel is seen to represent much more than just the notion of priesthood. He is depicted as a messenger. The notion of Gabriel as being a messenger comes from the fact that concentration is mainly concerned with the external senses. The three external senses are being strengthened and not the internal ones. From the point of an onlooker this may seem as a contact with the external beings. Thus the notion of a messenger has been introduced.

There is still another meaning of the word 'blessing'. This meaning relates to the presence of the Spirit of God. In particular if a person is subject to a continuous presence of some feature of the Spirit, the person would be said to be blessed. Due to such presence some form of particular life experiences have been listed as a result of the blessings. Most notable in the sermon on the mountain the principal effects of being blessed were listed. The effects of such state could be understood as follows.

Suppose a person is in the state of being blessed with the possession of a particular aspect of the Spirit of God. This may be due to the original generic presence, like in the case of the persons who have been born of God, or due to the effect of gaining the particular feature through some spirituality related mechanism. If in such a state the person would display the effects of such presence, and the surrounding society would observe that. Further on, the society which does not possess this particular feature would be moved by jealousy or envy and would persecute the person in the related fashion.

The manner of persecution would be directly related to the particular blessing the person possesses. Thus, one may even try to list them in the following manner:

Power		Blessed are the poor in spirit
Hope	- Inner	Blessed are they that mourn
Penance		
Obedience	-	Blessed are the meek
Outer Wisdom		
Kingdom		Blessed are they that hunger and thirst after righteousness
Mercy	- Outer	Blessed are the merciful
Word		
Love	- Inner	Blessed are the pure in heart
Wisdom		
Truth	- Inner	Blessed are the peacemakers
Word		
Prophecy	- Outer	Blessed are they that have been persecuted for righteousness' sake
Penance		
Faith - Union		Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake
Glory		Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you

Now, let us take a look at the colour the concentration is supposed to be in. This colour is called 'submission'. One may instantaneously ask a question about the object of submission. If the concentration is supposed to be submissive then who is the lucky one to decide on its behaviours. Is it another sense? Or some other spiritual entity we did not talk about yet? The answer is positive to both of the above questions and it depends on the situation.

Before we describe each of those cases let us make a short note about submissiveness as such. There is a marked difference between the colour of submissiveness and the spirit of obedience. The direction of submissiveness distinguishes between the two notions. The concentration is actively searching for the sense to which it is supposed to be submitted. It is a subject to others by default and by the desire. It wants to find its master

whenever possible. This is why we do not need to tell our sense of smell to inform us about some characteristic aroma. The sense of smell wants to inform us about it by itself. On the other hand the spirit of obedience is more reluctant in its behaviour. It waits to be told about our desires, but it is not searching for our fancies. A person needs to be told to do this or that then the spirit of obedience may switch itself on but not before.

When we concentrate our attention on a specific topic (let it be smell or touch) we may do so by forcing concentration to perform the desired action. We would say that 'by the strength of our will' we concentrate our attention on the sense of touch. This strength of will comes from within us. We may have difficulty in identification of the actual mechanism or even the actual part of our spirituality that allowed for the above action. The part in question is called 'fast' and the colour of the fast is 'kindness'. Let us examine an example to see what we mean by the above.

A carpenter prepares a fragment of timber. The timber is to fit into an elaborate piece of furniture. He polishes the timber with some sand paper and would like to check its surface. He may stretch his hand and with the clear intention touch the surface of the timber. He would move his hand along checking for any roughness. The sense of touch is strengthened by the concentration and is working with keen intensity. It is blessed at the moment so it feels the texture of the surface. It is also strengthened by the lack of distractions. The carpenter may wish to close his eyes in order to make the touch ever more sensitive if he really cares that much for the final product.

The action of the concentration has been induced by a decision of some inner part of the will. The concentration became instantly subject to the inner will. The part called the fast (as when we refuse food) requests the concentration to strengthen the touch with additional energy and the concentration instantaneously obeys.

In the above example the perception of the fast has been identified as responsible for the decision making. This is due to the fact that the action requested redefined the situation of the entire person as a subject to the task being undertaken. He is not exercising his will but the will of the timber which wants to be a part of the furniture. The fast means in this instance 'being a subject of exercising the job requested, or resigning of exercising of his own will for the sake of completion of the job'. Moreover, the action of fast depletes the amount of energy provided to the other senses. This is what the person agrees to

when asking the concentration to direct the resources to the sense of touch.

When checking the timber the carpenter would begin to 'see' how the piece fits into the final product. This is one of the parts of proper surface checking. The final product is expected to have some specific finish and the carpenter would like to know if the current surface state of the timber is up to that standard. Thus he would exercise a 'vision' of the final product in his head and thus he would see his local prophecy.

Let us now look at another two cases related to the sense of concentration. We would like to see how the sense may become submissive to other senses and in this way to accept the spirit of prophesy.

The first case is related to the prophesy called the educated guess. The senses involved are: inner memory, apprehension, concentration and logic. A person is in the process of creating an educated guess. Firstly such a person needs to possess some prior information which is to be used as the basis of the guess. Thus we need internal memory at the starting point. Concentration brings the resources to the inner memory so all of the information needed may be recalled and provided. The concentration is submissive to the inner memory so all of the inner memory is searched properly. Also, all of the information needs to be provided at once (in the sense that one may not process just batches of information making an educated guess) therefore the apprehension is requested to act as well. Apprehension is of the future related type. Apprehension is also strengthened so to be able to contain within itself all of the needed facts. Then, with thus prepared content concentration provides the information to the logic. Logic makes an induction providing the resultant prophesy. The fact that the logic uses it's mechanism of reasoning, which as mentioned before is automatic like, make us think that the above generated prophesy is really an effect of a machine like processing.

The second case is when we experience something called prophesy proper. The senses involved in this case are: outer memory, apprehension, concentration and logic. In order for a proper prophesy to take place one needs to be under the influence of the prophetic spirit which is capable of placing information within the outer memory. The concentration needs to separate the information present in the outer memory (the one looking forward in time) from any unrelated statements. The information that needs to be identified is the one placed there by the spirit. Then the sense of apprehension needs

to allow for this information to be made aware for us. The sense of apprehension really identifies the moment of time when the information had been placed in the outer memory. This is very helpful due to the fact that such identification allows for proper interpretation and most of all for actual identification / acceptance of the information as being provided externally. Subsequently, the information thus identified and provided is presented to the logic which again creates a resultant 'vision' by the means of reasoning.

In both of the cases presented above the sense of concentration is submitted to the senses of memory (firstly the inner and secondly to the outer). The prophetic spirit does not produce the prophesy as such or by itself. Rather the sense of logic generates the prophesy as a result of the information presented to it.

Also, please observe that there is a form of symmetry present in the above descriptions. The first one uses inner memory and the futuristic apprehension, the second one uses outer memory and the past apprehension.

Let us now look upwards again. Let us recall the ability of concentration to identify information from surrounding noise. What concentration does is to make all of the internal activities of the soul very subdued and extracts the impulses of interest from such background. The sense of concentration blocks also all of the unwanted distractions (background noise). The effect of such blocking may be seen as a loss of some sort. We usually relate richness with possessing of something, but here concentration which is in the colour of submission discards some of the impulses coming through. When the submissiveness makes concentration opened for the impulses (thus allowing it for collecting data) the other action blocks some of it. This other action gives rise to a next force present in the will. This force is called the Outer Offering. The Outer because it deals with the impulses coming from the outside world, and the Offering due to the rejecting action just described. The offering may be seen as making the person poorer but in fact it should be seen as more isolated. The force of the Outer Offering provides a foothold for the next spiritual quantity. This time it is called the Fire of Outer Penance and is a part of the Spirit. We are going to discuss these parts of the Spirit and the Will in the subsequent chapters.

### **Outer memory in the colour of help and the spirit of hope**

**L**et us now consider the outer memory and the way it functions. From the very



beginning we need to observe one very important fact. Namely, the outer memory (and in fact any part of the memory) does not interact with the outside reality. Any form of information presented to the memory is supplied by some other sense but never collected directly from the outside. In the case of the outer memory the stored information is always supplied by the concentration. The concentration retrieves information from the outside. It selects or picks up anything interesting and then passes it on to the outer memory. The concentration tries to collect as much of incoming information as possible. As long as the information may seem to be even remotely valuable the concentration will try to collect it.

However, in this sense the outer memory is not really 'outside'. We use the term only because there is another type of memory which is even more hidden within the spiritual construction. The other type of memory is called the inner memory. Still, the outer memory deals with the information provided by the concentration and thus coming directly from the outside of a person. The inner memory never deals with this kind of information. It is always presented with the already processed facts and never the raw material.

In order to describe the functions of the outer memory let us describe a working example taken from everyday life. The example is complex but it is very close to the functions we would like to describe and thus very useful.

Let us examine the functions provided by some secondary school. A group of students is enrolled at the school. They represent a random selection of pupils and are to be processed by the schooling system. During their presence at the school they are provided with a substantial amount of information which they are expected to memorize and understand. They are also subjected to a number of various tests in the process. They are expected to present their views while writing essays and react to different requirements presented by a number of teachers. Finally, they are requested to pass some final examinations.

Within the entire process the group of students is subjected to verification and reselection. They may change the groups to which they are assigned; they may be requested to stay for another year in the same group. This may happen, for example, in the cases when the students fail examinations. They may also be assigned to some special interest groups whenever they show any form of specific talent.

The processing of the students is done by the teachers who carefully examine the progress being made by each of the students. The teachers would direct the students to those special groups. They would also decide on the possible repetitions of term or year, all depending on the circumstances.

Suppose there is a good student with a clear inclination to a specific subject. Such a student may be directed to a special interest group. Also if the talent of the student really shows the student may be offered a special grant to cover the costs of further studies. Such a student may later enrol at some university and progress even further subsequently gaining a higher degree in the subject chosen. The degree gained would allow the student to extend his/her name. Such person would not only be called by the personal name, till that time possessed, but also by a title, which is really just an extended name. (Maybe Dr. such and such).

That is the example we would like to use, and we would like to refer to it throughout this chapter.

The outer memory may be compared to a school just described. It is a bit like a processing plant. It accepts the information presented to it by the concentration (these are our students being enrolled). The information is neither processed nor sorted in any way at the start. But rather it is just a collection of facts. Those facts need to be rearranged according to their abilities, importance, and possible future usage. This is what the outer memory does at the beginning. It splits the mass of the incoming information into individual parcels of facts or even just simple statements that may be represented as the unique entities. Then, the outer memory begins a process of analyses of the information. What it wants to do is to decide where each of the facts fits into and where it should be allocated.

There are a number of things, which may be done, to such a fragment of information and there are a number of places where such information may be sent to. Let us examine each of those in turn.

Some of the information could be described as 'plain facts'. These pieces do not seem to stand out in any way in the crowd and seem to progress through the process without any significant effect. These are our average students who just pass through the system without making any form of impression. They finish with average grades and probably take a job somewhere. From the outer memory's point of view they are a bit like watching a passer-by on the street that does not

seem to stand out from the crowd very much. Such an observation would be sent to the inner memory with a note describing it to be an average observable. The inner memory would probably store it in its general area of keeping.

There could be another kind of information presented to the outer memory. This time the information is so weak that the memory would decide to disregard it completely. This is our very poor student who really can't make it to the next grade. Unless something dramatic happens he/she would be a dropout. The outer memory may try to rescue it for a time being by trying to associate it with some more promising pieces of information. But unless it can strengthen its state it would not survive the examination process. An example of this may be our observation of things happening around us while walking in a busy place. Let it be a crowded street with hundreds of passers-by. We may notice some of them (that would be the concentration with apprehension providing the information) but we would forget about them within few seconds. Thus, such short insignificant observations would be disregarded by the outer memory.

Let us now look at some more promising students: the ones who may be associated with some other ones and form a group of interest. They would be studying together and attend a special interest group. These may represent pieces of information which may be included in the axiomatic part of the inner memory. These would be sent to the sense of logic for evaluation and strengthening. If they pass the expected level of correlation they may end up as the axiomatic parts of the inner memory. Thus the outer memory tries to identify the correlated fragments of information and to group them. They are to strengthen the 'views' of a person.

A good example of the above could be taken from that crowded street again. Let us say we observe some of the people wearing a specific type of shoes. Those are very high and uncomfortable. If we see more than one of such persons then we may assume that there is a fashion being followed by some citizens of the city. We would scrutinize this observation by applying the logic. (Is it really a fashion or just a coincidence, or maybe the natural reasons dictate this kind of outfit?). Then we would make a mental note about our view related to the observed style (thus creating some axiom in our inner memory).

Now let us assume that we identify a fragment of information that seems to be promising in a way but does not form a natural part of the axiomatic setting. This is because this part of information

does not belong to any group. It is outstanding but isolated. A very talented student just by himself/herself. The student has been observed by the teachers and they would like to strengthen his/her stand. They supply the scholarship.

In the case of the outer memory the fragment of information would be stored in a part called 'resonant memory' which is a part of the outer memory. The name is to represent the ability of the information to become more pronounced when correlated with other possibilities. The important part of the process is in the fact that those other pieces of information may not exist yet. The outer memory invents possible facts (which are fictitious) and looks at the reactions of the fragment of information being investigated. If it starts to resonate, that is it becomes more pronounced, then it becomes committed to the 'resonant memory' part.

How a fragment of information may become more pronounced? Well, let us try to imagine an advertisement of oranges. They may not seem to be very attractive by themselves. However the following correlation may occur: 'that could actually be used as a tasty desert after today's dinner'. In this manner the advertisement may become more attractive by the means of correlation.

The information thus identified is being placed in the part of the outer memory called the 'resonant memory' and it stays there. That information needs some form of strengthening in order to become more attractive. This strengthening is called 'hel'p which is the correct colour of the outer memory. The help for our student comes in the form of the stipend. The help for our information may come in the form of another fragment of information. The other information may be supplied at any future time, even after a long period of hibernation.

The last statement suggests another process taking place within the outer memory. This is the process of connection or association of various pieces of information together. These pieces of information may be a part of the current incoming observation. They may be taken from the inner memory directly or with the help of logic. Also those pieces of information may be supplied later on. The main point is that any form of memory is capable of joining various pieces of information into larger groups. These groups may result in strengthening of the given information thus allowing for a construction of the axioms. Equally well the pieces of information may be used to strengthen the resonant memory entries. They are used to attain a goal of success. The success of



complete information packages or of future name enhancements. All of this may be seen as functions of the colour of help. The sense is trying to help itself in completing the process of information provision. But at the same time it is also cleansing itself. It removes all of the fragments of information that distract from the possible goal but especially which it finds not useful.

Let us return to the examples being investigated. In the case of our student he/she gets the stipend and places his/her hope in the successful finishing of the studies. In our other case the information gets another one strengthening its appeal and the spirit of hope comes as an assistant. She strengthens the already present realization in the form of expected success. We would hope that the dinner with the oranges as a desert would actually be a success. But if it is a success, then we would earn a nickname: 'a splendid cook'. In the case of the student the new name also comes as a result. The student would eventually become an 'architect', a 'doctor' or whatever.

Thus we discover that sometimes the information may have not been sent to the inner memory as a final result. It may be sent to the part of spirituality called 'the name'. The Name is a part of the will that provides bases for the Kingdom. Both the Name and the Kingdom are hidden deeply within the spirituality model that is described in this book. We will look at them more closely further on.

Let us return to the subject of the inner memory. One may observe the two distinct ways the information is processed by the sense. The first one is to just process the information. The sense would split it into as small parts as possible and then subject each of the parts to a number of tests, modifications and rearrangements. The outer memory grinds the information and decides on the path those pieces of facts are to be sent along.

The other way of processing is to store some special and promising fragments of information within the memory itself (the resonant memory). This ability to store information with intention of future usage makes the outer memory to be time oriented. It looks forward in time and is not constrained by any future deadline.

The relation of the resonant memory to the future is very important. The lack of any time constraint is even more. This ability to keep the information in a constrained way is a trademark of the spirit of hope. When we are under the influence of this spirit we make observations of any possible future goals without any form of

constraint. The information kept in the resonant memory shows itself by reminding us of it's presence but without making any form of additional demand. The effect of its presence though is the constant 'looking' for supporting help in realization of the goal. When, in our example, the teachers realized that there is a talented student they placed that information in their respective resonant memories. Then, they started looking for some way of supporting the observed talent.

Such support could be a stipend but equally well could be something else. The resonant memory never makes any prior assumptions about the actual realization of the information accepted. What it does however, is to make itself open for any supporting possibility. The spirit of hope creates atmosphere of pulling forward in the direction of realization of the information accepted by the resonant memory. She would allow for the waiting time and for the continuous expectation of the incoming help. The time would not be an issue for hope but only the support and the realization of the expected goal. Thus we come to the strongest, time related, pulling aspect in the Spirit: the spirit of hope. There are other spiritual parts of the spirit that may be more pronounced. These are some of the forces. But those forces are not time related and they are part of the will. The spirit of hope is a wet spirit and thus a part of the Spirit.

There is another very important observation we need to make at this stage. We have indicated the ultimate goal of the realization of the resonant memory actions. The goal of submitting the information to the part called the 'Name'. What outer memory does is to strengthen the information, then to direct it forward while supporting it with the spirit of hope. The person needs to place oneself in front of the spirit of truth on the way (our future doctor needs to pass some exams at the university first). But after the successful judgement performed by the logic (thus the completion of the studies) the information (talent) becomes a part of a newly created name. The notion of the name belongs to the inner most part of spirituality. A person is defined by the names possessed. This part of the Spirit was not visible from the outside (please recall our observation while approaching).

But the name is a part of something called 'the inner temple' or one may say 'the temple proper'. Thus we would like to use an analogy with the sense of concentration. We indicated in the previous chapter that the sense of concentration is related to the notion of priesthood. Now the ability

to place someone inside the inner temple is related to the notion of the arch-priesthood. Therefore if Gabriel is responsible for the term 'a priest' then Raphael is responsible for the term 'an arch-priest'.

Let us recall the initial function performed by the outer memory: the ability to educate and examine. Our students here have been subjected to a number of requirements: long hours at school, homework and of course the exams. There was a pressure exercised upon them from time to time due to the fact that the teachers needed to establish the actual value of the students.

This is what is done with the information being processed by the outer memory. It needs to apply the pressure in order to retrieve the actual meanings of individual statements. It needs to rearrange facts to make them more consistent with the others and to identify which of them is to be sent to the appropriate place. Lastly, it needs to be able to reject some of the information coming due to the apparent lack of value provided. All of this processing is called the Inner Offering. The 'Offering' mainly due to the notion of loss and suffering. The 'Inner' due to the fact that this part of cleansing is more hidden than the one performed by the concentration. There is a special higher spiritual quality which joins the Inner Offering. It is called the Fire of Inner Penance. These are to be discussed in detail in the subsequent chapters.

### **Inner memory in the colour of co-feeling and the spirit of faith**

Let us now examine the structure and the functions of the inner memory. The inner memory is the most hidden of all of the senses and it does not have any form of direct contact with the external reality. Because of this fact it needs to relay on the other senses for the information to be supplied. There are other parts of the spirit that are more hidden than the inner memory but those are not related to the concept of the senses. Those other parts are more related to the definition of the person's identity.

The inner memory consists of two main parts. The first one is a general purpose storage area. The second one is a part called 'axiomatic memory' and is used for the storage of the unquestionable facts as seen by the person's spirit. The first part is very large in extend. It is capable of containing all of seemingly unrelated pieces of information which have been directed there by the other senses with the intention of

preservation. The axiomatic part is small in comparison but fast and inflexible. This fast and inflexible part of the inner memory contains all of the information defining the views and the behaviours of a person. One bases the apparent set of personal convictions and therefore the views expressed in any situation using the axiomatic memory's information as the basis.

The axiomatic memory, as defined above, is sometimes confused with the notion of faith. It would be more appropriate to say that the axiomatic memory denotes the beliefs of a person, but does not represent the faith as such. Beliefs are the set of convictions that a person assumes to be valid and binding. This is the place where the underlying blocks of views construction are stored. We use the word 'axiomatic' but many people would prefer to call this part as: 'information that is being assumed to be certain by a given person'. When anyone makes a statement about any subject those certain facts are being always used as the underlying truths implicitly assumed in the reasoning process.

Let us look at the ways in which any information may enter the inner memory and how it is processed by it. There are three natural ways to provide the sense with the information gathered outside and one more superficial method we would like to describe later on.

The first, most natural way is by the outer memory. The outer memory as described in the previous chapter redirects some of the information provided by the concentration to the inner memory. Those pieces of facts are not very significant as far as the outer memory can see. These may be just everyday observations about anything happening around us. The inner memory would accept those fragments of information and would store them in its general area of keeping. They would be preserved there for some time and may be removed later on if there is absolutely no reference to the information thus stored.

The same process could be seen in a slightly different light. One may just say that the concentration provides the information to the inner memory, but the flow of information is partially filtered by the outer memory. This is especially true if one looks at the first stages of information gathering as the defining features of the process. Thus, a person would use concentration to bring the attention to various events occurring in the surrounding world. In this manner one perceives them. The effect of such perception is that a person observes something happening in the surrounding world and informs the inner parts of the soul about them. The

information is passed to the outer memory for filtering. If there is something especially noticeable from the person's future point of view, the outer memory would take a note of it. Otherwise the information would be transferred to the inner memory for further processing.

Some examples could be provided here. If we see an interesting movie we may remember it for some time. If there is nothing special about the film then probably we would just store this information for a year or two and then eventually remove it from our memory. If we see a red car passing by while walking then we may remember this fact for a day or two. Might be even less. Such information would be placed in our inner memory by the direct redirection from the outer memory. The information does not contain any specific tags attached to it, so it is treated just as an ordinary fact.

Suppose we read an article about the above film in a newspaper. Later on, we discuss the film with our friends. Also, the film gets an award at some important festival. Subsequently, in our memory we would have a number of related information items correlated with the original film, and those may be stored for a long time. Similarly, suppose something characteristic happens with that red car. We see someone breaking into it few minutes later. Someone is shouting and maybe there is some police coming. Then we also may remember this car for a long time.

All of the above facts would be stored in the general storage area of the inner memory. If those facts are connected to the others then they would be kept there for a longer time. The number of related facts that could be placed in the inner memory, and their relative interdependence, directly relates to the duration of time for which the information is being stored. Moreover, the information is kept as an interwoven net of facts. When the memory tries to retrieve the fact from her storage, the finding of the related fragments of information helps to locate the searched for event.

There is another way the information from the outer memory could be sent to the inner memory. Instead of being passed directly, it could be redirected to the sense of logic first. Let us take the example of the red car a bit further in order to illustrate such a case.

We are travelling along a street as passengers on a city bus. We look through the window. We see the red car moving away from the pavement. Someone jumps out of a nearby shop shouting and waving in the direction of the car. The car instead

of stopping or slowing down moves away even faster.

The above observation is provided by the concentration strengthening the vision. Then directed to the outer memory and finally instead of being sent directly to the inner memory it is sent to the logic for examination. The logic makes a guess that possibly we have just witnessed a car being stolen. What the logic did was to correlate the fragments of information (shouting and waving with the car speeding away). The information thus processed has been sent to the inner memory.

The inner memory may classify this processed information as worthy of belief and place it in the axiomatic part. But this is not very likely. More likely the inner memory would attach a tag to this processed information stating that the sense of logic suggested the information is worth of believing but still keep it in the general area of storage. The inner memory would say that it might have been a coincidence and not an actual theft. It would say that there is not enough of satisfactory supporting material to actually accept this information as an axiom (a fact). (It has been inferred but not proven).

What we have just described above is a path of information coming to the inner memory through the outer memory and logic. But there are other ways the information may be presented to the inner memory. In the next example we present a path leading through the sense of outer conscience and the logic directly.

This next case is really what we are doing here while writing this book. That is the information is first presented in a readable (or visual) form and the logic is to process it afterwards sending the final result to the inner memory. A person reading this book would then remember the arguments and if the arguments have been accepted by the reader then the effect would be firmly implanted in the inner memory. Again, the sense of concentration is involved. One may not read a book without paying attention to the text being read. However, the concentration strengthens the inner conscience in the process and not the outer memory. While reading, we do not look for possible future involvements, but rather, we pay attention to the text in order to understand it and to follow the arguments provided. Understanding is related to some higher state present within the inner memory. The willingness to be lead is related to some higher state present within the inner conscience. This is why a person may say that he or she believes in the things described in the book and he or she may love a book. Believing

and the spirit of faith are related to the inner memory. Love is the spirit related to inner conscience.

Would such information be accepted as a fact or an axiom? The answer is no. The logic would again provide a tag stating that the information may be interpreted as worth of believing but the inner memory would store it in this form in the general area of storage and not in the axiomatic one. Let us give another example.

A group of scientists gather for a presentation. The speaker is a very distinguished fellow with a history of a long period of successful scientific investigation. The speaker provides an explanation of some complex phenomenon. There are words spoken, diagrams presented and a lot of experimental data shown. There is also a discussion afterwards and the auditorium is really satisfied with the way the problem has been tackled. After the presentation and the discussion an onlooker asks one of the distinguished participants: 'are we to place our faith in the results thus presented?' The scientist looks carefully at the asking person and says: 'Well... this is really a satisfactory way of handling the problem. All the data and the explanation seem to support each other very well. Therefore, we are going to accept the presented theory as a good approach at this stage. I think we may even include the results thus presented in the general school curriculum. But you know how it is in science; we accept this particular approach till something even more appropriate is presented to the community.'

What we have just witnessed is the following. The information has been presented with the help of the outer conscience (more precisely with the Outer Word). Then it has been processed by the sense of logic, and subsequently presented to the inner memory. The inner memory accepted the information as valuable and worth of taking note of. It accepted the proposed tag of consistency provided by the logic but stored the information in the general area of storage and not in the axiomatic part. This is because the information is still external to the persons describing it. It is a part of the world out there and may not easily be approached with the expected colour of the inner memory that is of co-feeling.

Let us now return to the example dealing with the red car and take it a bit further. Let us suppose we see a short note in the local paper on the subsequent day stating that there was a reported car theft in the area. The description would fit the scene we have witnessed ourselves. That note would make us reconsider the initial observation

and we would probably accept the car theft as a fact.

The change in the treatment of the information comes from the fact that the inner memory may re-evaluate the information stored and to move it from the general area to the axiomatic area or/and vice versa.

In this particular case the inner memory received additional information from the inner conscience. This is the article seen in the paper. The inner memory compared both pieces of information and found them supporting each other. Then based on the fact that the inner memory has at least two independent fragments of information supporting each other it moved thus identified fact to the axiomatic part of the inner memory. The observation became one of the beliefs held in relation to the state of the city.

When subsequently asked by a friend about our view about the city we would respond: 'Well, this is a nice place but people steal cars here, so we do not like it that much'. Our friend would respond: 'Really??? I have never heard about one such case. It is really hard to believe....'

Thus our 'views' which really reflect the state of our axiomatic memory are markedly different from the views of our friend.

Please observe, that we have indicated that a fragment of information may be moved from the general area of inner memory to the axiomatic part and the other way as well. The other movement would be related to the act of loss of beliefs. If that happens then the information may not be moved back to the axiomatic part.

Let us again give an example. This time let us imagine that there is a child who believes in Santa Claus. Every Christmas Santa brings some present to the child. The child believes in this due to the trust placed in the parents. The child is certain about that until a friend expresses his suspicions. The child decides to hide at night to see Santa in the act. In the process the parent of the child is identified as bringing the gifts. The child loses the belief and the fact is rejected by the axiomatic memory. Once this happens there is no way the child could ever believe in Santa. This brings us again to the same statement. Any information that has been stored in the axiomatic memory and later on removed from it would not be accepted by this part of memory again. A label has been attached to the information stating that it is tainted. The label stays with the information for ever.

Let us give another example to describe a different way the inner memory may accept information. This approach is the most important



from the point of view of the spirit of faith due to the fact that it explicitly requires the memory to be in the colour of 'co-feeling'.

A person is subject to an unpleasant treatment in a hospital. There are tests done and some small operation. All of this is painful and may even be a bit humiliating. The person returns home and feels better but still the experience remains as an unpleasant memory. (This is kept within the general storage area of the inner memory).

After some time this person talks to a friend who is describing a similar health problem. 'You know, I had to go through all those nasty tests and exposures...' the other person says. Our first person recalls his own experiences in the area and starts to imagine what has been happening to the friend. The information thus provided by the friend is being transferred to the inner memory of the first person. He is not challenging the description due to the fact that similar experiences are remembered by him.

Subsequently, all of those descriptions are directly stored in the axiomatic part of the inner memory of the first person. He completely 'believes' in the description provided, and any form of the effective reasoning. The reason for such favourable treatment of the information provided is due to the fact that the colour of co-feeling is strongly pronounced in the entire process of information exchange.

There would have to be a large collection of similar information exchanges between the two friends described above in order for the spirit of faith to enter the scene. However, after some time, and a large number of similar exchanges the first person would start to believe in whatever the second says. In particular, if at some stage the second person would describe some encounter, the first one would assume it to be true, even if not placed in a similar situation at any prior time.

The above description marks just another way the information may enter the inner memory. This way is through the apprehension and the inner conscience. The inner conscience works in a form of contemplation in the above example. The apprehension provides the means of touching of the situation being described. What we are describing is commonly known as 'putting oneself into other person's shoes'. The first person places (by the means of contemplation) his/her inner memory into the situation being described. The situation being described is being touched by the means of apprehension.

Let us give another example of the same process so to make it clearer. This time however,

instead of being just a passive recipient of the description let the inner memory reach outside in order to gain such axiomatic information from someone else. The inner memory would like to know something and it needs to use the inner conscience and the apprehension to get this information for it.

Suppose there is a computer firm writing a software package. The package is to be a word processor designed for the general use at any office. The designers of the software would like to know what the users are expecting from the package so it would be accepted as a good product. The designers could go to the potential users and directly ask them. However, this kind of approach contains a number of drawbacks the most important being the lack of knowledge on the part of the potential users.

Instead of approaching the potential users, the company decides to spend some time trying to recreate within its own group the expected usage of the software and thus to learn what the users would like to see. What the designers are going to do is to firstly: spend some time word processing themselves, and subsequently to analyse the observations made. When they do the word processing part as an information gathering exercise they observe the functions they would like to perform in the process. They try to imagine what they could possibly be doing and certainly what would be the nicest way of achieving any particular task. This is when they use the apprehension to gather the information needed in the subsequent designing process. They touch the problem directly by taking part in the word processing exercise. During the mental touching of the problem, they take note of the expected features of the future word processor.

Subsequently, each of the designers spends some time alone thinking through the observations thus collected. He/she would recreate the functions performed while typing or rearranging documents and would try to imagine in his/her soul the process of word processing. If they give themselves enough time and are not disturbed they will be able to observe the most user friendly way of doing word processing with their future product. What they are doing at this stage is to contemplate the information collected and the product's future form.

Thus on the request of the inner memory the group of designers went through the apprehension (the touch) and the inner conscience (contemplation) to provide the inner memory with the information needed. After the contemplation they will probably discuss the findings among

themselves to compare the observations. This would suggest the usage of logic which would reconcile the information thus collected, and would pronounce the judgements over the findings. Furthermore, when discussing the observations, and whenever agreeing on any specifics they would include and implement them in the project. They would move any such agreed upon observation into their respective axiomatic memory. They would for example say: 'Any really good word processor needs to have a way of backing up the file being created' and they would accept this as a fact (an axiom).

The above two descriptions are very important from the faith's point of view. This is because both of them were able to place the information in the axiomatic part of the inner memory and moreover the inner memory had the colour of co-feeling. The effect of this is that the spirit of faith was able to join the inner memory in those cases.

There is still another way any information may be placed in the inner memory. This way is not as natural as the above examples describe. The last of those ways relies on the actions of an external agent, namely the Spirit of Faith. This kind of information placing is commonly called a 'revelation'. A revelation is a direct transfer of information from the spiritual part of God (and it is always the lighter part never the Will) to the axiomatic part of the memory of a person.

Any revelation is made by a direct contact thus obtained and it is never initiated by a person who is the recipient. The only way such a person may prepare oneself for a revelation is by performing contemplative exercises. These could be contemplative prayers for example. However a performance of a contemplative prayer does not guarantee the contact, rather just prepares for an eventual one.

Let us describe such information transfer in more detail. When the Spirit descends on the inner memory in order to transfer some amount of information the senses of inner conscience and the apprehension are also brought to the attention. The sense of apprehension is made to apprehend the Spirit of God and not the physical world at such time. Therefore a person is not accessible to the external world for the duration. Also the sense of inner conscience is occupied with the spirit effectively one could say that the person is contemplating the Spirit. This is because the concentration relocates the mental energies inwards to the regions directly effected by the interaction with the Spirit. In fact one may try to observe the flow of information from the Spirit to

the inner memory. In such a case, the entire attention is placed in the workings of the inner memory. In such encounters the flow of information may seem to be performed with extreme speed. There are no words spoken and the person receives direct influx of knowledge. It may be so fast that the memory may not be able to record it with the requested speed.

The duration of such encounter may last for a minute, but few seconds seems to be more common. The occupation of those two senses is brought about due to the fact that the information is destined to the axiomatic memory. The information may pass in such a speed that the general part of the inner memory may not be able to store it inside. One needs to recall here that both of those parts of the inner memory work with a different speed. The axiomatic memory is very fast but the general storage area of the inner memory is much slower. This is to such a degree that the concentration is able to observe the workings of the general area of the inner memory (we are able to concentrate our attention on recalling things). However the concentration would not be able to observe the axiomatic memory in this way.

When a revelation is being transferred a person is totally occupied by the Spirit. The Spirit would not allow for the information thus provided to be rejected (this is because the information is certainly true and is destined to be treated as a collection of axioms). Therefore the inner memory needs to be in the colour of co-feeling and to accept the spirit of faith. All of these requirements result in the apparent need for participation of the other two senses (the apprehension and the inner conscience).

It is quite rare to actually observe the information transfer but it happens on occasions. A person being in such a state is capable of observing the influx and may try to remember the individual pieces of facts thus provided. This action of trying to remember is performed by the general area of the inner memory but due to the speed of the transfer only some fragments may be actually stored there. However, regardless of the actions of the general part of the inner memory the actual transfer takes place and none of the information is lost.

The effect of such a transfer is that the general region of inner memory may recall parts of the information passed, but the axiomatic memory includes all of it. If talked to after the event the person may try to relate some of the information (the one that is in the general part of memory). However, the person would behave later on in

such a manner that includes the information stored in the axiomatic memory. Thus, some beliefs of the person may change. The effect is that the person has a modified perception of reality. This is the effect of the modification of the information stored in the axiomatic memory.

The person may behave a bit strangely after such an experience. This is due to the fact that the axiomatic memory has been enriched by the information provided in the form of the revelation, but the external reality may not reflect such information. Such a person possesses axioms in the memory which are directly placed there but none of those would be brought from the world around by any of the processes described previously. Other people would not experience any of such revelations. Therefore they could display marked differences in the views to the person. Please recall that the views and opinions of any person are defined by the information stored in the axiomatic memory. Our person here would be different from the others only because he/she is modified by the axioms revealed.

A person enriched in this way would reveal the information provided by the use of subsequent statements or behaviours. Such a person is stimulated by the information and makes it available to others in the subsequent time.

Let us now concentrate on the issue of retrieving the information present in the inner memory. Up till now we have described the ways the information may be brought into the inner memory. What then? What happens with this information and how is it used?

The most important is the axiomatic memory. The information stored there is always used by the sense of logic in the process of decision making and in the administration of reasoning. The logic needs those axioms to base its reasoning upon them. Moreover, the axioms determine the 'views' of a person. This also includes the way a person values various behaviours and how any person interprets the surrounding reality. Any of the above should be interpreted in the context of the workings of the sense of logic. Thus the sense of logic relies on the axiomatic memory in its own workings.

However, the axioms stored in the inner memory may determine the behaviour of a person directly. In the process the information would be bypassing the sense of logic altogether. This is when the spirit of faith joins the axiomatic memory and the axiom in question.

The most striking example is the behaviour of the share market players when they believe that

the shares they possess may plummet for some reason. Usually they would need two independent information pieces suggesting an incoming crisis in the area of their shares. Their reaction may be an instant decision to "sell!!!" without the time given to logic for any additional analysis. What they know is that there is no time for the logic to work.

They have believed in the incoming information and they needed to react to it instantaneously. Thus the axioms may act on their own if they are strengthened by the spirit of faith.

This brings us to the next function of the inner memory namely, the ability to correlate the various pieces of information into an interconnected net. The inner memory rearranges those pieces of information to make some connections among them if possible. This is because the inner memory works in the direction of accumulating as many axioms as possible. Also, the inner memory tries to make the information stored to be as self-consistent as possible.

Similarly to the outer memory which wanted to use all of the information coming to it in some fruitful way, the inner memory tries to enrich the information presented to it. This process of enrichment may consist of interconnecting of various pieces of information and thus strengthening them or by requesting the logic for additional input or analysis. The inner memory may request the sense of logic to analyse a collection of facts and to deduce another fact by the mechanism of reasoning. The inferred information may be checked against the outer reality. If it is supported, then the inner memory may move the resultant deduction into the axiomatic memory. (In the example of the car stealing we could call the police next day to confirm the observation).

Moreover, it is quite common to accept the induced information without any confirmation from the outside. The most striking example is the process of rumour generation. There could be a collection of various pieces of information which would lead to some possible conclusion. The logic would provide some deducted information, and this information would be spread as a fact. However, such information may equally well be unverified and false. Even so the axiomatic memory may accumulate it within her structure. This is because the judgements of the sense of logic are treated by the inner memory with special status.

There is also a destructive function possible within the inner memory. Suppose a person



accepted some facts as axioms and keeps them as a basis for the spirit of faith. Later on, the outer memory may supply additional information which could for example be in conflict with the accepted one. This would produce a destruction of the axioms and the information there present would be moved outside to the general part of the inner memory. In this way the spirit of faith would be disconnected from the axiomatic memory. This is the case of the child who believed in Santa Clause and lost such faith due to the contradiction provided.

Another interesting feature of the inner memory is its ability to disregard information coming to it. A person having a strong set of beliefs (that is a strong set of facts present in the axiomatic memory) may decide to ignore and disregard any information coming, which would be in conflict with the beliefs already held. Such a state is commonly nicknamed as 'fanaticism' and just describes the ability of the inner memory to block the information coming from the logic. However fanaticism would not be able to block the information coming from the outer memory and certainly not from the apprehension and the inner conscience. In such cases the inner memory would try to use logic to redefine the information provided and in this way to make it more agreeable with the axioms already held.

In one of our examples we described a sick person discussing the health and emotional experiences with another one. Both of those people had similar health problems and through the actions of apprehension and the inner conscience their respective inner memories were able to compare their experiences. The given example represents another action present in the spirit which is related to the workings of the inner memory. The action is called the Force of Solidarity. The presence of this force is evident when we observe the bounding and binding resultant from the exchange of the common experiences and the sharing of the information. The bounding and binding may become even stronger if additional part of the Spirit joins the force. This part is called the Union and is a next higher part of the Spirit. We are going to discuss the Force of Solidarity and the Fire of Union in the subsequent chapters.

### **The sense of outer conscience in the colour of perseverance and the spirit of mercy**

**L**et us now consider the sense of outer conscience. This sense together with the

sense of the inner conscience is a bit special due to the information they have implanted within their very structure. The information contained is a copy of the legal system equivalent to the one present in the Will. The outer and the inner conscience differ though as far as the content of the law is concerned. The outer conscience contains the prohibitive laws and the inner conscience the mandatory laws. Let us consider the prohibitive laws here and leave the other one for the next chapter.

Whenever any soul is created a representation of the legal system as present in the Will is impressed into the sense of the conscience. The impression is permanent and may not be modified or removed. The effect of such impression is evident in any person and gives rise to the term of the 'natural law'. The natural law is present in anyone created in the image of God. The impression is the same in peoples born in any part of the world. The natural law is also independent of the level of education and civilization of any person. All of the above effects are due to the fact that the law thus identified is impressed in the outer conscience of a person.

The term 'natural law' is a bit improper from the point of view we would like to present here therefore we would like to return to the usage of the term 'the prohibitive law'. Also, we would like to make a note here on the form of the commentary we are going to present in this and the next chapter. The topics discussed are very difficult and unpleasant. All of the notions of sin, crime and even fault are contained in these two senses. The notion of guilt and responsibility also result as the side effect of the actions of these two senses. Therefore, our discussion is going to be a bit general and will lack examples. If anyone needs examples then there are a number of correction institutions that could cite some. There are also numerous examples in the local newspapers that may be cited.

There are two important representations of the process of impression of the prohibitive law provided in the Bible. The first one is related to the creation of the body of Adam and later of his wife Eve. The act of forming of the body out of clay may be seen as an act of formation of the outer conscience and the impression of the prohibitive law within it. The second example is the creation of the tables of Moses. These tables contain the laws we are referring to here and the part of the laws that is concerned with the prohibitions is impressed in the outer conscience.

An important observation needs to be made here. The laws of Moses have been impressed on

the stone. This is not a coincidence due to the fact that the way the laws are impressed in the outer conscience is permanent. These laws may not be modified nor removed in the same way as the laws written on the tablet of Moses may not be modified nor removed. The strength of the stone is to prevent any of such modifications. Also, if one likes such interpretation one could say that the two stones represent two senses of conscience, the outer and the inner one.

A stone is a hard substance and may withstand any attempts of removing the text from it but on the other hand, it may be quite possible to cover the stone with some soft clay and to write some different text on such a created surface. The outer conscience is subject to this very problem.

The expected colour of the outer conscience is the 'perseverance'. If we use our example of the stone then an act of perseverance consists of continuous attention to the task of keeping the stone clean and in good condition. However if one allows some foreign matter to accumulate on the surface of the stone the original impression may become unreadable.

From the point of view of the outer conscience, the colour of perseverance becomes a key in the above problem. A person who is able to keep oneself in this state would not experience distortions within the behaviour of the outer conscience. However, if a person allows the perseverance to lapse, such person would experience possible disorientation within the sense.

It may seem a bit strange that the above problem is so common in the present age. We would expect that the society who is working so hard would automatically keep its outer conscience in the state of perseverance. However, we observe disorientation around us. How is it possible, then? Let us expand on this issue here.

The colour of perseverance is attained by an individual effort. If a person is requested by his/her boss to perform a number of tasks which require a long hours of monotonous work one would suspect that the colour of perseverance is actually being trained. The opposite is quite true in fact. The colour of perseverance is strengthened only in the situations when the laborious work is a choice of the person involved. Thus, it is not possible to request or order someone to train oneself in perseverance. The person in question needs to decide on the issue oneself and to keep oneself in the state of labour. When such person perseveres in the laborious task thus defined,

he/she cleanse the outer conscience in the process.

What happens when a person is not persevering? The prohibitive law becomes obscured by the individual interpretations provided by the person oneself. The person encounters a verity of situations in his/her life. Those situations would usually have some moral meaning and the person is stimulated to perform moral judgments. Those moral judgments may be in relation to oneself but also to others. The effect is that the person tries to modify the contents of the outer conscience. The conscience may not be modified directly as stated above, but additional layers of interpretations may be deposited on the surface of the initial letter of the law. Thus, such person builds surfaces of interpretations on top of the original law (or natural law if one really likes to use this term).

If the process of law overlaying is long and persistent the person in question may become disoriented completely and even accept a notion of completely fluid law. A completely fluid law is a state in which a person would expect any possible legal system to hold as long the participants wish to live according to such formulations. It is quite common at the time of writing of this document to see societies which decide to accept any law what so ever as long as the majority of the population is in favour of such a law. Such law, on occasions, may not be logical or even be self-contradictory. The law may even be harmful to the population at large, but as long as the population is willing to accept it, the law is written into the books. This type of cases occurs only in situations when the conscience of the participant parties is in the state of the completely fluid law. That is the perseverance must have been abandoned a long time before, thus allowing the natural law to be overlaid and hidden by the individual experiences and interpretations.

Even in a state described above, the prohibitive law, which is present in the conscience, would be able to manifest itself. There are a number of ways the law manifests its existence; the most natural one being the feeling of scruples.

The occurrence of scruples is just a call made by the prohibitive laws present in the outer conscience when the behaviour of a person is in a drastic contradiction with them. The laws try to make themselves manifest and request for correction of the past behaviour. But also, if the behaviour is related to some future plans the inner conscience and its hidden laws would still generate the appropriate scruples. From the above we can see that the sense of outer conscience

possesses a mechanism of self-correction. The mechanism tries to verify the past behaviours and request the person (in fact the logic) to make any appropriate actions which would bring the outer conscience back to the harmonious state.

The manifestation of scruples is not always evident. Sometimes a person would overlay the sense so much with some new law interpretations that the hidden laws would not be able to manifest themselves. In such cases, we would have a problem of a person deeply distorted from the moral point of view. On other occasions, the outer conscience may have 'regions' of the law overlaid with contradictory interpretations. Those regions would try to impress their own interpretations of the law on the other regions.

Thus, a person who committed a sin may persistently repeat the same sin in order to prove to oneself that the action was in fact proper and desired. Moreover, such person may even fail to a trap of stating that the new interpretation really defines him or her. Those situations are very common and quite often result from the feeling of fear.

For example, a person who has been abused as a child may be so afraid of the abuser that he/she would redefine the interpretation of the act. Such person may either accept the abuser and the sinful act as being proper, or even to try to repeat the same act oneself. Only to prove that the action committed was proper.

All of the above malfunctions of the outer conscience are due to the lack of perseverance. If a person tries to clean the conscience by the proper desire and implementation of perseverance the appropriate interpretations of the experiences of the past would result.

On the other hand, a person who is not training oneself in perseverance becomes lacking. That is such a person becomes less persistent in the actions. The resultant effect is a loss of mental strength. Finally, such person would seek less demanding interpretations of the law. The less demanding interpretations of the law mean that the person will try to reinterpret the laws in such a way as to suit oneself. This in effect leads to the problems indicated above, namely the completely fluid interpretation of the original law. The effect could be also interpreted as a way of seeking of a way of the least resistance. A person would like to refrain from any form of mental challenge in the end. Such people sometimes hide the actual state of their outer consciences behind an image of excessive politeness.

The fact that the outer conscience has a permanent image of the law of God impressed within itself results in an apparent aggressiveness of some people when faced with the issue of misbehaviour. When someone indicates that a person is guilty of some minor crime, such person may become extremely annoyed and even violent.

The above problem arises from the contradictory statements present in the person's outer conscience. On the one hand, there is the law of God imprinted. On the other hand, the introduced and overlaying interpretation to the contrary of the given law is present as well. The person is faced by some incoming argument with the apparent contradiction and is not able to resolve it by oneself. Different parts of the same sense speak contradictory statements producing a sort of dissonant. There is no easy way of resolving such contradiction as it is present within the same sense. Moreover, the second interpretation is probably associated with some unlawful behaviour in the past. Thus, the person sees oneself as being accused and even in danger.

There is an interesting action performed by the Spirit in relation to the above situation. A person guilty of a crime would build a form of shroud covering the part of the outer conscience containing the law that has been broken. A person would also block a part of the inner memory containing the information related to the crime. Those two acts allow for a continuation of the ordinary life without overly problematic scruples. If a person is persevering and trains oneself in truth then the Spirit may at some stage remove the above shroud and unlock the inner memory. Such person would be thus instantaneously faced with the realization of the nature of the past sin. The process may be very dramatic and result in very strong scruples. This kind of situation should be preferably correlated with the attendance to the sacrament of reconciliation in order to strengthen the sense of outer conscience. The final result is to bring the outer conscience to a proper clean state. (This takes time and a lot of perseverance).

A person guilty of a crime may overlay the outer conscience with an interpretation making the crime less severe or even absolve oneself from it. Such person would try to accept the new interpretation in order to refrain from the feeling of guilt. When this situation is present, such a person would very likely try to repeat the crime in order to prove to oneself that the new interpretation really holds. Moreover, a numerous repeated behaviour would be interpreted as normal and therefore even less suspect.

In some rare cases, the Spirit may intervene and place a person in a similar situation in order to reflect on oneself. More often, a person would be placed as a spectator seeing a similar crime and in this way allow for reflection and possible rejection of the crime. Those situations are very dangerous due to two reasons. Firstly, if the person actually commits the crime again he/she becomes permanently fixed in the state of approval of the problematic behaviour. Secondly, as a spectator such a person may feel accused of the crime judging oneself guilty in the process. The only possible release from such a situation is to accept some form of cleansing action afterwards. One would expect such a person to seek the sacrament of reconciliation directly after realization of one's own guilt. If not, then again the person may become permanently fixed in the state of approval of the crime.

Most of the really serious crimes committed against the outer conscience have some sexual references. The sexuality is a touchy subject exactly because of this fact. People feel threatened when the subject is raised and refrain from discussing their views on the subjects related. The sexuality thus becoming a taboo.

The reason the most serious crimes are related to the sexuality is in the nature of the outer conscience and the requirement of the colour of perseverance joined by the spirit of mercy.

The spirit is to be joined by the will (the sense). However, they may be interpreted as being of different sexes. If a person is not persevering and the outer conscience is distorted, the spirit may not join it. On the other hand, according to the law present in the outer conscience a man is supposed to join a specific woman. A misbehaviour of the sense results in a distraction of relation between the man and the woman. As a corollary, it would also seem that most of the problems would therefore relate to the improper behaviour of men. The will is of the masculine sex and the main problems described above seem to relate to the state in which the outer conscience (a part of a will) may find itself.

Let us now say a few words about the state when a person trains oneself in the colour of perseverance. First of all, such a person would desire to attain the colour by oneself and the desire would not be externally requested. A person could be informed about such a possibility but that would not be a request by itself. However, the perseverance may not be 'ordered' by anybody.

When someone strives to become persevering one would devote a lot of time to various occupations which may not necessarily be very enlightening nor fruitful by themselves. Those occupations would be laborious and a person would learn to see a form of self-satisfaction just by the fact that they are being completed. The completion by itself is an act of self-realization and the main observation such a person would gain is that one is actually capable of finishing a given task. A task of polishing of a very large number of wooden planks??? Maybe. There is no specific objective in such a task, just the amount of labour and the time needed to complete the task. While the task is being performed, a person may become disillusioned at times and even think about dropping the task all together. It is therefore important to choose such jobs that are actually within the reach of the person.

It would be very unusual if a person were able to finish just one such a job and attain the colour of perseverance. The perseverance is a long way and requires a number of exercises of the above type. However, after completing enough of them as not to remember their number, a person would most likely become persevering. Well.... is it possible at all? The answer is a surprising: Yes. There are a lot of people who actually completed this number of exercises in a satisfactory manner.

What are the benefits of such a long and uneventful road? Firstly, the cleansing of the outer conscience. The outer conscience works alongside and brings to the surface the problematic places for the purpose of correction. Secondly, the nature of the person becomes extremely friendly to other people. Those, who attain the proper state of perseverance and the spirit of mercy joins their outer conscience, become as nice to be with as one may only imagine. They are liked and everybody kindly receives them. They become the calming part of any congregation.

Lastly, the spirit of mercy joining thus cleansed outer conscience brings a total agreement with God. This is because the way such a person sees any issue is consistent with the way God sees it. As a corollary, such a person may be sure to be acceptable to God in any situation.

A person who attained the state of clean outer conscience is very understanding, considerate and sympathetic to other people.

Let us observe now what happens still further on. A person working along the line of perseverance experiences a lot of interactions with the unforeseen challenges. These are usually related to the amount of work and to the lack of



prior knowledge. Such a person needs to learn how to listen better to other people advises and explanations. Such a person would have to learn how to accept other people's deeper understanding of the tasks being undertaken while oneself striving for the completion of the jobs undertaken.

The spiritual part of the soul thus trained is called the Force of the Outer Humility. The Outer because the person receives the teaching from the others. The Humility due to the fact that the person needs to accept other people's knowledge as more advanced than one's own. If the Outer Humility is properly shaped the Fire of Outer Word may join it. This particular fire allows a person to be transformed from a student to a teacher. These spiritual properties of the Will and the Spirit will be discussed in detail in the subsequent chapters.

### **The inner conscience in the colour of trust and the spirit of love**

Let us now consider the sense of the inner conscience and the spirit of love. As mentioned in the previous chapter the sense of inner conscience contains a mandatory laws impressed on its very structure. One could immediately ask a question about the notion of the mandatory laws. What are they and why have they been separated from the general definition of the laws?

The mandatory laws are the requirements dealing with any possible behaviour which are to be undertaken in the future. These laws never deal with the actions that happened in the past. The past actions if unlawful, that is if they are contrary to any of the expected behaviours, become offences and are judged under the criminal laws. The mandatory laws on the other hand suggest possible behaviours without enforcing them and without any form of penalty if one becomes guilty of not fulfilling them.

Thus we come to the first observation. The mandatory laws are never enforced and do not require any form of judicial intervention. Those laws are really a set of prescriptions that are meant to be working to the advantage of a person who follows them. If a person decides to ignore them then the effect is just the loss of the possible fruits those laws could bring to the life of such a person.

The second question is related to the way the mandatory laws have been created. The creation of those laws is actually clearly described in the text of Genesis. Namely the creation of Eve. The set

of laws in the total and undivided form existed in Adam beforehand. However, as we have previously indicated that any form of observation of any identifiable part of God gives rise to an identifiable being. In this case within the body of the legal system as present in the body of Adam, God was able to identify a part related to the future behaviours thus allowing for creation of Eve.

Let us give two examples of mandatory laws here. The first one is the requirement of observing the Sabbath. The second is the words spoken by Jesus asking: 'Do this as a remembrance of me'. These words were spoken in relation to the distribution of the holy communion. Both of the above requirements are mandatory laws and as one may see they refer to the future behaviours. Therefore, on any Friday, one would not be able to establish if the Sabbath is going to be properly followed (even if preparing for one). Also, one would not be able to make any statements about the receiving of the sacrament of the holy communion before going to a church. Moreover, working hard on Sabbath would not result in a criminal offence nor not coming to a church would place anyone in a jail. In both cases the loss consists of not receiving of something that is advantageous to the potential recipient. That is, a person actually fulfilling the law would gain something by the act of fulfilment.

There is a natural question one may ask at this stage. If the fulfilment of the mandatory laws is not enforced in any way why would one accept these laws in one's individual life? Those laws exist, and everybody is aware of them but they are not enforceable as such and their passive existence may seem as just a passing by phenomenon. The answer to this question is in the notion of individual person's needs. The ability to identify the needs or even the ability of recognizing of the notion of a need as such is the key answer to the interest in the fulfilment of the mandatory laws.

A person who is not capable of identification of the notion of need is not capable of fulfilling of the mandatory laws. Such person may not be able to understand one's own dependence on the grace of God and on the society as such. A person has to be able to identify the concept of dependence on the interaction with the others and on the weakness of oneself when placed within the structure of the universe. This brings us to a conclusion that people who have a very high level of security provided (especially financial security) may have difficulty with recognition of the notion of need.

There is a very strong difference between the notion of need and the notion of desire. A person financially independent may desire to possess some goods or to be acceptable by the others, but those desires are never needs as such. In fact, such person would be capable of sustaining one's own needs in any form and extend as wished. The effect of this situation is a complete lack of notion of dependence and therefore such person would not 'need' to fulfil any of the mandatory laws. A form of a paradox becomes evident as a result. A person is completely independent and without any apparent needs but at the same time may become completely impoverished spiritually.

A need is different than a desire. A person needs something if it is necessary for sustenance of life. A person desires something if it is an extra addition to the ordinary needs. It is not possible to desire a loaf of bread but one may certainly need one. One may desire a nice car, but one would almost never need one. A need is something one may not do without, or even live without. A desire is something that may be treated as a sweetener and a welcome addition to the already satisfied needs.

The mandatory laws always relate to the needs of people. They never relate to the desires. Those laws address needs of a participant or the needs of other people. The participating person may wish to try to satisfy other people's needs by individual actions and decisions. One may also identify one's own needs and seek support through the fulfilment of the mandatory laws.

Thus the two examples provided are meant to address the needs of the participants. The first one addresses the need of rest (that would be the initial and direct interpretation of the law). A person needs rest after work and the seven day period is a natural mental period for a person. Thus, a rest every seven days. The law related to the Sabbath is much deeper in fact. A person fulfilling the requirement of the Sabbath rest shows love to God through not working.

The second of the laws cited is related to the need of spiritual communion with God. There are a number of extremely important issues being addressed through the fulfilment of the law. The communion provides the understanding of truth, brings mental stability to a person, becomes a way of directing a person via the direct actions of the Spirit performed on the soul of the person. All of these and more are the answers provided by God to the needs of a person receiving the sacrament. A participating person may not address these issues directly through one's own ability. Those graces need to be provided by God in order for a person

to be satisfied. But a person must be able to identify the state of need prior to the acceptance of the sacrament in order to fully receive the grace. A person who is completely satisfied and content of oneself would not be able to phrase even to oneself the need of the grace. The effect may be that such a person would later see the receipt of the communion as a consumption of a waffle. Just a snack between more important meals.

A problem with the lack of need may become very drastic in some instances. A person may say that 'one may do without' any of those forms of support offered by the fulfilment of the mandatory laws. Such person would become inwardly hardened. It may be extremely difficult to gain access to the soul of such person as any attempt is rejected on the bases of the above statement. Namely, doing without those provided services. A person becoming so enclosed is effectively self oriented and egoistic and the end, equating the 'doing without' with 'self reliant'.

What about those who actually rely on the mandatory laws. They identify their needs, face the reality and seek support through the fulfilment of the mandatory laws. Their needs are being addressed by the actions provided within each of appropriate mandatory laws. The effect is that such a person may not only be relieved from the current need but also become aware of the grace thus received. In those cases, such person should spend some time contemplating the issue as not to miss its importance. The state of contemplation and the awareness of the need thus being addressed bring the colour of trust required by the inner conscience.

A person in a situation described above may become trusting in the site providing the resolution to the needs previously identified. The colour of trust allows for the spirit of love to descend.

The spirit of love is a very special one as far as all of the other wet spirits are concerned. This is because this particular spirit is completely motionless. There is absolutely no action correlated with the spirit. The spirit of love is in great contrast with the spirit of faith whose presence always results in some imminent action (please recall the share market player's example). The spirit of love however is a purely emotional state without any external repercussions. Thus one may say in English that a person is 'in love', describing thus a person under influence of the spirit of love.

Let us give an example to illustrate what we mean. There is a woman, an office worker who is

usually busy doing her paper shuffling from the morning till the afternoon. Her boss likes her and he is happy for her prompt performance. Some day she comes to work and instead of the usual business and efficiency she spends minutes becoming hours just looking blindly forward and doing nothing. She may sigh from time to time and that would be about all. The boss is naturally concerned and asks her for explanation which comes to be not very clear. He also asks other co-workers for some insight on the apparent problem. Is she sick? have a family problem? pregnant?... To all of those questions the answer is no. Then what? She is supposed to work here but she is not doing any work now. It may become a serious problem... Finally, someone suggests that she is in love. And everybody laughs openly.

The problem of being in love would not be a concern for the boss if she was still an efficient worker like before. However, she is not doing much now, and that is a problem. This is what love does. A person stops acting.

On the other hand she became contemplative. She is immersing herself into the object of her love. If that was a self love she would be dreaming about herself. If this is a love of some man from another department then she would be imagining him in various situations. If she is in love with God she would be seeking the spiritual immersion within the Spirit of God.

Love makes her feel lighter and free. She is also wishing her object of love all the best things she could only imagine. Even if she is not doing anything in practice the desire of making the loved person happy and satisfied becomes part of her nature. This is one of the most important elements of love. The 'wishing' the actual desire to make the object of love a happy person. The effect of such wishes is that the person in love becomes vulnerable to the object of love. The person in love lowers all of her defences in order to come forward toward the object of love and to satisfy his needs and wishes. Thus becomes mentally naked.

This mental nakedness may become a problem if the other side is not behaving up to the level. The person in love is exposed and may be hurt easily. If hurt really badly her love may turn into a hatred. This is way before love may allow for her manifestation she needs an assurance of trust. Our office worker must have been assured in some way first to be able to trust her object of love. Her trust has to be complete in order for love to spread her wings really wide. The same problem comes in relations between two people and between a person and God. The person who is to be in love must be first completely trusting in order for the

spirit of love to manifest herself. And that trust is reachable through the satisfaction of the real needs.

If one wants to love God, how one could become trustful to God first? The answer again is in the satisfaction of the needs. One has to be able to identify any personal needs (but not desires) and then seek the addressing of those needs by the fulfilment of the mandatory laws. But also one has to observe that those needs have been actually satisfied. Such observation requires some form of reflection on the changing situation. Firstly an ability of recalling the original needs and then the way those needs have been satisfied. Without this personal reflection one may not be able to observe the result of fulfilling any specific mandatory law.

The spirit of love is very fragile. The spirit may be hurt easily and makes the person in love defenceless. Therefore, there exists a mechanism of reaction in the situations when love is abused or wounded. The mechanism of reaction is called 'hatred'. The feeling of hatred is not sinful, and even if someone sees such feeling as venally sinful then such feeling is certainly not a mortal sin. There are however other possible reactions related to a wounded love that are sinful.

The most problematic is the feeling of cruelty. A cruel person desires to harm another one and wishes to make the act of harming as unpleasant as possible. The person being harmed is to experience humiliation and pain. Also, the harming person would accuse the victim of generating an even bigger sin. The aggressor would claim that the victim by the act of suffering accuses the aggressor. Thus making him/her more sinful. This seems to be a self contradictory way of thinking but the cruel person may indeed follow such distorted logic.

Cruelty also, by its own right, tries to strengthen the feeling of hatred. It becomes a self propelling circle as the hatred strengthens the cruelty and the cruelty makes the hatred even more. The cruelty strengthens the hatred again by the same argument, namely, that the actions of the cruel person make him/her more sinful thus accusing the victim of bringing the aggressor into a deeper state of sin.

Let us now return to the subject of love. As indicated above love never acts. Love is always contemplative. This very important feature of love makes her victorious over death. In order to understand this fact let us first discuss the concept of spiritual death. Spiritual death is a state of a complete impossibility to act. A dead person may



not undertake any form of action nor be brought to an active state by any external intervention.

The problem of death has been created at the stage when Adam and Eve have been disjointed from the Spirit of God. Both of them began independent and truly personal lives but at the same time the process of aging for both of them begun. The process of aging is a reflection of the ability to change and thus to deteriorate. More precisely, the process of aging could be compared to a process of slowing down. The spirit of a person becomes less mobile and flexible during the aging time.

The process of aging may become accelerated when a person commits a sin. A sin is an act against the laws contained in the outer conscience and results in a binding of the spirit at the point of the sin. As an effect the concentration moves the spiritual resources to the distorted place within the outer conscience and related to the sin committed. Thus the problematic region in the outer conscience becomes 'shinned upon' by the additional intervention of the sense of concentration. The sense of concentration tries to alert all of the other spiritual facilities of the soul about the problem. This could be compared to the feeling of pain one experiences when sick or wounded. The feeling of pain is to alert the body about the problem experienced. This effect may be seen in a higher level of sensitivity of sinful person when any subject related to the sin is mentioned by anyone in close vicinity.

A person being under a deadly sin may be compared to someone who has been caught in a form of a trap. Having one leg immobilized by the trap such person may not be able to move forward. Similarly, the soul of a sinful person is immobilized and all of the spiritual resources are redirected at the problematic region.

If the sin is really serious the soul of a person may become completely immobilized. This state would be seen as a permanent impossibility of a person to respond to any external spiritual impulses. Moreover such person may seem to be permanently non-convertible from a sinful way of behaviour. Sometimes this kind of situation is evident among criminals but certainly it is not limited to those people.

If a person is in a state of serious sin there are ways of recovery available. The most obvious is the method provided by the actions of the spirit of truth together with the spirit of mercy strengthened by perseverance. The spirit of truth may reveal the past behaviours and place them in a proper light. The spirit of mercy may help to

correct the conscience. This is very nice but there is a problem with the process described above. Namely, the apparent lack of intrinsic interest of the spirit of truth to perform this action by oneself.

The spirit of truth is not self stimulated in order to move in the direction of a sinful person so to perform such cleansing action. Rather, the spirit of truth would prefer to refrain from having anything to do with a sinful person. The sin being seen clearly by the truth is repulsive and very much unwelcome. What is needed is the intervention of the spirit of love who although not active by herself possesses the notion of 'wishing good' described above. The spirit of love has the power to influence the spirit of truth to act and to cleanse the endangered person. The most inactive of the spirits is in fact the most important when it comes to the stimulation toward action for the other spirits.

From the above one may understand the need in the history of humanity for the person possessing the spirit of truth to also receive the spirit of love. One needs to be aware that initially there was only one person in the entire universe who possessed the spirit of truth. That person being the saviour for the others would not be able to intervene if in the course of action the spirit of love was not provided for him as well. (We are pointing here to the passage indicating that: 'you are to see the angels of God descending onto the son of man...').

Another effect of the inactivity of the spirit of love is its immunity from death as such. The death works by immobilizing the senses and the spirits. Love however is immobile. There is no way death could have any influence on love and certainly may not kill it. Love is therefore immortal by her very nature.

Love also strips a person from any form of clothing. This really means that a person in love shows his/her nature to the person loved. A person loving God becomes exposed to the Spirit. Such a person becomes vulnerable but also completely accessible to the Spirit. Thus, an effect of being under influence of the spirit of love is a very strong form of communion with the Spirit of God. Anybody who is capable of strongly loving God receives a lot of grace in the process.

Let us now move a bit higher again. When a person is in the state of trust such person sees oneself as endangered. The exposure brings the awareness of one's own value. A person who would expose oneself without trusting and recognizing one's own value would be committing some form of spiritual degradation. In our

description the contrary is true. A person seeking true love value oneself very highly. This is why any form of disillusion may lead to hatred.

The above state of self awareness becomes known as the Force of the Inner Status. The Inner due to the fact that all of the attention related to the value is self oriented. The Status due to the fact that the nature of the force is related to the value of a person.

However, a person who understands one's own value through the action of the Force of Inner Status may also receive the Fire of the Inner Wisdom. The Inner again due to the internal nature of the fire. The Wisdom due to the fact that the entire attention of this fire is in persevering and strengthening of the internal harmony of the soul. Such person seeks perfection for one's own spirit. These spiritual qualities will be discussed in the subsequent chapters of this work.

## Introduction to the Forces and the Fires

We would like to continue on the way of the approach of the divine person. We have already observed that each of the senses together with the wet spirits provide a form of a bases for some more complex and higher in nature spiritual properties. We would like to see those properties in detail now and therefore request our guide to lead us even closer. The guide however suggests that we should stop for a moment and allow for some mental reflection. We are to think about what we have seen already and what is to be seen.

Up till now we have been just a group of visitors. A group of tourists who observe a phenomenon presented to them. We have been taking pictures of the scenery we have been observing. Now however, we are intending to cross an invisible line and to get into a direct contact with the object of our interest. We are not observers any more, we become participants.

It is a bit like the line Moses drew around the mountain. Within that line was the secret terrain belonging to God. Outside a person was allowed to behave in a various manners but inside a different set of rules must be observed.

Recall the story of Adam and Eve as described in the previous chapters. Initially they were parts of God; however they become separated in order to make them truly independent and self conscious. The effect of this act was the inevitable process of aging. However, they did become truly independent and they did become god like persons existing besides God. The process they have been subjected to was not designed to end there. They were to regain the ability to live eternally after the period of the independent existence. The regaining of such state is a result of crossing of this very line. This crossing is a return to the state of communion. The will of such person becomes joined by the Spirit again and forms one permanent state. There is a difference however. When the original disjoining could be compared to the final stages of procreation the current joining is a state of coexistence. There are separate persons who come to live together joined by the Spirit and who retain their individual identities.

The line sets apart a terrain in the realm of God that is sometimes referred to as 'The City'. Sometimes, this land may be called 'The Temple'. However, what it really denotes is the state of a person's soul in which a deeper form of contact with the Spirit of God exists. This state is in a way

a recreation of the original communion with the Spirit.

There is a very important difference between the states described in the previous chapters and the ones that are to follow. In the previous chapters a person undertaking any form of an action or decision would accept the full responsibility for such action. Such person was truly independent. However, from now on the decisions are reached by a cooperative input from the person and the Spirit. The soul of a person becomes a composition of personal features and the features provided by the Spirit. The Spirit makes impressions on the process of decision making by modifying the emotional stimulants of a person.

This state allows for the eternal life. This state is also called 'being alive'. Due to the second of those statements a person is in the danger of dying, which is of becoming separated from the Spirit. Such separation would be at least as serious in nature as the first one related to Adam and Eve. Such separation could define a person as being of 'bad nature'. This is because there would be two such instances in a history of one person. Those two instances would act like two accusing witnesses. A single separation does not possess this level of accusation. This is the reason why such close communion is labelled as dangerous. Not because of some external danger but because of possibility of becoming permanently sinful by nature. A person rejecting The Spirit on a number of occasions while being in a state of communion with the Spirit becomes permanently separated. (Such situation could be interpreted as the sin against the Holy Spirit)

In order to properly function within the state thus described one needs to be able to correlate one's own decisions with the interactions with the Spirit. The process of decision making is a collective one. The will of a person may try to pull in a specific direction and at the same time the Spirit may interact emotionally with the person trying to pull in another. The effective decision should be such as to make both parties satisfied.

Another difference from the previously described states is the ability of the spirits (as persons) to descent on a soul. A person who previously lived on earth or an angel (that is a spirit who is permanently in the realm of God) may descent on a person and joins such a person within this person's soul. The most commonly known example of such a state is the angel strengthening Jesus in the olive garden. The angel was not holding suffering Jesus by hand in that scene. The angel actually entered into a

communion of spirits with Jesus and strengthened him in this way. Another similar situation is described in relation of Jacob fighting with an angel.

Still more, we commonly use terms 'conscience' and 'sub-conscience' when we talk about an ability of a person to observe one's own spirituality. The parts of the Spirit connecting to the soul as described in the following chapters usually make the contact on the person's subconscious level. This is not to say that such person is not aware of the contact. On the contrary. A person in such contact may have the boundary between the conscience and sub-conscience moved deeper thus allowing for the actual observation. Also, because of this phenomenon and as a side effect of it, one learns about the inner workings of one's own soul.

Is this situation difficult or dangerous? Yes and no at the same time. As long as one is capable of retaining one's own reason it is not very hard. On the other hand one may quite quickly end up in a special institution when not careful enough. What is really required is a sense of rationality and objectivity. A person should not fall into a state of self delusions and fantasies while on this road. One could even suggest that the requirement of rationality is proportional to the depth of the spiritual involvement. A person participating in very deep spiritual communion with the Spirit needs to be cool headed to the extreme and always rational.

To give an example we would like to recall a scene we once observed in Wellington New Zealand. During a mass in a catholic church one of the participating parishioners was requested to read a passage from the bible. That was one of the readings just before the priest reads a passage from the text. The parishioner, a woman in her middle age, began to read as requested however while reading she became visibly moved by the Spirit. Any observer from the auditorium could see her trying to continue while the Spirit was so strongly overpowering her that she had problems with pronouncing the words. She was all shaking and tried to knee asking probably to be released from such strong experience. She finished the reading with great difficulty.

After the mass we could see her talking with other women in front of the church. They were discussing the cooking to be done and some other ordinary topics. Although all could see her discomfort of being exposed so publicly none made any comment and she did not say anything about the obvious experience. It would seem that everybody was very much cool-headed and

applied a very rational stand. People were not challenging the experience; there was no visible jealousy or criticism. The experience was private in nature and it was treated as such.

If you are dealing with an approach similar to the one described above then there is basically no danger in the exposure to the higher spiritual communion.

After this introduction we would like to present the forces and the fires in a very simple and down to earth way. Most importantly the forces are very well known to every single person who ever walked on the surface of earth making the entire topic even more natural.

There is always a simple and difficult way of approaching of any specific topic. The most difficult way is to use the findings of the science as a starting point. The easiest is to look around. Thus we start from the difficult approach first.

In science, or more precisely in physics, there are four forces known. (This statement holds at the time of writing and we could allow for the increase of this number without breaking up of our subsequent argument). Those forces are called: 'gravity', 'electromagnetism', 'strong' and 'weak'.

The number of forces as described by physics may be understood as an effect of the matter been created by God in such a way as to reflect God's own properties. These are just models for us to study and live within. What we are to know from such model is that there are four forces present within the Will of God. Let us examine those forces by looking at them from a more natural direction.

Firstly, let us look at any lone person. A person separated from the society or even separated by a physical barrier. (Someone on an otherwise empty island?). Such person would be very much unhappy. The reason for unhappiness is the natural tendency of people to associate with the others. People tend to 'gravitate' toward others. People tend to create some form of societies only in order to belong to a group and to have someone familiar near by. Thus we may safely identify the first of the forces present in the human soul. The force of 'solidarity' which is represented in physics by the force of gravity.

The solidarity is always attractive. One may not imagine solidarity with someone else that would result in repulsion. This is the same with the physical counterpart of the force.

Let us now rediscover the second of the forces. Some people are moved by the apparent interest in things. One may say quite safely that we are relying on such interest from our readers when we

compose this book. We would like the reader to be interested in the text and the subsequent chapters. The force we would like to describe here relates to such movement. If the interest is genuine a person would seek information and would try to accommodate the findings within one's own life. Such situation could be called 'humility'. The humility is always related to the ability of placing oneself below the incoming information. This recognition of the value of the external world allows for its proper acceptance. The humility needs to be objective at the same time in order to be able to extract the information in the proper form and content. This force we would like to call 'the force of humility' and it is related to the force of 'electromagnetism' in physics.

The representation in physics may be understood by using an analogy to the 'light'. The humble gathering of information is in a way a form of shining upon, and this is what the electromagnetic waves do (in the form of visible light).

There is another force that moves people. The force that makes one to wish to become rich and famous, to be well respected by others and to think about oneself as being of good nature. This force may be called the force of 'status'. Everyone is very well aware of its existence. This awareness comes from the fact that the force of status is so strong. It is really difficult to run away from it as this force is evident in everyday life. The physical counterpart of the force of status is the 'strong' force. The force responsible for nuclear reactions.

There is still another force moving any person. This force is not always evident but when it shows its existence there is no mistake for it. The force of grieving. The force of suffering and unhappiness. We call it 'the force of offering' and it relates to the 'weak' force in physics. The weak force is responsible for breaking up of some particles into smaller components.

Thus we have quickly discovered the four forces of a soul. We use the analogy of physics only because it is how we personally observed them. However, one may be completely ignorant of any of the sciences and still be perfectly aware of those forces. They move any person in the world at any given time.

One may object at this stage and suggest that there are a number of other forces that move human soul. What about the desires, greed and most of all sex? People have strong sexual urges. That would be a good candidate for a spiritual force.

We would like to argue that all of those strong emotions may be explained as belonging to any of the four already mentioned or belonging to a completely different spiritual entity like for example Glory. Glory is a spiritual name for procreation and the proper sexual interests should be identifiable within her.

The emotion of greed may belong to the force of status. The possession making a personal stand higher. Similarly with any other desires. Most of them relate to the force of status.

Thus we would like to settle on the four forces: solidarity, status, humility and offering. Are they all alike?

The first observation we would like to make is to point to one important difference among them. The force of solidarity may be identified only in one form, namely, a person is moved by solidarity with the others. However, all of the remaining three may have an outward correlation and an inward one. Thus the status may be in relation to other people, but also one may see oneself as having a great value and status when the surrounding society feels differently.

Also, in the case of the force of humility, one may be interested in oneself (a painter painting a self portrait), or one may be interested in others.

Lastly, the force of offering may relate to a personal loss. The grieving may be all about our poor state or one may be sorry for someone else's unhappy situation.

The total number of forces thus identified is seven which is a very proper number from our point of view as we would like to place those forces on top of the senses identified previously.

There seems to be a possibility of the existence of another force not included in the above reasoning. This force does not seem to have any currently known physical counterpart but is indicated by the historical argument. We already said that the description of the inner spirits may be called a temple. Such temple has been presented in various places and we intend to discuss its structure later on. However according to the scripture we know that Jesus was crucified outside of the city walls. This could possibly be understood as meaning outside the temple. If such argument holds then there should be one more force present in nature and symbolically indicated by the place of the crucifixion (all other forces by definition belong to the inner part of the temple). Such argument is purely speculative at this stage and there is no solid support for continuing it any further.



The analogy to the physical or material world may seem not in place but there is one interesting argument which is worth mentioning here. In nature the forces of different kind are quite independent. That is light (electromagnetism) does not seem to interact with gravity and vice versa. One needs a very strong gravitational field in order to distort light in any way. Do we see a similar property when comparing behaviour of our interests and the force pulling us toward the others? Sometimes people say that they belong to a specific club in order to exercise their interest in a topic. So would say the fishermen joining the fishing club for example. Does it mean that they do not associate with the other people belonging to the same club? We would expect that in most ordinary circumstances those two forces are really independent. However if someone is really interested in another person then one would try to learn the interests of the other. That would be an analogy of those strong gravitational forces making an impression on the electromagnetic waves.

Let us leave the physics in peace for now and return to the spiritual topics. As mentioned above the main feature of the forces is to move the soul of a person. One is actively subjected to actions of those interactions and in this way a decision process is stimulated. A person who yields to the force of status would crave for a great career in some recognized field. One may wish to become an executive or a highly regarded scientist in order to gain on status.

Thus the force would be able to move a soul and practically determine the behaviour and the future of a person. Similarly, if a person yields to the force of humility (interest), such person may spend an entire life searching for some lost treasures or a hidden truth. There are a number of stories about people who spend a number of years digging some archaeological sites in order to learn some information about the long lost civilizations. But this point brings us to an interesting observation.

The forces do not seem to possess any form of logic by themselves. They are just natural mechanisms that act but do not necessarily represent a person's identity. If a person decides to spend an entire life digging some archaeological site, does it mean that this is that person's identity or is it just that the person is not rational enough to be able to control the force within and therefore yields to its pressure? If it is the yielding to an unintelligent force from within then the entire exercise in digging may not be very wise. However, if the force is a representation of the

soul setting of a person and therefore the identity of the person then the digging is a natural representation of that personal preference.

In order to resolve this apparent problem the higher spirits come as a help. They descent on the person and make contact with the person's soul through the attachments to the forces. In this way they remove the automatic and mechanic aspect of the forces and add the emotional and spiritual one to them. The forces instead of being just representations of some human machine within become coexisting with the living Spirit. The digging person is sanctified by the Spirit if the force of humility is modified by the presence of the appropriate Spirit. Those sanctifying parts of the Spirit we call 'the Fires' due to two reasons:

The first reason is the construction of the menorah and the burning bush. Those fires burning on the top of menorah and the burning bush represent symbolically the parts of the Spirit we are describing here.

The second reason may be found in the stories related to the prophet Elijah. He entered into a competition with some local worshipers requesting a test of the acceptance of an offering. Each of the sites was to present a burned offering without setting any light to it. The important point to notice here is that each party was able to present an offering as such. The ability to make an offering is accessible to all due to the fact that the force of offering is present in any person. However, the sanctification of the offering came from above. The Spirit (in fact the fire) was to descend on the offering in order to make it holy.

There are a number of observations we would like to draw from the above.

Firstly the ability to make offerings is not restricted in any way. We used to see a lady neighbour who every morning would pour water in the direction of the rising sun. That was inevitably an offering performed but we would not expect this to be sanctified.

Secondly, the Spirit may accept or reject any specific action entertained by any of the forces. An accepted offering is just one of those. Equally well one could enter into a long research project which might or may not be accepted by the appropriate fire.

Thirdly, an acceptance of an action being performed by a force would change the nature of the action, from a mechanical like into an emotional one. If our research project was accepted by the appropriate fire (Word in this case), the research would become an expression of God's personality. We would experience



emotional involvement and the Word of God would be expressed within the result.

Fourth, any such successfully accepted action of a force would result in a permanent change of the surrounding world. The effect would also modify the views and behaviours of the subsequent generations of people. Such modification may possibly be very long lasting and wide spread among many nations.

If the fires are so powerful in effect and action we would like to learn now how to get one and what is their apparent history.

Before we proceed with the details of the fires we need to make another digression. The digression is related to the description we have provided so far.

At the beginning of our journey we have observed that whenever God observes a particular feature of his/her construction he/she would be able to name it and allow for occurrence of a person representing that feature. What about the wet spirits then? We have described so many details of those lower spiritual parts so far. Do they also allow for bearing new life? We would tend to suggest that yes. Each of the wet spirits should subsequently turn into a personal representation of that feature. But more than that; we have also observed that the senses and the spirits may work in various compositions. They would pass information among themselves and influence any subsequent decision making. Therefore it would be natural to expect that each of those complex spiritual compositions may be represented as separate beings later on.

There is a common name given to those beings. The name is very much abused by various subsequent uses. The beings represent the 'angels' of God. That is: spiritual off-springs whose initial structural state has been taken from the Spirit and the Will in the fashion described above.

There is another problem we have not looked into before which may be apparent at this stage. The problem of procreation and of actual bearing of those beings. As one may recall we have indicated that the notion of time is not a natural one. The notion of time as such is a side effect of becoming independent of God. A spirit who became separated and may exercise truly personal decisions is also subject of the phenomenon of aging. What about the space then? Is it a natural phenomenon or another side effect?

At the initial stages of our journey there was only God and nothing besides. The effect of this state is impossibility of actual bearing of off-springs. Imagine a pregnant woman. In order to

bear a child she needs to be able to deliver it from within to without. That means that of necessity, she needs some external space into which she would be able to deliver. However, in the early stages of the story there was no external space existing outside of God. Because of this problem even if God was able to identify the possible off-springs he/she could not deliver them out of his/her very body.

In order to deliver the off-springs God had to create the outside. The outside was to be able to accept the children brought about. This acceptance was to be of composite nature. Firstly, by providing the space to live in and secondly by providing the environment to live within.

Those two problems had to be solved before any possible offspring had been delivered. The creation of the space is implemented in the form of the creation of the material world. Within this world which is created outside of God the off-springs may become independent and identifiable. The second problem, namely the provision of the environment to live within, has been realized by the creation of the human race. The humanity is a reflection of the construction of the Will allowing in this way for the off-springs of God to have a proper society to live within.

The humanity could not be created with the Spirit already present among it. That would really be equivalent to the bearing of the children. The humanity is created as an environment for the children to live within. The effect of this is that the humanity could not be born as such but had to be created outside of God.

The effect of this solution is that the Spirit is able to bear her children into the material world and into the society of humanity. However, the humanity as being created and not born by itself sees the apparent occurrence of the children of God as a form of invasion. The humanity as created and therefore it is foreign to the Spirit. Also the humanity sees the material world as its natural surrounding space, its natural Mother (Mother Earth). Moreover, any manifestation of the Spirit is perceived by the humanity as unnatural and possibly hostile.

Thus we come to the place of conflict. The humanity who has been originally created for the purpose of acceptance of the children of God became hostile to them and sees itself as being invaded and even conquered.

The solution God created in this situation is to provide the humanity with some mechanisms for acceptance of the Spirit. That solution not only addresses the problem of hostility but also (and

that may seem to be more important to some) it provides for the humanity to become immortal. The human being as being created and possessing only the imprint of the Will within itself can not be eternal. It is subject to the same problems as a separated child of God is, namely the problem of aging. However, when the Spirit descends on a human being the effect is similar to the one attained by a returning child. That is a permanent fixation within the immortal structure of God.

One needs to make a very clear statement at this stage. The reason the humanity has been created is to provide the environment for the children of God to be born into. This is the initial and only reason the humanity has been created at all. One needs to be fully aware that if humanity is not capable of sustaining this one prerequisite the existence of it would not be justified.

It is not necessary for the human race to accept the children of God within its entire population. There is always a possibility of assigning some fragment of land where the off-springs of God may live. A notion of ghetto is one of such realizations. A notion of the holy land is another. As long as the off-springs of God may be allowed to be born into the material world the problem would be seen as addressed properly.

One may instantaneously cite an example of the off-springs of God being born into the world and into the humanity. The clothing of Adam and Eve into 'skins' is just exactly the situation we are describing here. There is also a note about humanity existing besides Adam and Eve. The 'clothing' is equivalent to the act of being born into flesh (please recall that in our work here, both of them have been originally identified in spiritual terms only).

A natural question arises at this stage. If this is true about Adam and Eve what about the other off-springs of God. Do they also commit the same act of consumption as related to the first two? The answer proposed is that most of them do. One would be inclined to say that all of them do if not an example provided in the text. The situation of Jesus being conceived without any sin suggests that in his special case the entrance into the material world is not correlated with the consumption of the fruit. Thus one could speculate that Jesus has never been actually born from God, but rather retained his existence within the Spirit all the time.

The Catholic church claims a similar situation in relation to the mother of Jesus. She is also to be conceived without a sin. That would suggest that she also would never be actually born of God but

rather continue to live within the undisturbed communion with the Spirit.

When an offspring of God is born into the material world the spiritual qualities present in that person are manifested to the humanity and other already born. If the specific spiritual quality occurs for the first time the world is exposed to that particular spirit. Thus when Adam and Eve came to earth they exposed the already present humanity to the manifestations of the parts of the Spirit they individually possessed. Adam having the fire of Outer Word and the wet spirit of mercy was able to present these to the humans. Eve with the fire of Inner Wisdom and the wet spirit of love also showed those to the humans.

Adam presented the concepts of 'description of inner workings' of various phenomena thus allowing for creation of new technological concepts. He also brought the concept of verbalization and finally the actions of the spirit of mercy.

Eve brought the concept of contemplation and the responsibility for the inner harmony.

Adam and Eve were not destined to be present on earth all the time however the actions of the particular fires were of great value to both the coming God's children and to the humans. Therefore a special notion has been introduced. This notion is called a 'sacrament'. Both of them left the sacraments behind so the action of already introduced fire could be present within the earthly population.

The sacrament introduced by Adam is called 'confession' and this is what he requested from Cain. The effect of the confession is the absolution, which had been applied to Cain sparing in this way his life.

The sacrament introduced by Eve is called 'adulthood' sometimes referred to as the ability of carrying the spiritual burdens. The sacrament has been introduced after the death of Abel and Eve accepted the exchange of the second son with Set.

Every time next of the initial seven came to earth another of the sacraments had been introduced until the time of Jesus when all of the sacraments became available to the earthly population.

The sacraments are not only the reminder of the presence of a particular fire on earth. The sacraments by making any of the particular fires available to the population make possible for the children of God to return to the Spirit. But also they allow the humanity to participate in the attaining of the spiritual qualities and thus for the life within the Spirit.

We intend to expand on the issues and the sacraments in the later chapters. For now let us list the persons and the sacraments introduced by their presence.

Until the coming of Adam and Eve the humanity as present on earth had no way of observing any of the manifestations of the Spirit. Adam and Eve brought the fire of Outer Word and the fire of Inner Wisdom and the sacraments of reconciliation and the adulthood. The fires thus presented are the fires of Uriel and Raguel.

Subsequently the fire of Outer Penance has been introduced by Henoh thus manifesting Gabriel. The fire of Outer Penance allowed for introduction of the concept of priesthood. (This is a very old time we are dealing with here)

The sacrament of 'anointing of the sick' has not been introduced by a personal presence but rather as a revelation. The sacrament has been given when the archangel Phanuel was fighting with Jacob. The sacrament of anointing of the sick is naturally correlated with obedience.

There was another manifestation of archangel Gabriel's presence in the person of Isaac. This occurrence was needed to establish the actual implementation of the concept of the nation of priests.

John the Baptist brought the sacrament of baptism. Thus bringing the action of the fire of Inner Penance and the presence of Raphael.

Mary the mother of Jesus brought the sacrament of marriage. Bringing the manifestation of the fire of Union and the presence of Michael.

Finally, Jesus brought the sacrament of the holy communion manifesting the fire of the Inner Word and the presence of Emmanuel.

All of those sacraments have been available from the time of Mary, John and Jesus. Please take a note here that the last of the mentioned sacraments could be equally well treated as given in the opposite order. That is the sacrament of marriage could be given by Jesus and the sacrament of the holy communion by Mary. This is because the archangel Michael (and thus the fire of Union) being the manifestation of the act joining of the Will and the Spirit may represent the communion of the two. Communion as understood as an act of attachment. In that case marriage would be understood as an effect of the action of the Inner Word and the spirit of truth. The spirit of truth joins the information into a coherent statement making it similar to the action of the sacrament of marriage.

The above argument could be made even stronger by the analysis of the text related to the marriage in Cana. It is not obvious who is actually performing the act of marrying the bride and the groom. Mary by requesting of the wine miracle or Jesus by actually providing the wine?

There is a lot of information that could be added to this text and we would like to provide some in the subsequent chapters.

## The Outer Offering and the Fire of the Outer Penance

In this and the following chapters we would like to describe the nature and actions of the seven fires. Each of those fires may be described in conjunction with the other ones or may be treated as a separate entity. We would like to start with a separate descriptions first and to follow with the more complex one later on.

We may recall from the previous chapters that our guide used a term 'seven archangels standing in front of the face of God' when describing those fires. Such a statement suggests that each of the fires is capable of providing a way of approaching God. That is, if someone is interested in the notion of salvation for example, one may say that a person may be saved by following any of the pathways defined by each of the fires. There is another collection of pathways leading from one of the fires to another but again this will be discussed later on.

Let us begin with the fire of Outer Penance and the underlying force of the Outer Offering.

Imagine a person who is not very careful with respect of the food he/she eats. Such a person may accept any form of food that seems to be consumable in general. Especially if exposed to various not necessary perfect foodstuffs in childhood such a person may be taught or maybe teach oneself to eat suspect dishes. Let us take as an example some suspect sausages or maybe meatballs. Those food items may seem to be very acceptable to some but very suspect to the others.

Suppose that person tries some of that suspect sausage at some stage and after consuming one may feel very sick. Food poisoning may happen in various situations and in relation to a number of items, sausages and meatballs is just one of the possible examples. The person establishes the reason of the sickness and the relation to the food thus consumed and as a result of such unhappy experience decides to refrain from the consumption of sausages in the future time.

Such resolution may be strong if the identified correlation is also strong. A person may feel distaste when the subject of sausages comes along, would never try them any more only because of the unpleasant recollection of the food poisoning experienced.

The above description brings us to the identification of the first notion related to the fire of outer penance and the force of outer offering. The identification of the food proper for consumption as contrary to the one that is not advisable. The notion of the distinction and of a choice of the proper versus the suspect is the bases for the outer penance. The outer penance being a form of a mental fast. The fast may be identified with the rejection of the unacceptable items.

Suppose our example person has discovered something while being subjected to the unpleasant experience of sausage consumption. The notion of clean and polluted, the notion of healthy and poisonous, the notion of productive and destructive, the notion of holy and profane. Such person if the experience was strong enough could feel revulsion to the polluted and destructive and wish for oneself the clean and the healthy.

There are a number of effective reactions that could result from the above observation. The most obvious one is the subsequent rejection of improper food. Also, a rejection of anything that may seem suspicious and potentially dangerous. However the mental effect may be much deeper than just direct reaction to the unpleasant experience. The person may try to generalize the experience and to make it a bases to the subsequent philosophical approach to life as such. This could result in a decision to become mentally oriented on the issue of distinction and of cleanness in general.

Such person could decide to refrain from any further spiritual search as far as the possible ways of perfection are concerned and decide to concentrate one's own attention on the notions just discovered. That would lock this person in the spiritual state of the outer penance and the person would decide to become perfect within this very fire ignoring the other ones.

Also, such person could try to move along this one fire with appropriate speed and to cleanse oneself from anything that is polluting as quickly as possible. The strength of this reaction may be proportional to the unpleasantness of the previous experience. The person might say: 'Well, the experience was really unpleasant and the food was filthy. I am not going to eat this stuff any more. In

fact never. And I should better cleanse myself from the remains of the improper food quickly and thoroughly'. Some people vomit at this stage. Others eat some cleansing remedy. Whatever the method they would like to return to the state of health very quickly. In the case of moral uncleanness a person may try to attend to the sacrament of reconciliation more often and to perform some extra penances so to make oneself clean.

Another way of coming to this road is by an offering at birth. This kind of situation has been presented to us in the case of the prophet Samuel who has been offered to the temple before his very conception. The offering of the first born may be seen by some as an unnatural action but some others would see it as a way to perfection by becoming permanently separated from the unclean surroundings.

Returning to our previous narrative we would say that, the next reaction is to identify the possible clean forms of food and to reject the unsuitable ones. One does not need to try every kind of food in order to see if it is proper for consumption or not. One rather tends to identify the proper ones and to refrain from the others. Such solution makes a person isolated from the remaining possibilities. One eats only the verified foodstuffs and participates in the safe entertainments. The subsequent effect of such decision is a build-up of a sort of a mini-world of the clean and verified against the unverified and possibly unclean surroundings.

The above considerations may be generalized to any aspect of life. One of such aspects is the information gathering. A person who is on the road of distinction would verify the information received and be very careful in possible acceptance of any new views coming his/her way. Such person becomes very self conscious and responsible. This note is relevant not only in respect to the information received but also to the words such person would speak to others. A person would refrain from uttering statements without prior understanding of their true meaning and relevance in any given situation.

A feeling of responsibility makes such person much more serious and mature. We would expect from such a person a certain level of stoicism when dealing with the others. Also, as a result of the personal experiences described at the beginning of this chapter such person would see favourably any other past sinner who converted himself/herself back to the grace of God. (Please recall, that the initial stages of the road that we are describing here, are related to the problem of



being polluted by some unacceptable experience. This experience may possibly denote any form of sin. Our example person however reacted to those pollutions by seeking cleanness and rejecting the unhealthy.)

When the fire of outer penance descends on such travelling person the force of outer offering becomes sanctified. The fire concentrates the attention of the person on the seeking of the holy and rejecting of the profane. Also, a person thus sanctified feels an internal call for further sanctification and maturity. This is a very important stage of the personal growth due to the fact that the road ahead is complex and stressful. The person needs to see oneself as seeking responsibility and be able to perform highly demanding offerings. One is requested at this stage to verify one's own perception of maturity and the desire to become even more responsible. This is because the function subsequently offered requires an extreme level of perseverance and personal maturity. One would not be held guilty if deciding at this stage that the level of requirements is placed too high. One could equally well follow the possible road and move to the subsequent fires seeking sanctification within their grace. However, some very brave decide to undertake the burden presented by the fire of outer penance and to follow this very road.

The effect of a decision to submerge within the fire of the outer penance allows for the sacrament of priesthood to be introduced.

A priest performs a number of very complex functions the most important ones are the ability to bless and the ability to present offering acceptable to God. There are certain requirements placed in front of a priest in order for him to be able to perform those duties. Those requirements spring out from the nature of the outer penance. As we have seen so far all of the actions of the fire are related to the separation of the clean from unclean and the holy from profane.

Thus a priest needs to be separated from the community, has to be spiritually clean, must be careful to retain his clean state and reject any unverified information. A priest needs to use only verified information when speaking to the others and must refrain from using any profane methods when spreading the Word of God. Why is all of this required? Because he is to perform the offerings in front of God and the state of his mind while performing those offerings is a key component of the offering as such. An offering is a composition of the offered item and the mental relation to the act as seen in the soul of the priest.

It is important that a priest is to refrain from any interest in polluted or sinful or even lay subjects. Especially the last of those requirements may seem to be harsh for some but it comes from the notion of separation between the holy and the profane. An interest in profane subjects results in blurring of the sharp distinction between the two states required from a priest. A priest must be separated from the common problems in order to be able to face God while performing the offering. One needs to remember that the offering is presented to God not to people. The offering is presented for the good of the people but given to God. This is a way of completing the process of reconciliation with God and this is God who is to be pleased and not the people. The people are to seek the reconciliation with God by providing the offering.

Before we describe the offerings in detail let us concentrate on the ability to bless for a moment.

The ability to bless is the very nature of the notion of priesthood. None of the other sacraments or the fires provides this notion. A blessing is a manifestation of the action of the fire of the outer penance. Please observe that a priest while blessing the congregation may perform a visible sign placing the palm of his hand in the direction of the gathered community and move it in some predefined way. This gesture has a meaning of its own and the form of the presentation is intentional.

The form and the gesture may be related to the physical experience of a person under the influence of the fire of the outer penance. As indicated before the fires may manifest themselves in a physically perceivable manner. A person who is under the influence of any of the fires may actually feel such manifestations. This feeling is very much similar to the feelings provided by the physical senses but still clearly distinguishable.

In the case of the outer penance this feeling is mainly located in the area of palms of the hands. The feeling is external in the sense that a person experiences a notion of touching of some outside of the body substance. The feeling is very similar to touching some fluid.

Let us describe the sensation in detail so to make it very clear. Suppose a person fills a kitchen sink with warm water. Then places both hands within the sink palms facing each other and separated by some twenty centimetres. Then the palms may be moved closer and further from each other trying to imitate squeezing some invisible

substance between them. What one would feel is a form of external pressure on the surface of the palms and some form of tension between them.

A very similar phenomenon is perceived by persons under a visible presence of the fire of the outer penance. The palms of the hands seem to be submerged in some form of a substance and whenever one tries to move them the pressure is perceived. This sensation may be correlated with feelings of warmth or coolness on the surface of the palms. On occasions a sensation of pricking may be also be experienced.

The important effect of the above description is the fact that any other person who is exposed to influence of someone with the fire present may feel effect of such sensation on the skin. Thus if a person with the fire present moves his/her hand over someone else's shoulder (at some distance say half a meter) then the second person would observe a sensation of pressure or even the warmth or the coolness.

The above experiences are commonly observed by persons who perform healing by hand laying. A healer would refrain from touching of a sick person but by placing his/her hand at some distance would influence the sick person through the actions of the fire of the outer penance. How effective is such healing? It very much depends on some other factors but it would seem that some spectacular miracles often happen in this way. The above method of healing works due to the ability of the outer penance to remove the unclean from the clean as described above.

A priest performs a very similar action. The palm of his hand is directed toward the congregation when blessing and the fire of the outer penance present in his soul cleanses the persons present. The fire of the outer penance is also able to gather the spiritual resources in one place (this is the effect of concentration on which the spirit stands). The effect of such gathering is the strengthening of the abilities of the congregation thus being blessed.

One may see from the above why it is very important from the congregation's point of view to have a holy priest. A priest who would be under an influence of any serious sin may be disturbed to such an extent as not to be able to provide the grace. On the other hand any form of holiness is propagated by the priests in this very way. A blessed member of a congregation would be able to participate in other sacraments in a proper and full manner. In this way the holiness provided by the other sacraments is very much strengthened. This is very much similar to the actions of the

sense of concentration which is capable of strengthening of the actions of the other senses.

The ability of healing possesses yet another property. The property of recognizing of the nature of a sickness. Thus, a fire of the outer penance is capable of recognizing of the nature of the spiritual disturbances. A priest under the influence of the fire is able to recognize any unclean spirits if present among the congregation. In more advanced states of the presence of the fire the priest should be able to remove such unclean spirit. This could be called an exorcism by some but the proper identification of the process lies within the abilities of the outer penance. The fire is capable of removing the profane and sinful from the clean and holy. Such statements also relate to the direct spiritual states.

Let us now describe the other main function of a priest that is the ability to perform acceptable offerings. One may instantly observe that there are two kinds of offerings as seen by the outer penance. The first one is the ability of removing of the unclean as described above. Such offering is really a form of cleansing and provision of a healthy state. One does not need to be a priest though to be able to perform such offering. As indicated above the healers would perform similar actions but the healers do not need to be priest by themselves.

The other form of offering is reserved for the priests only and only accessible to them. The offering consists of rejection of something which is good and needed. This is the offering performed when a clean is offered (or rejected).

One may instantly object with a statement that this kind of offering is immoral. One may have very strong views against those offerings and this kind of action being performed at any time. Let us investigate the issue more closely to see what is involved in the offering of the good.

An offering by definition consists always of a rejection. The rejection of something unclean or poisonous is a natural act and very much in tune with our inner conscience. A rejection of something good and proper seems to be contrary to the nature of man (but also of God). When a priest performs an act of offering he would take an object which is deemed to be clean, good, and fruitful, desired and then reject it and destroy it. He would act against the logic and hope in this way.

He would act against logic because he rejects something that is useful and good. He would act against hope because he would prevent this good thing to be implemented in some sensible manner.



Everyone (including the priest) would expect that the good object could be used for some fruitful purpose but the priest by destroying it would make those expectations futile (this is why he acts against the hope).

One would very carefully look at the priest at this stage and ask: 'What kind of a person is he? Doesn't that bother him to break something everyone feels so good about?'

This is when we come to the most difficult requirement placed in front of a priest at this stage. In order to be any decent person the priest needs to feel very bad about doing this damage. Otherwise we would just say that he is a vandal. The priest is in fact to feel torn inside due to the action being performed. The priest is to be forced to do the action by the others or by the circumstances but within his very soul he has to object to the action with the utmost strength. When we say that the priest is to be torn inside because of the action he is performing we actually mean it literally in the spiritual sense. That is a priest needs to experience a feeling of being spiritually torn apart while performing the right.

Why? Because, his action is against his very logic and hope. He kills his ability to think with reason; he kills his only hope associated with the object being placed in front of him. He must be torn by those obvious contradictions otherwise he would be evil. In order for an offering of this kind to be acceptable to God a priest out of necessity needs to feel those internal struggling. In order for the offering to be acceptable to God the offered object has to be absolutely pure and useful and the priest has to be in a state of spiritual hell.

There is only one example of a perfect offering of this kind which has been accepted by God. The situation of crucifixion of Jesus. Let us describe that offering from the point of view of our discussion.

The initial state of the offering being presented occurred in the olive garden when Jesus became strengthened by an angel. The strengthening of the angel was in a spiritual form and the strength was introduced in form of the wet spirit of hope.

There are a number of points that may be used to infer this particular spirit being provided. Firstly, the nature of the suffering Jesus was subjected to in the garden required hope (to balance the disillusion, despair, fear). Secondly, there is a passage in one of the apostolic letters referring to the incident and stating; 'stronger even than our faith' (hope is stronger than faith). Thirdly, our discussion requires that logic and

hope are to be presented against a priest in order for an offering to be acceptable. Logic is represented by Emmanuel (therefore Jesus) hope is represented by Raphael (the strengthening angel). Lastly, according to Jesus at the final stages of the crucifixion 'Eli' has left him. That would suggest that the angel was present (with him) along that very period of time. That is, from the time of the garden to the time of the statement made at the cross. We are going to indicate later in the book that 'Eli' as standing for Elijah is equivalent to the archangel Raphael.

Why do we need to know all of the above? Because Jesus with the spirit of hope present in him has been placed in front of Caiaphas who acted as an arch-priest. The arch-priest was to perform an offering. This offering in order to be acceptable to God had to be perfect. For the offering to be perfect the offered object had to be absolutely clean, the offered object had to represent logic and hope and the priest was to be confronted with an issue of killing against his very logic and against his very hopes. Moreover, in order for the offering to be acceptable the priest had to be visibly torn by spiritual contradiction and despair. His very logic had to object. His very hopes were to be lost because of the right he was forced to perform.

Because of this apparent contradiction Caiaphas had torn his cloths into two. He expressed visibly the spiritual problem and contradiction he experienced within his soul. Was he required to destroy his clothing? No. But he was required to be destroyed spiritually himself. Otherwise the offering would not be acceptable.

There is a common misconception in regard to the offerings performed by the outer penance. Some people think that such offering may be requested by the spirit of love. This is not possible due to the fact that the spirit of love is always building the object of love. The spirit of love is never destructive. However, the form of offering we are discussing here is always by definition destructive. The only spirit capable of requesting this act is the spirit of mercy.

Also there is another misconception related to the offering thus described. Some people think that the offering may be performed by offering an offspring of God. This is also a great error. One may not offer to anyone something that already belongs to that person. (Can you offer to your neighbour his/her own property?). However God may provide an offering to himself by offering his own being. This is because God and only God is capable of sanctifying himself.

The offering being described resulted in a complete destruction of the arch-priest. If this is the cost suffered by the priest then what is the reason to perform such a horrible act? The answer is hidden within another of the spiritual qualities. The answer is within the spirit of mercy. Each of those spirits exist within God as identifiable parts composing one body, but each of those parts talks to the others with its own language and expression.

The spirit of mercy deals with absolutions of sins. It removes the sin by accepting confessions and giving absolutions. However, the action of absolving of a sin is not finished when the words are pronounced. The spirit needs an assistance of some other kind in order to complete the cleansing action. The completion comes in a form of a penance.

When one committed a sin it is always against someone else. One may confess the sin to a priest, one may receive the absolution, but later on one also needs to complete the penance - the reparations due to the site harmed. The spirit of mercy is not capable by itself to perform the part involving the reparations. The fire of outer penance is responsible for providing them.

In order for the reparations to be acceptable they need to be of good value. One should not expect to provide something broken or worthless as an act of reparations. Moreover, the reparations need to be presented in an acceptable way. That is an act of presenting the reparations should not offend by itself.

When a man offends God the provision of reparations may seem to be much more complex in nature. This is because God is a spirit and has no use for material goods. The reparations out of necessity need to be of spiritual kind. This is what the priest is supposed to present.

The reparations to God for a sin committed by a man. Those reparations must be presented in spirit; therefore the perfect spiritual qualities need to be offered. Also, those spiritual qualities are to be useful and perfect in order to be useful in the hands of the person receiving them. Thus God is to be presented with the offering (a gift) of perfect spiritual qualities as present in a human person so that God may later on use them in the way he sees fit. But at the same time the priest is aware that those very perfect qualities are the ones that the humans need by themselves. This is like offering a gift to a neighbour knowing very well that the object being offered would be very much welcome in our own house. This brings the unavoidable feeling of loss.

Thus we come to the same conclusion. The priest offers the spirits to God only to make the spirit of mercy satisfied. He has to do it otherwise the spirit of mercy would not be able to complete his cleansing action. On the other hand the priest being forced to perform such right sees the obvious loss and logical contradiction.

An instant corollary of the above reasoning comes to mind. The act of distraction and of the outer offering as described above is a result of the request made by the spirit of mercy. What then, if there is no such request? Suppose nobody comes to a priest requesting for an offering to be performed? Then the priest should naturally refrain from such an act. What is the good of performing an offering when nobody requests one?

On the other hand if a person receives a sacrament of reconciliation then it would be a natural consequence of the absolution granted to offer such a person the communion.

Where does it place a priest in the end? He becomes a very serious and sad person. He performs actions against his very nature in order to satisfy the requirements placed before him by the others. On the other hand if a priest seems to be content he would be instantly subject to a suspicion of firstly, not performing the right properly, and secondly, of finding pleasure in distraction. One may quite safely say that a happy priest is a bad priest and that a gay priest is dead.

One would expect that the function requested from a priest is very stressful and may result in some form of mental damage. One would expect some form of requirements placed on the priests in order to make sure a priest is in a proper mental state to perform his duties.

One of the obvious requirements would be to be sure a priest is not under influence of some serious sin. A sin would certainly distract him from the expected state of mind. After all the entire process very much depends on the emotional movements within the soul of the priest.

Also, due to the high pressure of the act performed by a priest his spirit of obedience may revolt. If a priest is in a state of mental revolt he should refrain from performing his duties. However, when his obedience comes back to the submissive state he should be seen as being capable to resume the function.

Another equally obvious requirement would be to expect a priest to be in a state of proper recognition of the state of the world. That is, the sense of apprehension should be working properly

within the priest's soul. This is due to the fact that the priest needs to be completely aware of the meaning and extend of the action being performed. The sense of apprehension provides this information.

Another requirement related to the sense of apprehension is the ability of a priest to distinguish among the sensations provided by his physical body and the ones provided by the Spirit. As we have mentioned above the fire of outer penance provides a clearly identifiable set of physical sensations when present. Those sensations may not always be plainly identifiable but when they are the priest should be able to identify them and recognize them. This is one of the feedbacks provided by the Spirit to the serving priest. If a priest mistakes those sensations as being provided by the body and not the Spirit he is in a danger of falling into sin or even of becoming mentally unstable. The Spirit would be pressing him in order for the proper recognition to take place.

The effect of those requirements is that a priest becomes locked in a spiritual state called 'the inner temple'. That is he becomes a permanent citizen of the inner part of the God's spirituality. The priest becomes responsible for his actions, has access to the powers of God and possesses the abilities to procreate spiritually. Those attributes are the features of: 'Kingdom', 'Power' and 'Glory'. A priest thus enclosed may not leave the state of those spiritual properties due to the danger of becoming incapable of performing his duties.

Moreover, a priest is required to perform his duties twice a day: in the morning and in the evening. Those requirements springing from the way the spiritual world has been created (creation of the morning and the evening in the Genesis) provide the offering for the two distinct times of the day. Both of them become blessed and cleansed.

A priest is under pressure due to the action performed. Also the action is required to be performed twice a day. The action by itself though becomes the salvation for the tormented priest. When the offering is accepted the grace comes from God soothing priest's soul. Also the priest becomes additionally sanctified by the grace coming from God. This is a manifestation of the offering being accepted by God.

The final effect of the acceptance of the offering is that the grace becomes permanent. A priest becomes a priest for ever and the salvation and sanctification coming from God becomes

permanently poured over the soul of the priest. Also the perfection is introduced as a final reward for the serving priest.

Thus we have described the way of perfection within this specific fire 'the fire of outer penance'. Each of the fires provides a specific way of attaining salvation and perfection. Each of those ways is different and particular to the fire in action. Also, a state of perfection may be obtained in a number of ways by spiritually travelling from one of the fires to the next one. Those ways will be described in detail in the subsequent chapters.

### The Inner Offering and the Fire of the Inner Penance

This is one of the most difficult chapters to write and possibly to read. The difficulty comes from the fact that the subject is so controversial and painful. The subject of the chapter is the ability of God to experience suffering. The notion of suffering is known to everyone but at the same time not everyone would seem to be aware that the suffering is compulsory. On the contrary one would rather prefer to assume that the notion of suffering is introduced in some unnatural way (maybe a result of some specific sin?). This is not exactly true. If the notion of suffering in its most abstract form was not part of the Spirit of God then there would not be any way for it to occur later on. The notion of suffering is in fact the main part of the fire we would like to discuss in this chapter, namely the fire of inner penance.

What are the inner penance and the inner offering then? As in the case of the Outer Penance the offering is related to the notion of rejection. This time however the rejection occurs on the personal level. That is a person rejects a part of oneself and not the outer reality. Such form of rejection would in a natural way create an emotion of grief and even despair.

An act of rejection on the personal level is performed in order to attain another form of internal cleanness or even resurrection. The process is very complex in nature and difficult for a person undergoing such transformation.

The process of internal rebuilding by the action of the inner penance is always related to some prior malfunction of any of the spiritual qualities composing a soul. This may relate to any wet spirit or even the spiritual sense that would be misbehaving for some reason. The inner offering reacts to the improper behaviour of the problematic spiritual part by rejecting it and in this way creating a spiritual wound.

In order to understand the actions performed by the inner penance one could observe its similarity to the immuno-defensive system in a human body. The system reacts to any external intrusion and the resultant malfunctioning of any of the parts of the body. Then, it reacts by appropriate white body cells creation. The creation of the white body cells would not be issued unless some of the organs within the body were not malfunctioning due to the external invasion. Please observe that a human body may be a host for a considerable number of various foreign organisms. As long as they do not damage the host body they are not being fight against. Only when some of them create damage the immunity system reacts with any appropriate defensive action.

When the immunity system reacts to the external invasion we say that we are sick. The sickness is usually associated with the bad feeling and a number of various pains. Such experience is deemed to be unpleasant.

Similarly, when the force of the inner penance reacts to the improper functioning of some of the spiritual parts of our body we feel unhappiness, sorrow and tension.

There are a number of observations that need to be introduced at this stage. Firstly, some sicknesses are fatal. Secondly, some may be prevented by prior injection of appropriate immuno strengthening substance. Moreover, some of the sicknesses may be transmitted to others. Lastly, some of the injections mentioned above may not only work improperly but in some instances may cause the sickness they are supposed to shield from. Would we observe any similarity with respect to the spiritual counterpart? In order to see how the fire of inner penance works we would like to consider an example.

Let us consider an example taken from the biblical text. The situation of Peter and his difficulties with attaining the spirit of faith.

The description of the interactions of Peter with Jesus starts at some stage of Peter's life therefore we may only infer his prior history. The point however is that when Peter is introduced to the presence of Jesus he is already in a state of improperly functioning inner memory. The inner memory, as we may recall from the previous chapters, is to be in the colour of 'co-feeling' in order to allow for the spirit of faith to attach to it. The colour of co-feeling means that a person has the ability to: follow someone else's way of thinking and reasoning, to understand someone

else's emotional states and in general the ability to associate one's own vision of the world with that of others.

In case of Peter when he is introduced to Jesus he makes a statement requesting Jesus to leave him. This is because he is supposedly a sinner. Such statement is contradictory to the vision presented by Jesus himself when he says that he comes to heal the sick and to rescue the sinners. Being a sinner as such would not prevent Peter from following Jesus. Thus, we observe, that Peter had a serious problem with the reading of the intentions of Jesus.

Another example which may seem to be a bit more artificial comes in the situation of Peter requesting Jesus to allow him to walk on the water. This whole scene may seem to be taken from a science fiction movie. However, the act of walking on water represents an ability to surf on the actions of the Spirit. The Spirit is always represented in the text by either water or the fire. In this case the request is quite significant for the future role Peter is to play as the deep Spirituality is to be expected from Peter later on.

When Peter made some steps on the water he began to drown. The comment Jesus makes, is to point to the problem with Peter's faith again. The problem with faith is in turn related to the inability of Peter to associate his own way of thinking with that of Jesus at that very moment. This ability to read Jesus way of thinking was the very key to the ability of following his steps on the surface of the waster. Thus we come to the same problem of distorted inner memory.

The third example is presented when Jesus announces his intention to visit Jerusalem and the expected suffering thereby. Peter who just has been distinguished among the apostles asks Jesus to reconsider his decision. The clash of understandings between the two is open in this scene. Jesus makes it plain that Peter does not follow his way of thinking. Again, we are presented with the same problem of Peter's inner memory which is not in the colour of co-feeling.

The fire of inner penance is supposed to correct such malfunctioning senses. In this case the sense of inner memory. The correction is introduced when Peter on three instances disassociates himself from Jesus. Let us look into this scene in more detail again.

Peter has been faced with three challenges. Those challenges are introduced by women in order to make it plain that the action is being performed by the Holy Spirit. After those three questions Jesus looks at Peter without saying



anything. The eye contact is really an information exchange. This information is passed by the means of the fire of outer word. We know from the previous chapters that the senses of vision are related to the spiritual senses of conscience and the spirits of love and mercy. The fire of the outer word is positioned above the spirit of mercy and acts as an information gathering device. It is also capable of sharing the information with the others and to exchange the information when desired.

In this case the information is passed from Jesus to Peter. The silent look in fact speaks the words of observation. It says: 'Yes, you have been diagnosed with the inner memory problem. Yes, you have been diagnosed with the inability of co-feeling the others'. In this way the fire of the outer word is capable to inform the soul of Peter about his problems related to the understanding of the other people. In this case the situation of Jesus and of Peter's perception of his actions. The result of the identification performed by the fire of the outer word is to call the fire of the inner penance into action.

The above description could be compared to a situation when any part of a human body becomes disturbed for any reason. The information about such apparent disturbance needs to be passed to the immunity system first so it may react in an appropriate manner as a response.

In the case of Peter his problem has been identified and the information has been provided to the fire of the inner penance. The fire reacts in the form of acting on the disturbed part of Peter's soul and with the intention of curing his problem. The process of curing could be compared to the fever experienced by a sick person. Peter exits from the congregation and removes himself to an excluded place. He begins to cry due to the apparent spiritual pain experienced. His tears are meant for himself and not for Jesus. He is not associating himself with suffering Jesus at this very moment. Instead he is observing his own disturbance. The fire of inner penance places him in a position of suffering a spiritual torment so that he may understand others undergoing similar transformations.

What he feels is the feeling of failure and of disillusion. The feeling of rejection of oneself due to the inability to stand for the convictions he is claiming to possess. He is not a hero with a sword any more but rather some pity small liar who hides himself behind some mean excuses in order to save himself. He definitely rejects his own weakness but may not become separated from it. He becomes human in his smallness and meanness. Moreover, he misses out on the

opportunity of becoming a part of the great stand Jesus is making at this very moment. He may not return any more and claim to be associated. He feels worthless and broken completely.

But this form of understanding is what co-feeling is all about. When Peter attains the proper understanding of a person being incapable of performing an expected behaviour he in turn becomes cured. His ability to associate himself with the way other people feel would be brought to the proper and functional state.

The effect of the action of the fire of inner penance is to bring the problematic part of spirituality to its proper functional state. However, the fire would usually leave the soul in a much more purified state than at the beginning making it in general more perfect. Such transformation is however costly, as in the case of a bodily sickness a person may be more resistant to any similar sicknesses after the curing process but at the same time the cost expended in the process of restoration may be significant (especially in the cases of some serious sicknesses).

Thus we begin to understand the actions of the inner offering and the inner penance. The rejection of the problematic spiritual part and the cleansing through the action of the fire. Are there any other situations when the action of this fire is evident? There is a great many of them.

The most common type of misbehaving sense and spirit is the spirit of hope and the sense of outer memory. This may be seen in the form of a person desiring an object or any action that is not really fruitful or needed. If we look at ourselves we may identify such improper desires and plans quite easily. Most of those desires lead to a form of disillusion and subsequent unhappiness that may be comparable to the description provided above. Also, by placing our hopes in the people or institutions that are not capable of delivering we may come to a similar situation of disillusion.

Another form of spiritual disturbance which is commonly seen is the feeling of greed. Greed is a disturbance of inner conscience and acts against the spirit of love. A greedy person would not so much wish to gain some more of a given item but rather in this way to prevent the others, who actually may need such item, from getting one. In this way greed becomes a rejection of life and also it is a rejection of trust. (One would never trust a thief).

Still another form of spiritual disturbance is injustice. The most painful form being any form of injustice occurring within the judicial system. A judge issuing unjust sentences causes an

extremely strong pain within the souls of the observing persons and especially within any person being judged in such a way.

Moreover, any disturbances caused by improper workings of the force of status may require strong intervention of the fire of inner penance. Someone possessing a position of distinction and using this position to one's own advantage may require a decisive action from the part of the fire.

As we may expect any spiritual part of a soul may be disturbed in one way or another. This is similar to the human body that is fragile and may be disturbed in any possible way. For all of those situations the fire of inner penance would try to intervene in some way with varying success. Sometimes however the fire of inner penance may not be able to address the apparent problem. This could be compared to the very serious sicknesses that may be on the edge of being life threatening. In those cases the fire may fail to rescue such person from the spiritual sickness. What is even more painful is the fact that some of those sicknesses may be introduced intentionally by some other people. One person may spread a sickness to others by an intentional act.

The most horrible example of the above problem is the sexual abuse of children. A person mentally disturbed may disturb a soul of the victim by the means of abuse and with underlying intention of harming the child. In those cases the fire of inner penance even if descending on the disturbed child may have great difficulty in bringing the abused person to the healthy state. Let us spent some more time looking into this issue.

A child sexually abused interprets the act as a form of direct rejection. If the act is performed by the parent then the child would interpret this as a rejection from the family. If the act is performed by some third party then the child would feel rejected by the society at large. The interpretation of rejection comes from the fact that the child is fully aware of one's own lack of readiness for any form of procreation. Thus the child may not participate in such acts in any natural way. On the other hand the parson performing such act may not claim to perform any form of offering even though such person rejects the child.

This is a very important point we would like to stress here. Any form of offering is by definition a rejection, but not all rejections are offerings. In particular a rejected child may not be treated as an offering.

In some ancient societies people would decide to make an offering of a child. They would select an innocent child without any blemish and they would request a local priest to perform an offering. They would reason that because the child was pure and without any possible sin therefore the offering would be acceptable to God. The priest would possibly (although we would not believe in it very much) try to incorporate the feelings of acting against logic and hope and to kill the child in such circumstances.

Such offering would never be accepted by God nor had any chance of being accepted at any time. This is because the action of such priest was not only against the logic and hope but also against love. There is absolutely no way for any offering which acts against love to be accepted by God. Any action against love is polluting by definition and the offered object or person instantaneously becomes unclean (sinful).

An action against the spirit of love is called 'hatred' and is a beginning of a destruction which may overwhelm the entire spiritual organism of a person. Let us return to the discussion of the sexual abuse to understand how this pollution propagates through the soul of a child.

The rejection to which a child is presented results in an instantaneous losing of trust. A child possesses this particular colour of its inner conscience by the grace provided. It is needed in order to be able to learn while growing up. Thus a newly born child trusts its parents and the surrounding society. The trust makes the inner memory less selective when receiving any new information and thus the system of axioms may be collected in a more efficient manner. In fact we may say that the sense of the inner conscience of a child acts as a second witness to the inner memory so that the child may accommodate the information more quickly.

When a child is subjected to any form of strong abuse such trust is instantaneously destroyed. The working of the inner conscience becomes distorted and in effect the inner memory may not accept the information in such an easy way. The effect is visible to the others when we observe that any highly abused child may have problems at school.

The disturbance thus created within the inner memory may become even more pronounced when the force of solidarity which is connected to the sense of the inner memory becomes subsequently disturbed. In those cases the child becomes isolated from the society and in general antisocial.



The disturbance of the inner memory may progress into the outer memory destroying the colour of help. The child may not expect any help from the parents nor the society becoming even more isolated and disturbed.

Subsequently such child may experience any form of distractions within the sense of apprehension creating difficulties with proper interpretations of the surrounding world and the interactions within.

Lastly, the outer conscience may become disturbed making such a child incapable of the proper interpretation of the law. At this stage such a person may come into a direct conflict with the generally acceptable laws of the country.

The child would have problems with the notions of justice (if the logic is disturbed) and may become rebellious (if the apprehension is disturbed even further).

Thus a state of a person whose colour of trust has been seriously damaged is very difficult to correct and any action from the fire of inner penance may not be successful. Even a partly successful correction would be seen as a great achievement and bringing such soul to the proper state of trust may seem to be next to impossible.

There are however some historical examples of persons who has been through a similar problems and returned to the trustful inner conscience. Those examples are extremely rare though. There is a much more common situation when such disturbed persons may not be able to function properly within the society. Those people are under danger of becoming aggressors themselves.

What are the positive aspects of the inner penance then? Can one be through a difficult sorrowful experience and become whole again? Maybe even in a better condition than before?

There are instances when a person undergoing such difficult period may become well again or even better then beforehand. In such cases the fire of inner penance needs to remove the problematic part of the soul and to replace it with a functional one. The success of such operation is very much dependent on the cooperation of the fire with other senses. If the spirit of truth comes along and the spirit of mercy intervenes then one may imagine a success story. But please observe that those two spirits are very much in demand here. The truth and the mercy but also love.

All cases when the fire of inner penance works may be associated with the feelings of sorrow, spiritual pain and suffering. Let us look at the

damaged sense of inner conscience again to see how the process could possibly be more successful.

A child with the damaged trust is isolated from the natural human providers. The fire of inner penance may come with help and burn the inner conscience isolating such child from the providers even more. The spirit of truth would need to inform such child or later on a grown up person about the nature and extend of the damage that has been performed against it. The spirit of mercy would try to create any other situation in which such person may exercise any action of this spirit. The ability of showing mercy is very important for such disturbed person but the person may not be capable to show mercy to the immediate offenders. Therefore it is desirable to show mercy to others thus strengthening the outer conscience as such. Also acts of mercy strengthen the site of the Spirit when trying to help the suffering person.

The spirit of love would never be able to be recreated in the relation to the offending persons. This is one of the features characterizing the spirit of love. Once rejected it will never come back. But the spirit of love may come in relation to any other person. Still this may not be possible. What we usually observe is that the offended person is incapable of bringing oneself to the state of trusting to any other people. Therefore the fire of inner penance would try to create situations when a completely different kind of object is proposed to be loved. This may be the Spirit by herself but more commonly a simple substitute, like for example a pet.

A highly disturbed child may have extreme problems with regaining the ability to trust. The trust has been destroyed and the inner conscience is in a damaged form. A child may not be able to trust but on the other hand such child may possibly expect someone else to trust it. If you offer a small animal to such disturbed child the animal becomes entrusted to that child. The child is completely aware of the fact and by taking care of the animal it may possibly regain the notion of trust as such. (If I am capable to take care of this trusting pet then maybe at some stage I myself would be able to trust someone). This is very well provided the child would not harm the pet or reject such notion. If anyone choses to introduce this form of help to a child then please be aware that choosing a fragile pet introduces the danger of harm doing both to the pet and the child.

As we indicated above the process of healing may be very difficult and may take years to complete. There are cases when the entire life of a person was completely devoted to the actions of

the fire of the inner penance. Sometimes in those cases a person would seek the complete absolution and the perfect healing. The ultimate goal being the perfection of the soul and the absolute holiness.

This is really a catching point. Some people would observe that the fire of the inner penance has the capability of making one spiritually perfect. Therefore those people would decide to progress along this very line even if not seriously sick themselves. It is a bit like signing up for a subscription at the local pharmacy. (Please send me a sample of your latest medication every week or so, 'cause I like them so much).

Is such a way of perfection improper or bad? Not necessarily. It very much depends on the kind of medication one requests to receive. If this is the latest sample of the pain killers and the antibiotics then one may be on a very dangerous road indeed.

It is said that there were times when some people would undertake some very drastic ways in order to introduce the fire of inner penance. They would subject themselves to various physical burdens some of them could be on a level of self torture. This is a bit like the pharmacy example above. Those people would request the hard medicine in some predefined periods of time. They would apply as much of that medicine as physically possible and would hope for a thorough cleansing of their spiritual bodies.

There were others who would apply more reasonable approach and use only those medicines that are actually needed. Therefore we would hear the stories of people who attained great spiritual heights without over doing their penances. They too used the interventions of the inner penance in order to succeed on the road of holiness but they would not make any harm to their bodies in the process.

The way most fruitful is the second one. The fire of inner penance is supposed to react to the sicknesses and to concentrate on the sick portion of the spirit. Also, the fire of inner penance very gladly accepts any sensible assistance from the other spiritual qualities.

The most successful assistants to the fire thus discussed are: The spirit of love with all of the contemplative powers. The spirit of mercy which makes the soul more accessible to the intervening Spirit and most of all the spirit of truth. The spirit of truth allows for proper identification of the apparent problems and it always provides a proper balance within the soul.

Within itself the fire of inner penance works to the fullest when any form of external disturbances

is eliminated. The most striking example being the problem of money. It would seem that if a spiritually sick person is placed in a situation of limited financial resources the fire of inner penance is capable of performing the greatest service.

Why would the financial argument be of such great importance? This is because of the importance of trust and the spirit of love. A person resigning from the financial security for the sake of the Spirit of God invests his/her trust in God. Therefore the spirit of love may descend on such person. The spirit of love in turn has the (before mentioned) ability of making a person exposed to the Spirit. A loving person is spiritually naked before the Spirit. This nakedness is very much welcomed by the fire of inner penance due to the fact that it allows for easy access to any spiritual part of the soul. If there is anything wrong within the soul it is clearly visible and reasonably easy to access. The effect of this is that the soul may be cured with a reasonably small effort.

The above situation could be compared to a person visiting a doctor. If such a person refuses to remove clothing in order to undergo a diagnosis or maybe even an operation then the work of a doctor (surgeon) may become greatly obstructed.

A person being cleansed needs to seek support from the other spirits or fires. The spirit of truth is necessary for a proper establishment of the reasons of the experienced problems. The spirit of mercy is needed for the sake of the removal of the sin. The spirit of love is needed for the sake of contemplation needed as the form of internal reconciliation.

A person undergoing a process of spiritual cleansing needs to pray a lot. Some people would spend most of the day devoting the time to the prayer and contemplation. These allow for the Spirit to rearrange the internals of such person. Also the spirit of truth may expose any past problems in the process.

The exposed sins need to be confessed in the manner as objective as possible. Subsequently such person needs to receive the holy communion so the process of cleansing may be completed (offering). Moreover, the time immediately afterwards is usually spent again on the prayer and contemplation.

The above process is a bit similar to an intensive care unit in a hospital when the proper prescriptions are being administrated and the recuperation takes place.

If the process is successful the movement to the more close contact with the Spirit is possible

or a more responsible function is provided. Some however, decide to continue the process in a prolonged manner only to find satisfaction in the state of purity and tranquillity.

There are a number of important points one needs to be aware about while undergoing the process of purification. The first one is that the process is very much personal and the interaction with the fire should not be disturbed by unhealthy behaviours. In particular if one makes the actions or feelings related to the process of penance public one destroys the concept of privacy. The exposure provided by the spirit of love is a very private action indeed. If one shows some form of the penance to the public the exposure becomes public as well. The spirit of love is very much offended in such situations and the trust enjoyed may be undermined.

Secondly, the confession needs to be brought to the level of near perfection. One needs to try to attain the complete objectivity when analysing one's own past behaviours, intentions, interpretations and responsibilities. It never hurts to say more harsh words about oneself than to be over protective. The Spirit interprets the words in the context of them being spoken. In the same way as a person may become upset by any given statement the Spirit may react likewise. An over wordy confession is not very successful.

The consumption of the holy communion needs to be performed with faith. How to do that? Imagine that the communion is for real and act likewise.

When a person progresses on the road of the fire of the inner penance the fire may manifest its presence in a physically recognizable way. As in the case of the other fires there are a number of bodily sensations that a person may experience when the fire is present. The most obvious is a form of skin numbness perceived on the surface of the head. The sensation starts from the top of the head and progresses lower with time. A usual duration of such sensation may be up to few hours but half an hour is more common.

The sensation may be limited to the skin on the head and the face but on some rare occasions it may actually progress toward the shoulders and even the entire surface of the body skin. The sensation is very much comparable to the feeling of the skin becoming numb.

There is nothing special associated with such sensation. No revelations or any special emotional states. Just the numbness of the skin.

The above sensation may be experienced most commonly when a person is very still and

contemplative although it is not a result of contemplation. An active person performing some mechanical task may experience the same sensation.

What is the final state of the progress along this very line? A person progressing in this way becomes capable of performing offerings from one's own soul. That is such a person becomes at the same time a priest and an offering. This is a very different state than the one described in the previous chapter when a priest would offer an externally provided object.

The ability to offer one's own spiritual experiences and to have them accepted by God becomes a form of super distinction which is sometimes denoted by the name of an arch-priest. Please observe again that in this way one may treat the notion of a priest and the notion of an arch-priest as two distinct ideas which may not necessarily overlap. Thus one does not need to be a priest in order to be an arch-priest. Moreover, an arch-priest is not just a more distinguished priest chosen from a priestly congregation.

An arch-priest may be any person who is capable of performing an acceptable offering from one's own soul. What does it mean in practice? A person performing an offering needs to be completely pure. Such person undergoes a period of a rejection of some part of the soul at the same time feeling the loss of logic and the loss of hope. Such person experiences a form of suffering related to both being offered and the act of offering. Also such person experiences some form of internal destruction in the process. Is it possible at all?

The most obvious example of an arch-priest is Jesus. He has never performed any form of external offering such as the priests do. He has never rejected anything in order to offer it to God. Thus we may safely say that he is not a priest as such. However, he definitely offered his own soul in the form of offering. He indicated such intention on a number of occasions beforehand. He for example said that he is capable of offering his life and of taking it back. There are a number of similar statements listed in the text. Subsequently, he pronounced the words: 'Father in your hands I deliver my soul'. These words are the exact meaning of the offering performed by any arch-priest. The rejection of his own soul (or maybe a part of it as in some later cases) and offering it in this way.

The offering that Jesus performed is total in the sense that he spoke about his entire soul and it was pronounced in relation to the imminent death.

However, this type of offering does not need to be so complete and total. Later on, anyone who progressed along the way of the inner penance would be capable of performing a similar statement in relation to one's own soul and not necessary requiring a destruction of the body. In any case this kind of ability requires an extreme level of holiness from the person due to the fact that the offering in order to be acceptable by God needs to be pure and the priestly part of the person needs to be capable of appropriate mental relation to the act being performed.

An arch-priest possesses some very important properties. The person is responsible to the extreme. This is partly due to the training such person undergoes while progressing along the inner penance. The responsibility comes from the requirement of the extreme objectivity of the confessions such person attends to.

Another property of such a person is the ability of retaining of the Spirit in his/her soul and possibly in the surrounding world. This ability comes from the fact that the person made every effort to keep oneself in a perfect spiritual shape. Whenever any form of sinful disturbance would occur in such soul it would be instantaneously removed by the actions of the fire of the inner penance and the complete cooperation of the soul of such person.

Lastly such person possesses the ability of procreation through the actions of the spirit of hope. The spirit of hope is the bases for the inner penance on which the fire stands. Also the spirit of hope may impregnate the other souls by providing an example of a person who undertook the process of cleansing and became successful.

Those qualities represent the even higher parts of the Spirit which are called the Kingdom, the Power and the Glory. Thus any arch-priest participates in the spiritual inner temple of God.

### **The Force of Outer Humility and the Fire of the Outer Word**

**W**e have been through some very demanding and stressful observations up till now so before we indulge in the further studies let us take a little break. We would like to discuss some more common topics for a change in order to get some breathing space.

Let us talk about art for a change. The subject we would like to discuss is related to the process of creation of an art piece. For the sake of argument let us give an example of some distinguished painter who is being requested to produce a portrait of a lady.

Our artist is an old perfectionist in the field and he certainly knows how to proceed in the field of portrait painting, and this is what he does:

He invites his model to come to his studio in some early morning hours. He tries to make her comfortable and serves some aromatic and relaxing drink. This time he serves a glass of chamomile tea. The tea is not sweetened in any way but the herbal infusion is not only naturally aromatic but also naturally sweet.

He engages in a very polite and refreshing discussion with his model. They do not discuss any overly serious matters and keep away from any to private subjects. However, this is not an idle discussion. Instead he tries to observe the reactions and likes and dislikes of the model.

She describes her likings and dislikes in relation to various aspects of life and even her taste in music becomes apparent. Thus he suggests putting some record to her liking on so the music may be played in the background.

After an hour of such deliberations he excuses himself and offers her an album to look through. At that time he retreats to a small kitchen he's got at the studio and prepares a late breakfast. After some fifteen minutes he returns with some tasty treat and some more of the tea. They consume the breakfast discussing any subjects to the liking of the model.

After that the actual preparation to the painting begins. He spends some time requesting the model to sit in a comfortable pose. The sitting of the model needs to be arranged in some way, so whenever she choses some form of a gesture he looks very carefully to see if the pose reflects the vision he has already build in his mind. After some time they settle for a specific pose and he begins to draw a sketch on the canvas.

The drawing is very slow and careful with indication of as many details as possible. However the drawing begins with the general positioning of the masses to be painted and the details are added later. He is very careful to make the proportions right.

When the drawing is finished they take another break and she is allowed to walk around and look at some other paintings he has finished some time ago and would not like to part with, maybe some more tea if she really likes it. (She would probably need to use the bathroom at this stage if not before).

Then what? He starts the actual placing of the paint on the canvas. This is done carefully in a complete stillness and quietness. He seems to be absolutely preoccupied with the task and in a way



loses the contact with the surrounding world. But also when one looks at the artist at work he seems to be absent minded in the sense that he is not even creating any particular words in his mind. He is painting and not thinking. The world around is still, and the mind of the artist is still, thus becoming in harmony with the atmosphere of the quietness. He seems to be so absorbed in the process of painting that even the model would not dare to break this atmosphere by any comment or gesture.

It takes about four hours for the work to be finished. The paint needs to dry out afterwards but it will not be touched in any way nor modified. It is going to be worth fortune to the future generations.

What we have just described is an action of the force of the outer humility and the action of the fire of the outer word attached to it. Both of those spiritual properties are the subject of this chapter. The example of the artist chosen could be substituted with a number of different fields of expression including scientific ones. However, the painter seems to be the best way of catching this particular spiritual quality so he has been chosen here.

An act of artistic creation consists of two distinct stages. The first one is the accumulation of information. The second one is the expression of such accumulated information. The first of those stages is subject to the force of the outer humility. The second one to the fire of the outer word.

The outer humility is a very gentle force. It is not protruding nor enforcing one's own actions on the others. This is the reason behind the need to make all of the other senses and forces still and quieted before the force may become manifested. If the force is so weak by itself then one would ask how it is possible at all that the force would be brought to the surface. The answer to this question is hidden in the other spiritual quality's realization of the great value the force possesses in itself.

Let us look at the other senses and ask them why they would decide to allow for the outer humility to dominate. If we ask the spirit of love she would say: 'Because I love this woman so much that I wish to capture in that portrait her unearthly beauty'. If we ask the spirit of hope she would say: 'I expect that with this fascinating model I would be able to express qualities none has ever been able to paint'. If we ask the spirit of obedience she would say: 'This is the thing I do the best. I can paint and I know it'. If we ask the spirit of prophecy she would say: 'This is a natural

consequence of the beauty of the subject and my superior abilities. This is going to be a perfect painting'. The spirit of mercy would say: 'This is to release the hidden tensions within my soul. It is not proper to keep them locked like this any longer. I intend to express them all on this fragment of canvas. The truth would say: 'I can see those bones under her skin. Not many people have such perfect bones. I would like to express them as accurately and objectively as possible'. And what the spirit of faith would say after all of that? She would just say: 'Stop talking so much and get on with the work. You are all distracting the painter here. I have seen his work and it is always good.'

One does not need to hear all of those spirits speaking in order to allow for the force of the outer humility to start working. However, what one needs to do is to make the other senses and spirits to become calm so not to overpower the humility.

When all is calm the humility looks at the object of interest and allows for the information to be accepted by the soul of the artist. He is not looking hard but rather he is allowing himself to see. To see the detail and observe the mood and behaviour of the subject. He observes her mannerisms and the sweetness of her smile. Is she hiding behind some form of a pose or is she so naturally forthcoming? He allows for his soul to accept the information about her personality and views. Is she stubborn? Maybe she likes something that is a complete surprise to everyone. The ability to drink the vision presented is similar to the ability to drink that soothing chamomile. It is supposed to be gentle and calming.

The effect of this opening for the information is the accumulation of a vision. This vision has no name yet nor any form or order. It is some collection of expressions of loosely offered gestures and connections. They need to be collected in some more precise manner.

This is why he needed that break for the mid morning breakfast. He would retire to the kitchen and allow for a short reflection. He would not try to give any names to the feelings already generated in his soul. He would not try to order them in any way. What he would do is to allow for those feelings to sink in. To become a part of his vision of the model. He would not disturb them in any way. They are being moved from the outer humility to the inner memory in his soul. They are becoming visions by which he is remembering her soul in turn.

When he comes back and offers the breakfast he has a vision of the person he is supposed to

paint. Now he needs to express this vision in the form of the visual art. This begins with finding the right pose for the model. Is she supposed to sit or stand or make some specific gesture? He looks at those poses comparing them with the vision that is already in his head. This is what he would call 'looking naturally'. Her natural pose is in reality a reflection of the vision she created in his soul beforehand.

Then he needs to produce the sketch on the canvas. This time the force of outer humility comes to play again. The sketch needs to be a proper representation of what he actually sees. He is not to distort the vision by the information that the inner memory could provide. That information would not reflect the actual likeness of the features but rather that information would be a distortion. It would be an expected likeness and not the actual one. This is when most of the art students would draw a non-proportionally big head for example. The information that is to be included on this picture is to be a reflection of the actual features of the model. Thus he allows himself just to copy her likeness without any additional interpretations included.

When the drawing is complete he is to begin the process of actual painting. The placement of the pigment on the canvas is done in a complete stillness. This is the time when he allows the inner memory to contribute. But the contribution is very gentle. He expresses his vision partly by looking at the model, but partly by allowing the already created vision in the inner memory to contribute. All the time the outer humility blends those two pictures into one. The seen and the observed, the objective and the subjective. The painting is never an exact photographic reproduction of the likeness. The painting is however a true likeness of a person. The model is clearly recognizable from the painting. But at the same time the painting incorporates within the emotional expression - observation firstly collected when the artist enjoyed the pleasant discussion with the model. Then when he allowed himself to accommodate this impression and allowed for it to sink into his memory, and finally when he allowed the memory to contribute to the picture creation.

There was the stillness required due to the fact that the outer humility would never be able to overpower any other impulses. The outer humility is by definition subject to all of the information coming its way. Thus the other impulses need to be calmed and the surrounding world needs to be made still in order for the outer word to become a leading factor. At the same time the outer word retrieves all of the information from within of the

soul and from the surrounding world and blends it. The outer word assumes the role of a leader and moves the other faculties in order to produce the actual painting. The outer word is allowed to become the master of the senses, even of the faculties like muscle motions. The outer word becomes a master of the spiritual body of such person due to the fact that all of the other spiritual faculties chose to become the subjects.

The outer word is a fire responsible for expression of information. It may express the information in a very dry form. For example any scientist is supposed to be able to produce a form of expression of the information he/she gathered. Also, an artist is supposed to be able to express the information he/she gathered. There is a difference though. The information being expressed by a scientist is usually based on the actions of apprehension and logic (therefore obedience and truth if present). The information expressed by an artist is usually based on the other senses and spirits.

The expression or verbalization as we would like to call it becomes more superior in the artist than in a scientist. When a scientist verbalizes any kind of information he/she is still a master over it. A scientist is never by himself subject of the information but rather a collector and a provider of the results of his/her analyses. An artist is different in so far as he/she is moved by the information. An artist allows the fire of outer word to actually direct his/her spiritual body. The information expressed in this way is not only the objective recreation of the perceived vision but also the interpretation on the sensual and emotional level of the artist. This is why there will never be a photograph so advanced to incorporate the notions included in a proper painting.

From time to time there come people who under the influence of the old writings try to rule over their own abilities of speech. The speech is one of the expressions of the actions of the outer humility. The force being present in every person allows for expression of information. One for example may try to communicate the information via the body language. The mime is an example of such a person. In order to read any information presented by a mime one needs to pay a lot of attention and to use a number of facilities. On the other hand the same information could be presented in a spoken form and any observer would decode such information without that much trouble. Thus speech is more humble than the body language (requires less attention from the addressee).



The fire of the outer word is more complex than just the underlying force as it actually rules over the spiritual body of the speaker. In a sense the fire replaces the functions of the sense of concentration which is responsible for redirection of the spiritual resources.

Sometimes the people who try to subdue their tongues try to refrain from speaking. This is one of the ways employed to make the tongue obedient. We would strongly oppose this way of behaviour as a means of achieving the goal. The prevention from speaking could be compared to a situation when an artist would try to become a ruler over his brush by never taking it into his/her hand.

Let us consider some points related to the topic of ruling over one's own tongue.

The main problem with the speech is that we may utter words that we would definitely prefer not to. In some cases we may harm someone or make a statement that seems to be of poor value or not fitting to a particular situation. We feel ashamed afterwards and would like to find a way of retreating our steps in time in order to change those unfitting words. Thus we come to a point of wishing for a better speech control. Let us see how it may be done.

The reason behind the apparent problems with the speech is the conflict between the outer conscience and the inner memory. Also, the outer conscience when in an inappropriate state would cause us such speech problems. We may try to recall from the description of the artist above that he would make the inner memory and the outer word to work in harmony with each other. What he definitely needs to make sure of is that the outer conscience (on which the outer word stands) needs to be in harmony with the memory. The outer conscience contains the prohibitive laws. The inner memory contains the information about the past behaviours. The possible conflict between the two would result in the scruples we encounter after uttering unpleasant words.

In our example of painting a portrait if the artist uttered some unpleasant words to the model during the morning tea, then he would have a real problem later on when the inner memory was supposed to provide the emotional vision of the model to the outer word for the purpose of expression. Instead of those lovely images and feelings the inner memory would be recalling those unfitting words spoken in the morning. He would not be able to concentrate and certainly the final painting would express those inner contradictions.

Thus we come again to the same requirement of making the speech consistent with the requirements of the outer conscience and the inner memory.

We know only one way to effectively achieve the kind of perfection one is seeking in the above text. The inner memory needs to know by heart the content of the outer conscience. Moreover, both of them need to know the pure and undisturbed state of the outer conscience. Only when the legal system impressed originally within the outer conscience is unmodified there, and also, if it is placed in the inner memory the two senses can agree on the proper word formulation.

In the case described above, the two senses provide the outer humility with the consistent information and the outer word may exercise the functions requested. Both senses know the prohibitive law. Both of them have the same form of the law implanted in them. There is no moral disharmony between the two senses and they talk to the outer humility as two consistent witnesses. In a situation like that there would be no possibility for the painter to speak any words he could possibly regret later on. When the outer humility receives this form of information the outer word has the ability of consistent representation of the inner interpretation of the subject being described.

If this is the solution of the problem, then how are we supposed to provide the inner memory with the information stored in the outer conscience? How are we to teach the inner memory about those laws?

This service is provided by the divine revelation within the last few thousands of years. The law is presented by special envoys who offer it in the form of written documents. These may include the text written by Moses or may be the text written by the Apostles. The meanings of those statements and the laws presented in them overlap and complement each other. There is only one God and there is only one law (even though it may be verbalized in a number of ways). What one needs to do is to learn those laws in such a way that they are present within one's own memory. The laws need to be interpreted in such a way as to agree with the properly functioning outer conscience. Then such a person does not need to withhold one's own speech but rather to speak freely.

The above description relates more to the outer humility than to the fire of the outer word. The outer word brings the ability of speech to a higher level than just the verbalization described

above. Also, the ability of controlling the speech is really a part of the will (senses and the force) and not so much as a part of the fire as such. Let us come to the subject of the fire at this stage.

As with the other fires this one may also result in bodily recognizable sensations when present. Those sensations are usually very clearly identifiable even though at the very moment of the manifestation one may not be completely aware of them.

A manifestation is usually felt within the entire volume of the body of a person. This manifestation may be extremely strong on occasions and is always of a similar type. What one feels is that the entire body is filled with some form of a fluid of uniform density. One becomes like a large balloon where the skin forms the outer surface of such a balloon. The inside of the body is filled and a form of a uniform pressure within the volume of the body is felt. Such person does not feel any individual parts of one's own interior but rather the entire volume of the body seems to consist of the same liquid material.

There are other strong sensations associated with the above manifestations. The most important one is the problem with keeping proper upright position. One may feel a bit like a drunk with the surroundings becoming unstable. The effect is so much similar to the situation alcohol intoxication that we need to expand on it a bit.

The fire of the outer word is located at the exact opposite place with respect to the inner memory. When the fire descends on a person all of the resources become focused or moved toward the place where the fire descended (this is a general statement related to all of the fires). Because of this fact the resources present in the inner memory are moved the furthest away from it. The inner memory in turn is responsible for the stability of a person (inner hearing in bodily representation). Thus the sense responsible for keeping one's proper spatial orientation is depleted. This is really very similar to the effect a drunk could observe when the inner hearing is disturbed.

There is much more that one needs to remember in relation to the two senses. The outer humility is responsible for the information gathering. Any proper artist or a scientist uses the force all the time in order to collect the data. But is it responsible for the information understanding? The most interesting observation is that the place responsible for the information understanding is located on the opposite side of the spirit. That is in the inner memory. This is due to the co-feeling

exercised by that sense. We understand the information or we understand the others by an act of co-feeling (imaging oneself to be in the situation represented by the information). Thus one may accumulate a large amount of information and have absolutely no idea what it means. There are a large number of examples one could cite of scientists who made great discoveries, and even published important papers describing them, but would retain their ignorance as to the meanings of those discoveries.

Moreover, there is still another place responsible for the notion of 'making sense'. One may know a fact (outer humility), understand the meaning of it (inner memory) but still the fact would not make any sense. The sense is present in the much more inner place called the 'peace' under the Glory.

Let us now return to the subject of the fire of the outer word (the fire at last and not the force which is located below it). Let us see what happens when a person was capable of reconciling the outer conscience with the inner memory and the outer humility accepted the fire descending.

There are a number of effects that the outer word makes on the entire spiritual body of a person. Those effects have one thing in common though. The outer word becomes a ruler of the soul. All of the senses and spirits had chosen to listen to the fire and the fire becomes the decisive power broker as follows:

The very first feature of the fire we would expect is the ability of pronouncing only those statements that we agree with. That is we would not like to see ourselves speaking any words we would have to regret later on. This ability is achieved due to the cooperation of the inner memory and the outer conscience required by the fire in order to be present. Please recall our artist painter who would blend the information provided by the inner memory and the vision (outer conscience). He would not place his brush in a place which would not be indicated by the two senses. Thus he would not make any regrettable mistakes. This is a form of a special spiritual symbiosis. The senses need to be in a specific state in order for the fire to be present. The fire makes them always synchronized as well. Moreover the conscience is never disturbed as there are no offences performed. Thus the fire of the outer word becomes a ruler over the outer conscience.

The second effect is the ability of directing one's own behaviours by the means of words. This effect is brought about due to the decision made by the spirit of prophecy to become a subject of

the fire. One may say that on a small scale the fire receives the understanding of the consequences of any decision making from the prophecy. Thus the word directs the motions of the soul. This is not the same as the notion of making pledges. When one makes a pledge one becomes bound by the pledge. But in this case one directs one's own future by the means of the words.

The third effect is brought about by the decision of the apprehension (obedience) to become a subject of the outer word. The word becomes the decisive factor in the ability of describing oneself. Those self descriptions have to be consistent with the notions represented by the laws in the conscience. Therefore one may not allow oneself to describe one's own person in some inappropriate way. Rather the outer word attains the notion of the ability of describing oneself and whenever such description is pronounced the logic would accept it as the current state of the soul. (Ordinary this function is performed by the apprehension and obedience).

The forth effect is the ability of directing one's own future by the statements the fire makes. This seems to be very strange on the first look but please recall that this is the Spirit of God who actually provides the fire of the outer word. Thus the statements pronounced by the fire become incorporated in the vision implemented by the Spirit. Thus, if one for example directs one's steps in a direction of an examination room at some important schooling institution one may say something like: 'I could quite possibly have problems at this exam, but on the other hand I could pass it with great distinction'. The Spirit would direct the examination process in such a way as to implement those words. That is the first part of the examination would be a bit problematic but the second would be so outstanding that there would be no problem with passing it. (Please observe that the above statement would have to be pronounced by the fire of the outer word and not by a human decision in order to become binding. This could possibly include some of the bodily sensations mentioned beforehand).

The fifth effect is the ability of forming of judgments by the statements pronounced by the fire. Those judgments are not only the views in the ordinary sense. Their special form comes from the fact that they become incorporated in the judicial system present in the logic and the spirit of truth. Thus a statement on any subject would result in a subsequent relation to that subject. Moreover, the spirit of truth would be subsequently working in the direction of implementation of such statement. The spirit of truth would be establishing later on

the truth of such statement (possibly by objectively proving it). If anyone comes along such inclined person and becomes an object of a critical judgement then the spirit of truth would be following the judged person trying to prove the guilt of such person. (Not a very happy state)

The fire may also provide help by the means of quality advices to any potential site. This is the action of the spirit of hope performed by the outer word. Those advices would possibly generate some hope in the interested site but more importantly would make the advising person responsible for the state and situation of the other site. The word becomes responsible for others in this way propagating her domain.

The seventh effect is the ability of giving pledges to any person. Those pledges are effect of the spirit of love who resigned her emotions for the sake of the word.

When the fire of outer word becomes strengthened in such a way she becomes the ruler of the soul but at the same time the representation of a person within the Spirit of God. The soul is completely humble thus becoming a subject of the actions of the Spirit. On the other hand the Spirit receives the feedback within her body from thus provided fire. One could risk a statement that such a person is half on earth and half in the heaven but we would think this to be an exaggeration. It is true that such a person becomes represented within God's reality and the emotional motions within such person are perceived by God. However, on the other hand such person resigned from exercising strong personal motions. This would be similar to the prophets of the old time when they were not really exercising their will when performing the tasks supplied by the Spirit. Certainly, such a person is not in a situation of full comprehension of the effect the words make or are designed for.

A person who is in the state of a complete humility with respect to the outer word becomes a part of the organism of the Spirit of God. At the same time such person is not a part of the supreme conscience nor of the decision making part of God. Such person enjoys the state of incorporation within the body and thus feels secure. When the fire of the outer word manifests her presence by making a strong statement a person feels moved very strongly by the emotional content of such statement but that is about it. Such person is not really in a situation of realizing the intended effect of neither the motion nor even the way such motion is interpreted by the others.

However, there are other elements of the state which may be at least observed in detail by such person. The first one is the ability to pray. The prayer is addressed with the concurrent observation of the emotional state of the soul. A person praying while receiving the fire of the outer word is capable of observing oneself. The agreement of each of the senses within the soul of such a person is seen and the words of the prayer may be modified at will in order to make such prayer acceptable. This observation is not limited to the state of the soul but also includes the state of the Spirit of God who directs and listens to such a prayer.

This is how one would like to pray really and this is the way for a pronouncement of a perfectly acceptable prayer. The point is that such person is completely aware of the emotional reception on the site of God of the words being pronounced. A prayer becomes a slowly moving stream of words. It needs to be slow due to the fact that the person looks at the Spirit and sees in which direction the words could be brought in the subsequent sentence. If there is a visible objection or even a slight uneasiness on the site of the Spirit the person would chose a slightly different words or statements in order to be accepted.

One may bring such a prayer to a complete perfection. This is because while praying one is constantly aware of the emotional reactions on the site of the Spirit of God. There is an obvious corollary resulting from the above description. Namely, that this kind of prayer is always accepted.

Is there any way to learn this kind of prayer? Yes and no. If one is in the spiritual state of allowing for observation of the Spirit of God then one may always try to improve and even to experiment. However, this very much depends on the personal state. That is: 'if one is in a state of being able to observe the Spirit'. If not then there is no way to learn it. The observation is very much similar to the one perceived when speaking to another person and being aware of that person's emotional reactions. When you talk to someone and you can see that person being near by then you may modify the words whenever you see that person becoming moved in one direction or the other. But if you can not see that person there is not much that could be done in this particular field.

There is also another effect present in a person which in a way comes from the above discussion. A person with this level of perfection is capable of directing of the behaviours of the others. This is achieved not by the means of

directives but rather by the means of manipulation. The awareness of the Spirit and the complete ability of controlling ones own soul results in an ability of controlling others. But again this form of control may not be brought about against the wishes of the others. Rather, it is a form of exercising one's own domination over those who wish to be controlled and manipulated in this way. The situation in a way resembles the situation between the person and the Spirit. In that case also a person became controlled by the Spirit. Here in turn the person is capable of directing the emotions of those who allow for such control.

The final effect of such agreement with the Spirit is the ability of providing the prophecies that become fulfilled. Those prophecies are an effect of the fact that the person became humbly incorporated within the structure of the Spirit. The Spirit may provide some statements about the future. Those statements would not be just the deductions taken from the world but rather the proper revelations of the intentions of the Spirit. Whenever any of such statements becomes fulfilled the effect on the listeners is very profound. Such fulfilled prophecies strengthen the faith considerably providing also some new believers.

All of the above effects constitute parts of perfection attainable within the fire of the outer word. Those last three may be interpreted as parts of the inner temple, namely: the Kingdom, the Power and the Glory.

### **The force of the Inner Humility and the fire of the Inner Word**

**I**n the previous chapter we have discussed the outer humility and the outer word. We have observed that the outer humility would not, due to its very nature, overpower any of the other spiritual qualities. The outer humility would kindly submit to those other qualities and would act only when requested by them. We come to a form of a paradox here. If the outer humility is so gentle in nature what is the nature of the inner humility? Is it possible to be even more gentle and undemanding?

The inner humility is placed deeper within the spiritual construction of God and therefore also of a human being. The inner humility is also more submissive than the outer one. This extreme submissiveness is manifested in the form of a resignation from acting whenever a possibility of overburdening of the other spiritual parts becomes a possibility. If any action of the inner



humility would come at a cost of the others then the force would just refrain from acting.

A good example of the above property comes in mind with relation to an act of reading a book. A person would usually accept a task of reading a book when it is presented in a printed form and the light supplied is of natural source. However, a person may feel uncomfortable when presented with the same book in electronic form (to be read from the computer screen) or if the lightning is to be provided artificially and for the purpose of the book reading. In such situation a person may feel uncomfortable and under some form of irritation preventing from a proper concentration on the reading. We would like to see this kind of example as an illustration of the action provided by the inner humility. The force of the inner humility is responsible for the acceptance of the written text. However, if the task of reading is associated with pulling in of some additional resources, like for example the electricity in the form of light, the force feels to be a burden to the environment and the other parts of the soul and it tries to resign from its' post.

The force of the inner humility does not want to bother anyone. It does not want to be a problem or to need any form of expenditure on its part. The force feels best when allowed to contribute without taking anything back in return. This state seems to be more humble than the state of the outer humility which accepted readily the submission of the other spiritual qualities.

One could try to imagine a person possessing this kind of approach to the surrounding world. We have indicated previously that any form of identifiable property within the structure of God could be and is represented by a person possessing that quality. In this case such person would be absolutely non-demanding and even more than that. Such person would never engage in any form of activity which would require any kind of expenditure from others for his/her sake. On the other hand such person would be exercising a very difficult life indeed due to the complete unselfishness. The person would contribute to the society but would never get anything in return. Such person would live among others but would never require expenditure from the others. What if such person was not self sufficient then? Would he or she rely on the help of others after all? According to the vision we would like to present here such a person would try to accept as minimal contribution as possible from the others.

What is the value in such behaviour and what is the use for the others from a presence of such a

force? The main value and the main contribution spring out from the above description and the resulting interest of not receiving. The force being not interested in any form of contribution from the others becomes a prime candidate for a function of a judge.

The property described above becomes the most important founding block for the ability of resolving potential contradictions among the others. This is done by the force without becoming involved in the problems being resolved and without expectation of receiving anything in a form of a reward. If a judge expects to be recognized by being a good judge it is counted against him/her. If a judge expects to receive some financial support from one of the sites this is counted as a criminal offence.

A perfect judge would not only be immune to any potential bribes. A perfect judge would not wish to be considered by anything more than he/she is and would be offended when requested to accept any form of external contribution. The judge of our example is a person who would not be able to perform the function if it is at any form of cost coming from the public or any of the involved sites.

Thus in this case the judge is a spiritual force present among the other forces and senses. The spirits may be present and the fires could be present as well. The judge though is not willing to accept any form of contribution from any of those spiritual qualities. Even if they agree to contribute. (In the case of the previously described outer humility it would accept such contributions when the senses agree to supply them. But the inner humility is offended by anything which might be provided from the others.)

As a corollary of the above reasoning we may observe that such a person would not request any form of assistance from the others when performing his/her duties. Any such request would be inevitable interpreted as a request for contribution of some resources. Thus the judge we are describing is self sufficient and self reliant in the task being performed.

Let us now take a look at the nature of the judging function the force of inner humility performs.

The first function has been indicated some time ago when we talked about the outer memory sending information to the inner memory for accommodation. Such information would be presented to the inner humility on its way for evaluation. The information may be redirected to the inner memory or to the facility called 'the



name'. The first instance occurs when the information is recognized as of insignificant type. However, if such information may become a building block of a personal identity of the soul (like for example a title of some sort) then the information may be redirected by the inner humility toward the 'name'. The most important observation we would like to make in relation to the fact is that the inner humility would not alter the information in any way. The only function performed would be to objectively recognize the nature and value of such information and subsequently choose the proper route for it to follow.

Another function that we have already observed is to act on the outer conscience in order to remind it of the problems with the distortions of the laws written within it. The ability of the outer conscience to overshadow the original letter of the law with some new statements and interpretations has been mentioned beforehand. Here, the inner humility would try to stimulate the sense to perform the cleansing if needed. An example of such action would be seen when someone looks at any inappropriate behaviour and makes a statement suggesting a disagreement or even rejection of a behaviour ('you are not supposed to do that...'). However, later on the inner humility may suggest to the outer conscience: 'haven't I done something similar myself...?' Such reminder is meant to wake up the natural actions present in the conscience in order to cleanse it. ('...and who is without a sin let him first cast a stone...')

An interesting observation needs to be made at this stage. Among all of the spirits there is one who is prevented from influencing the inner humility in any way. The specific spirit is prevented not only from influencing the force but even from submitting any form of complaint or request. This spirit is the spirit of love. Love is absolutely irrational but the judgmental process requires objectivity and coolness of head. When the inner humility is standing on truth and objectivity the spirit of love makes emotional impressions disregarding any form of rationality. Thus the spirit of love is prevented from becoming a part of the judicial system and may not request any form of assistance in her problems.

This is one of the reasons the spirit of love possesses her own form of reaction to any potential problems. The spirit of love may replace herself with hatred when offended strongly.

Another spirit that is prevented from influencing the judicial process performed by the inner humility is the spirit of prophecy. Any

prophecy is subject to verification at the time of fulfilment. Any unfulfilled prophecy possesses the capability of becoming true later on but the nature of the realization is not known until that time. The problem with unfulfilled prophecies is twofold.

The first one is that no one knows if the prophecy is true until the time of realization. The second is that the actual interpretation of any prophecy is impossible until the time of realization. Even words spoken in a seemingly open and direct way may contain hidden information which would be unpredictable and impossible to interpret before the time of fulfilment. Thus the inner humility rejects any such statements as impossible to verify. If a prophecy is fulfilled then the spirit is awarded the recognition but never beforehand.

The spirit of obedience by its very nature always redirects any problematic situations to the inner humility for the purpose of being judged. It refrains from providing any other form of contribution. This property is visible even on the level of the sense of touch that would report information on the surface being touched but would refrain from assigning a name to it or of making any other form of recognition. It would rather say: 'it feels like such and such substance but you should know better what it really is...' The part being addressed in this way is the inner humility that makes the final assignment of the identification.

The spirit of obedience may however revolt against the judgement issued by the inner humility. This is also seen among people who do not accept judgments issued by the human courts. If it happens then the inner humility would probably try to reconsider the verdict and provide some more information to the other sense when rephrasing it. What in fact the inner humility does is to request all of the other senses to supply it with some additional information and to reconsider based on such information.

What about hope then? Is it taken seriously when the judicial process takes place? The spirit of hope is expected to refrain from the influencing of the inner humility. The spirit of hope considers some goals as being of her property and of her liking. If she sees such a goal she could possibly try to influence the inner humility to make a judgement in favour of realization of it. Suppose we wish for obtaining some object of desires. Then the spirit of hope could be pressing strongly on the inner humility to influence it and to make such judgments as to allow for the purchasing of the object. Is it a desired situation? One could easily cite a number of situations when the object of

desire is not very rational and even harmful to the soul. Should we accept the pressure exerted by the spirit of hope and yield to the hidden desire?

A person who seeks a spiritual perfection would try to resolve the apparent conflict and pressure by applying some more advanced ways of judgement. Like Solomon with the two mothers and the child the inner humility needs to find the proper solution and some form of action that would resolve the pressure of the spirit of hope. However, in a state of more perfect soul the spirit of hope would refrain from exerting strong pressures on the inner humility and rather wait for the desire to fulfil itself in some natural way.

There are three spirits however who's presence in the court of justice is very much welcomed. The spirits of faith, truth and mercy. Those three spirits are requested for the contribution to the process of resolving of any of the issues being judged and the inner humility accepts their statements when performing the process of verdict creation.

The spirit of faith provides the information which is to be used in the forming of the final verdict. This information is taken from the inner memory. The spirit of truth uses its logical abilities to assess the information. It would check for the consistency and for the resulting inferred deductions. The spirit of truth does not create a judgment by the deductions. It only checks the information provided by the spirit of faith and the inner memory. Finally, the spirit of mercy would propose any form of circumstantial evidence as to modify the possible verdict being formed.

The verdict is created by the inner humility based on the information provided by the above three spirits (and associated parts of the will they stand on). The verdict is to reconcile the sites involved by establishing the most appropriate solution to their requirements. And who is being judged in all of this process? We would think that a fragment of information which needs to be accommodated within the spiritual structure of the soul. The soul all the time receives scraps of information. This information needs to be interpreted and assigned to a specific place. The senses and the spirits would act according to the information placed within them. The views are being built in this way, the internal understanding of justice, of reality and of any form of activity possible for undertaking.

In order for the inner humility to be able to perform those tasks it needs to be provided with as objective information as possible. It may not be disturbed from the perfect state of truth. This is

why it is very sensitive to any form of false information coming its way. One of such possible sources of false information may be the sense of apprehension. The sense is responsible for the referral of the current state of the outside world as well as the interior of the soul. If the apprehension is disturbed the inner humility may not function properly.

This is way when a person is under an alcoholic intoxication his or her way of assessment of various situations may be improper. The sense of apprehension is disturbed due to the alcohol present. The inner humility receives false information about the state of the world and the state of the soul. If the inner humility is mislead in this way it may make some very regrettable judgments and decisions.

There are some other functions performed by the inner humility under the function of a judge. One of those is to take care of a proper balance among the various parts of the soul. There are forms of balance which need to be maintained among the forces present. There are also forms of balance needed to be maintained among the senses and the spirits pulling the soul in various directions. There is also a balance needed to be maintained between the two forms of the law present in the outer and inner conscience.

One of the biggest problems related to the balance maintenance comes as a result of blocking of the spirit of love from accessing the inner humility. As indicated above the spirit of love is removed from the contribution to the judicial process. However, the spirit of love is directly related to the sense of the inner conscience. The sense in turn contains in its very structure the set of mandatory laws. Only the prohibitive laws are present in the outer conscience. The effect of such situation is the apparent neglect of the compulsory laws when the inner humility makes a judgment.

The neglect of the mandatory laws may be seen in the instance of the person who tries to live according to the law but does it in a natural way. That is, if a person says something like: 'I just want to be a good citizen and live a proper honest life...' A person accepting this kind of life philosophy would in the overwhelming number of cases neglect any compulsory laws (for example to fulfil any holy obligation). At the same time such a person would be very careful not to break any of the prohibitive laws. The prohibitive laws are stored in the outer conscience and are related to the spirit of mercy when present. These ones are always received by the inner humility.

Strangely enough the force of the inner humility being so perfect in the undisturbed workings it performs is not completely objective only because it keeps the door permanently closed to some of the spirits. Still more, the problem encountered with the spirit of love not being able to communicate with the inner humility has some more consequences.

As indicated in the previous chapter the need for a person to be able to live according to the law of God is a very important part of one's peace of mind. Moreover the law as such is imprinted in the inner and outer conscience. In order to be able to live in a complete harmony with those laws one needs to move a copy of them to the inner memory. In other words one needs to learn the letter of the law and to remember it.

We see the same problem with the compulsory laws present in the inner conscience. Because this part of the soul may not influence the inner humility in any way a person sees no need to live according to those laws. The only way to actually follow them is to make a copy of those laws and (similarly to the outer conscience) to move such copy to the inner memory.

There are some more complex features of the inner humility which are present in the force. One such feature is a reflexive nature of the judicial process. The reflexive nature of the process comes about from the low key the force is always trying to maintain. The low key meaning it always refrains from enforcing its own view on the others but rather tries to use the other senses' properties to perform the resolution of any problem.

Thus the inner humility would try to reflect any possible issue presented by a sense back to it for resolution. One of such examples is the ability to bounce back any issue presented by the outer conscience. The outer conscience may ask for mercy in any given case. The inner humility would ask the outer conscience if it has been exercising mercy by itself. This is equivalent to a situation when a person requests mercy while being judged in a court. The judge may check the background of such a person seeking any previously merciful behaviours of the applicant. If the accused person is merciful in his/her past behaviours then a possible merciful verdict may be expected.

Another form of reflection performed by the inner humility is the request of verification of any provided information. This is really the spirit of truth (or the sense of logic) showing her presence. The inner humility would request the memory for confirmation of any given information in this way returning the case to the memory for sorting out.

In the case of the human judicial system this may be seen as a request for verification or the information presented.

There are a number of possible extensions of the subject of the inner humility performing the task of a judge. We are not going to investigate all of those statements but would rather like to move a bit further on and to discuss the fire of the inner word when it descends on a soul.

The fire when descending on a soul makes a very marked impression. The body of such a person may be so strongly under the influence of the fire that any of the onlookers may actually see the effect of the presence of the fire. A person under such influence would feel a bit like under a very high fever. This is not that there would be any high temperature of the body. On the contrary the body temperature of such a person remains normal throughout the entire experience. However, the muscles of the body shiver in a fashion very much similar to that of a feverish person. The shivering may be so strong that such a person may have serious problems with speaking. The muscles of the chin become contracted and the entire body undergoes such feverish-like trembling spasms.

The experience may last for couple of minutes or maybe up to fifteen minutes. The sensation is very much related to the words being spoken and is intensified when a person tries to speak. It may seem to be a bit like a contradiction. A person under the visible influence of the fire tries to speak. When the words are being formed the fire makes the impression on the body making the pronunciation of the word difficult or even impossible. When the person resigns from the intention of speaking the sensation becomes less preventing so the person may try to continue the sentence. Again while doing this the sensation returns in the intensified strength making the uttering of the words more difficult.

The above situation comes about due to the fact that the fire is very much related to the actual words being uttered. Thus the pronunciation of the words is equivalent to the manifestation of the fire. When we stop speaking the fire is not manifested so much and therefore the sensation becomes less visible.

The fire of the inner word is responsible for the creation of the world. This is the very spiritual quality which pronounced the words: 'let there be light'. The effect of this fact is in the apparent association of the sensations described above with the actual act of speaking. The 'Word' exists as an identifiable being and whenever manifested by the

means of pronouncement it also manifests its presence by the bodily sensation.

The fire of the inner word brings the function performed by the inner humility to a higher level. The fire is capable of performing actions we usually attribute with a ruler (a king) and not merely the supreme judge. The most striking example of those abilities is the possibility of breaking of the law performed sometimes by the inner word. The king is above the law and uses the supreme administrative powers to reconcile the senses even if the actual action is against the letter of the law present in the memory or the conscience.

The above situation usually happens when either the consciences or the logic opposes the letter of the law in a given situation. (Is it proper to release the prisoners from the burning building of a prison? The prisoners may be guilty but the fire would result in their death. Such death would be seen as contrary to the conscience and the logic.) Thus the inner word may be seen as a king who may break the law in some special situations.

The kingly notion of the inner word should be seen as an executive branch. The king does not create any new laws. This function is performed by still another part of the soul. The executive power of the inner word consists mainly of the implementation of various solutions within the already existing legal structure.

However, the inner word may object to any law which is not imprinted in the consciences. Only the original imprint of the law made by the Spirit of God is seen as totally binding. When a person incorporates any form of additional laws they seem to be holding until contradicted by some contrary situation. In those cases the inner word would instantly ignore those human additions and would choose a solution fitting to her judgement.

The discussion we have provided so far may seem to be very interesting but we still have not indicated how the inner humility and the inner word lead to the state of spiritual perfection. As noted in previous chapters any of the fires is capable to attain the spiritual perfection within itself and we would like to see how it is done here.

What we have already observed is that the inner humility when permanently immobilized by the presence of the inner word would make a person extremely self reliant and undemanding. Such person would refrain as much as possible from any form of external intervention, even to the level of refusing of external help. On the other

hand such a person would try to contribute to the others as much as possible.

The second important observation is that such a person would block some of the spirits from accessing him/her. The most striking case being the blockage of the spirit of love.

From the God's point of view such a person makes a number of claims that would need to be verified in some way. More correctly those claims are not being verified but rather strengthened within such person (as God wishes well to anybody). The most obvious claim resulting from the above stand is that the person suggests as being worthy of other people's trust. If the person is not taking anything from the others and moreover the person is always seeking the good of the others then we are inclined to trust such person.

In the case of the trust it is never an intrinsic part of any person. The only exception being the early age children and the persons who possess the spirit of love as their intrinsic and permanent feature. In all of the other cases (that is in most cases) anyone needs to develop the colour of trust over time.

In the case of our person we are being told to trust him/her. In order to actually see that we may put our trust in the person we need to see some examples suggesting so. Thus the person needs to go through a number of different experiences where the potential trust is being developed and rechecked.

This is what God does with such a person. The very humble one is being constantly placed in a series of situations where the trustfulness is being developed and checked. Those situations are always different and never repeat themselves. However, the common denominator is that they always relate to the notion of trust in some way.

The most difficult ones are not really related to the common problems of the life. Those can be understood by most of the people. The most difficult ones are related to the way of seeing oneself as a part of the God's created universe which consists of not only the visible world but also the things present in heaven. The person being checked against the problem of trust is also required to be able to see one's own life in the context of eternal life, the God's plan of salvation and the ability of representing the tasks presented by God within the realm of men.

One could certainly cite the statements made by Jesus during his mission on earth when he indicates the sufferings and dangers awaiting him in the future. He certainly continued the mission



assigned to him by God even being in danger. Thus God would be able to say: 'I trust this man to follow my mission on earth'. In order to be so trustworthy one needs to be able to relate not only to the things seen on earth and the way of thinking of the people but also to the way God sees the universe.

A person thus walking along this very difficult and dangerous road needs to be completely stable mentally, be absolutely detached from the issues of the world and to resign from the personal interests on behalf of the others.

When God sees that such person is worthy of God's trust the Spirit of love begins to press on the other facilities of the Spirit in order to obtain some favours for the trustful person. At the same time the Spirit of love has no direct contact with the person and may not access him/her. Love tries to find some other routes in order to reach the person and the only ones available are those provided by the other spiritual qualities. Thus love comes to each of the other parts of the Spirit making it support the person thus favoured.

One needs to understand what happens to the spirit of love as present in the Spirit. The spirit of love bases her attention on the ability to trust any given person. In this case the level of trust is brought to the absolute maximum. The person is so completely detached from representing own interest and at the same time so consumed in the representation of the interest of God (or others) that the spirit of love is completely overwhelmed by the attraction. God becomes sick of love toward such person and makes every possible effort to cloth the person in any possible virtue.

On the other hand the spirit of love is a jealous one. She would like to keep the person as her own without any form of sharing with the others. The effect of such stand is that the person becomes even more excluded and separated from the society and is totally reliant on the grace of God. This time the trust becomes directed toward God and the person because of the complete isolation from the surroundings is moved toward trust in the Spirit of God. At this stage one could risk a statement that the isolation becomes a form of distinction. The person is being seen as chosen by God and at the same time God sees the person as being chosen for her own private protection. This may be taken even further and a special bound forms between the Spirit of God and the person when the reliance becomes mutual.

Sometimes a notion of spiritual marriage is introduced by some saints. One could expect that the level of mutual interest as described above

could be called or compared to that term. However, one needs to understand one important point in here. The marriage between two persons is the union of those two. The marriage in order to actually take place needs to be performed by the Spirit of Union (this is consistent with the sacrament of marriage). The Spirit of Union being just another part of the Spirits would certainly act in favour of such right. The joining takes place between two separate persons. Thus the Spirit of Love is being married to a person with the perfect inner humility and only at this stage it is possible to say that they become one person. That is to say that only at this stage the Spirit of Love is allowed to descend on the person thus described. Up till that time the Spirit of Love has no access to the person. (This may seem a bit odd to some).

In order to achieve this state, the Spirit of Love had to request the assistance from all of the other parts of the Spirit. All of them had to descend on the person and had to join in the perfect union. In other words, a person who walks along this road experiences a series of sensations of being joined by each of the spiritual qualities present in the Spirit of God. The person becomes more and more submerged in the Spirit as time progresses and the very last of the spirits that descends is the Spirit of Love. At this stage such a person is completely enclosed by the presence of the Spirit.

It would be nice to make a reflection at this point and to see where such a person has come to.

The first observation may be a surprise to many. This observation is that the person thus described may be initially of any nature what so ever. This means that such a person in theory at least may represent the arch-angel with the permanent fire of Inner Word (that would be Emmanuel). But equally well such a person could be any form of any other arch-angels or angels or even any human what so ever. This is because the special property needed for the movement along this road is hidden in the part of the will. That is in the inner humility. It is neither the effect of any of the wet spirits nor the fires. The inner humility is a part of anyone created in the image of God. All of the humans and all of the angel-type of persons contain this particular facility which is present in the part of God we like to call the Will.

This is the reason why we would like to say that the law of God is the same with respect of the humans and the off-springs of God.

The second observation we would like to make is that the initial requirement of movement of the letter of the law from the inner conscience to the inner memory sets a person on a road of



living according to the law. Such decision and the subsequent life in agreement with the law make a person completely acceptable to God. Moreover, the compulsory law thus present in the inner memory makes a person living in accordance with the laws cherished by the spirit of love. (Please recall that the inner conscience is joined by the spirit of love when in the colour of trust). The overall effect of such situation is that the person lives in agreement with the expectations of the spirit of love. Again, this makes such a person acceptable in the eyes of God.

This third observation is a bit more complex than the previous two. The observation comes from the conclusion of our description of the perfection seeking person. The final state of the soul of such a person was the absolute immersion in the Spirit of God. This means that the person was capable of fulfilling the words spoken in the older texts prophesying an occurrence of a person who would bring God (Spirit) from above to earth. The effect we have described is really such a situation. The entire Spirit of God has descended on such a person and is present on earth. The person represents a complete perfection of the Union with the Spirit and the Union is achieved in its entirety.

A person in such a special situation may choose to follow the original direction of his/her soul movement and work for the good of others even more. This is really what characterized that person from the very beginning. The notion of resigning from seeking one's own good and providing for the others. Such person may exercise the opportunity of providing even more by sharing the state of one's own soul with the others. Thus making the most of the distinguished situation such person may offer the sacrament of the holy communion to the others and include in the sacrament all of the spiritual qualities thus received from the Spirit.

This is really what was offered by the person capable of achieving this distinguished state and the completeness of the Spirit has been provided to those who would not be capable of reaching such extreme heights of perfection on their own.

Please observe that the ability of offering the holy communion is in fact a form of sacrificing one's own soul for the sake of the others. This sacrifice comes about as an effect of a rejection of oneself for the sake of the others and for the sake of the mission assigned by the Spirit. However, the ability of making an acceptable offering of oneself is denoted by the title of an arch-priest. Thus we come to the conclusion that the notion of an arch-priest is introduced in two different places. The

ability of performing self offering which is acceptable to God may be attained either via the route of the inner penance or by the route of the inner word.

What we have just described comes again to those three most inner parts of the Spirit. The legal state of provision of the grace to all of the present on earth may be interpreted as the manifestation of the Kingdom (ability to form laws). The second of the points comes to the manifestation of the Power (applied to the act of salvation). And the third statement is one of the possible manifestations of the Glory (procreation through the sacrament of the holy communion).

### **The force of the Outer Status and the fire of the Outer Wisdom**

**T**he force of the outer status as well that of the inner one are so strong and flashy that anyone is fully aware of their existence and action. Those forces are responsible for most commonly known passions occurring among the people and of the recognition of anyone as being of any special value. The forces occur in any form of life and in any situation one could only imagine. Thus we associate the force of status with those occupying the positions of distinction, the famous people or performing some complex jobs. We also associate the force of status with anybody having substantial financial resources.

Among all of those forms of life and status recognition we would like to observe just one. This is because of the subject of our book and the value placed on information passing. The status enjoyed by the teachers.

From the point of the previous chapters the ability of supplying with the information has a tremendous importance. At least two of the fires listed beforehand explicitly required the learning of some specific information pieces in order to progress on the road of perfection. The information present in the senses of conscience was to be pressed into the inner memory for that purpose. Thus we definitely need someone to teach us this information and the meanings of the laws provided by God.

A teacher receives a special form of recognition. This recognition always comes from the other people (either students or the parents of the students). Therefore the status we are dealing with respect to the teachers is of the outer nature. But also because the information to be provided is related to the laws of God we would be expecting that such a teacher may receive the special recognition coming from God himself.

Our interest in this chapter is in the teachers who perform the task of teaching the laws of God. This is really the main task requested by the other fires already presented. We would also like to see such a teacher to progress along the road provided by the fire of the outer wisdom so that at the final stages we would be able to see the teacher attaining some form of spiritual perfection.

One would like to ask a basic question at the very beginning of such description. Is anyone destined for such distinguished task? Could we select the teachers from any possible population of candidates? Some years ago we have seen some teachers providing information on any appropriate subject and we have seen students commenting about them. The students are very critical in their views about the teachers and it is quite difficult to satisfy their objective requirements. Usually we would hear them complaining but on some rare occasions they would say referring to the teachers: '...They know what they are talking about...'

Such a statement is quite rare but represents an illustration of the keen observation skills possessed by the students. They can always spot a good teacher. This is instantly associated with the force of outer status as such teacher would be valued by the students.

In our story we would like a teacher to seek the state of perfection and therefore we would like to see one who, as above, would know what he/she is talking about. Thus because the topic is relate to the spirituality of God the teacher needs to have some prior experience of the Spirit.

How are we supposed to ensure that? It seems to be a very difficult requirement if we are to recruit the teachers for our spiritual school. The answer may be two fold. The first pool of such teachers may be selected from those who were born with the presence of some part of the Spirit already implanted in their souls. Those persons would be the natural off-springs of the Spirit. As indicated beforehand the Spirit of God and the Will created the material world and the humanity for the purpose of accepting the natural off-springs of God among them. Thus the off-springs are to be born into this material world and by their natural spiritual construction they would satisfy our initial requirement.

The second group may be taken from any population of humanity provided they have already experienced the grace of the Spirit of God. There are a number of ways for such process to take place and the presence of the sacraments is meant to be of help in achieving such goal. Thus, as

long as a person is capable of experiencing some form of communion with the Spirit of God such person would be able to satisfy the students asking for the teachers who 'know what they are talking about'.

The above requirement is just a compulsory one. It does not ensure that the chosen persons would be good teachers in fact. The knowledge of some field of studies does not necessarily make one capable to provide the information to the others. Let us look in more detail at what is needed in order to understand the road to perfection as defined within this chapter.

Let us start with a form of teaching as exercised in the classrooms. There is a teacher and there are students and the teacher is to provide the information to the students in such a way that it would be accessible. The first observation we would like to make is that the passing of information to the others is associated with a tremendous level of responsibility. The person performing the task leads the students in a specific direction of thinking and the subsequent life decisions of such students may be on some occasions associated with the information provided beforehand. Thus a teacher needs to be able to disassociate oneself from the information being passed. The teacher needs to be able to point to the source of information and not claim the credit for it. The teacher would never say that such and such information is an objective fact. Rather would provide the information and at the same time point to the site responsible for the information provision. Let it be some scientist or some religious revelation the teacher would always allow the students to form their own views about the information provided.

The above approach is needed to allow for the students to become responsible thinkers. This is not any form of philosophy they are to exercise, but rather the ability to process the information themselves. The effect of such approach is two fold. Firstly, the students become more responsible for the views they form during the learning process. Secondly, the information becomes better remembered only because the process of learning required them to rephrase the information in the way accessible to their inner memory.

Another important requirement needed to be satisfied is the ability of the teacher to be aware of the state of progress made by the students. Each of the learning persons makes the progress in a different speed. Each requires a different level of help or assistance. Each is different in the way the information presented is processed and accepted.

The teacher needs to be aware of this situation and needs to be able to accommodate the need of the less bright students.

There is a need for the patience to be exercised with respect to the slower students. At the same time there is a need for allowing the brighter students to progress. Thus the slow one is not to stop the bright one. But the teacher is not to curse the slow student only because he/she needs more time to accommodate the information presented. The skill of keeping all of the students in one pack is a very difficult indeed and could be compared to the problems faced by a shepherd.

One needs to remember that there are a number of roads leading to the perfection in the Spirit and the learning is just one of those. If a student is not capable to accommodate the information presented there should be another way for him/her to progress.

One other important point to observe is related to the actual information being presented. The way of learning is a way of fear. One may not see it at this stage but it will be seen later on. The effect of this is that the students learn much more readily the false information than the true one. If a teacher presents false information to the students (even as an example how not to do things) the students are bound to remember it for ever. However, if at the same time the teacher presents true information the students in most cases would just ignore it.

A person while learning is very sensitive with respect to any danger encountered. This is because of the fear of making a mistake. This is what is presented to the inner memory for storage: 'remember not to step into this place... there is a danger in it...' The memory would make sure this kind of information is stored properly and recalled at any given moment. After all this is why the information was stored in the first place, so to be careful and refrain from the error.

However, if the information is a true, the outer status would just say to the inner memory: 'could you please store it somewhere for later use?' And thus the inner memory would through it somewhere and would have a really hard time to find it later on.

Thus it is a cardinal error to present the students with some false information with a comment: '...remember not to do this...' So thus the students would surely remember... and some of them would inevitably do it from time to time.

The learning of the law of God is not much different from the learning of any subject what so ever. In the cases of the other subjects one

encounters situations when one is not able to perform a given task properly and needs time to be able to gain a required level of perfection. Similarly, with the learning of the ways of God one needs time to accommodate the information presented. Thus on the road travelled in this way one makes mistakes. This is a common situation to make an error in interpretation of the law but after some time such person should be able to become fluent in any given law.

Still one should not despair because of such lapses but rather return to the initial state and to try again with a better result.

At the same time the process of learning is supposed to lead toward closeness of God. Therefore, any other direction should be eliminated. A person undertaking the studies of the law is expected to seek God in the true undisturbed form and not to seed any form of superstition or any false interpretation of the actions of the Spirit.

Still more, the process of learning needs to be recognized as difficult by itself. A person undertakes not only the task of remembering the laws and understanding them but also the task of accommodating them in one's own personal life. Such accommodation may be quite difficult for some. The main requirement from the teachers in this respect is to refrain from making such learning process in any way more difficult. The learning is a steep curve by itself. A teacher should try as hard as possible to make this curve less steep so the students would not be paralysed by the task provided.

Another comment we would like to make at this stage is to observe that any given person is limited in the abilities of information accommodation. Some are capable of remembering an extreme amount of facts. Some are more modest in this respect. It is possible to extend one's own ability of remembering and reasoning to a great extend but such ability is also limited. At some stage a person becomes not capable of accepting more of information. This is usually seen as a form of losing interest in the subject. (Please do not mix it with the initial lack of interest which is a result of difficulty of entering the process of learning). A person we are describing here would be expected to be a mature in development. Such person would usually be capable of undertaking some more responsible tasks and in this way resigning from the further studies. This situation should be accommodated within the schooling structure. After all the goal of the entire process is to bring the persons closer to God and not to make everyone a super scientist.

The bringing to God may be achieved in a number of ways and the schooling part is just one of the ways.

The above points are mainly relevant to the position of a teacher within some schooling system. The teacher is placed against the students and becomes a mediator between the information and the students. This form of teaching is very important especially from the inner memory's point of view. However, there is still another form of information passing and teaching which is even more important.

The more advanced form of information passing is through living within the information. A teacher of this kind changes the surrounding world by the means of example. Instead of just providing the information by the means of words such a person lives within the information and allows for it to be accessible by the means of observation. Such situation also raises the outer status of the teacher but only at the stage when the information is accessible to the public. Such accessibility may happen a considerable time after the actual life of a person or it may happen concurrently with the life. It very much depends on the readiness of the public observing the presentation.

We would expect that a person placed in a situation of teaching through the life examples has been placed on the road to perfection within the fire of the outer wisdom.

Before we describe some of the features of the state of teaching through an example we would like to make a comment about one of the most important aspects of the outer wisdom. The most introductory state of the descent of the fire is correlated with the apprehension of fear. The fear becomes a part of that road and it makes life of a person being lead along much more difficult. The fear is not related to any form of external danger even though those dangers may actually take place. The fear is related to the movements happening within such person's mind.

A person who is under the influence of the fire of the outer wisdom becomes aware of the possibilities of mental distortions. Those distortions are very much in line with the cases placed in some mental institutions. Such person may become completely terrified by the apparent observation of inability of leading a normal 'mentally correct' life. One observes occurrences of inability of decision making. One also observes some cases when the reality is difficult to apprehend. Even more, the state of mind becomes oppressed by some difficult to localized stresses.

A person undergoing actions of the outer wisdom may sit with an open mouth with saliva dropping down the shirt having and at the same time difficulties with collecting one's thoughts. One may be under such a stress as to feel under pain within the brain but without any actual physical distortion to the body. On other occasions one may observe that the Spirit may completely lead the person in an undesirable direction only to show the response to some previous behaviour. All of this is very difficult and needs some more explanation.

The fire of the outer wisdom is very much concerned with the proper interpretation of the laws by the person. Such person is being schooled by the Spirit. The schooling is very rough on occasions and the entire attention of the Spirit is to bring the person to a state of a proper interpretation of the laws of God.

During the process the person learns the laws and inevitably makes some mistakes on the way. What the Spirit shows is that she is capable of a complete control of the person's mind. Not only of control but also of distorting it at will. Thus a person may experience any form of distortion on the way. Those distortions may be observed by the person and the effect of such observations may be of utmost mental pain to the person but at the same time they are impossible to control. The only way of preventing them is to live according to the law.

Thus a person is presented with a clear observation of a result of any breaking of any laws. The effect of such breaking (usually observed on a subsequent day) is occupied with an extremely unpleasant mental experience.

Another reason of such unpleasant experiences is due to the past unlawful behaviours. Those acts committed years before cause the Spirit at the current time to act in some very decisive manner against the mind of the person. All of that causes an extreme fear. One comes to a conclusion after some time of those experiences that there is no real danger presented by people when comparing to the experiences provided by the Spirit. Those people out there may only harm me. The Spirit may make me insane with some extremely unpleasant consequences. The insanity is seen as much more unpleasant and dangerous than anything any human person could be capable of doing.

There is another aspect of such experience. One starts to learn the importance to live according to the will of God. By this we mean the particular decisions presented by God and the



form of life one would possibly follow if allowed exercising one's own judgement. The Will of God contains some specific plan for a person. This plan is particular for everyone and contains some well defined objectives one is supposed to achieve while on earth. If the person moves away from those possible objectives then the fire of outer wisdom would intervene in the form of such ordeals in order to return the person on the expected course of action. Those interventions may be of extremely strong nature making the state of mind of such person visible to any onlooker.

All of those statements listed above relate to the state of mind of such person. Those ordeals may last for any length of time, even for years if the Spirit chooses to act in this way. However, there are also some physically noticeable effects one needs to know about which are related to the descending fire of outer wisdom.

Those physically recognizable manifestations come much later than the mental distortions described above. One may go through a period of mental correction like above for few years or so without experiencing any of the physical sensations. However, when the time is right the physical manifestations of the presence of the fire would come and they are so strong that there is no way of mistaking them.

The main area of the body which experiences the manifestation of the fire is the bones. The fire enters the very bones and presses them from within with such a force that the experience is on the level of pain. One could risk a statement that there is a need for the experience to last at most for a second otherwise the person would not be able to withstand it.

The fire may enter through a part of the body in a very localized fashion. Such entry is observed by the recipient and could be compared to a point which with an incredible speed moves from the outside through for example the top of the head lower into the area of the torso. Then the fire moves from one set of the ribs to the other entering the structure of the bones. When the fire enters the volume of the bones (ribs) she pushes from the inside making them very painful. After that the fire would leave through the same route that is through the top of the head.

A person undergoing such sort but painful experience feels empty inside. That is there is no physical prevention for the fire to move in the fashion she moves. There are no additional sensations associated with such manifestation. There are also no revelations nor any form of

information passing. Also, one is not moved emotionally in any special way.

What happens then to a person who lives the life within the information? How is it to be presented to the others and what requirements such person needs to satisfy?

One of the first requirements would be to refrain from any demand of obedience from the others. The person is placed in a number of difficult situations and sometimes one could expect that the request of obedience from the others would be appropriate. To the contrary. The teacher presenting the information by being within her should always accept the freedom of the others of observing or walking away. Even the freedom of criticizing and disagreeing. One is to be always aware that the spirit of obedience has the capability of revolting. Pressing her would return a rejection. Allowing her to choose allows for possible acceptance.

Another important way of behaviour is to keep away from other people's mental properties. One is supposed not to steal and this law is very much applicable to other people good deeds. A person we are describing here fights for the state of spiritual cleanness and placing oneself in a situation when someone may make an accusation of a serious sin would be not welcomed.

Another behaviour is related to the perfection of the spirit of obedience. The fire of the outer wisdom stands on the spirit of obedience and therefore needs a proper support from it. Therefore one is not to ever revolt against anyone of superior stand.

Still more demanding is the requirement of not sinning and of not being a cause of someone else's sin. The first one seems to be a natural consequence of living according to the laws of God. However, the laws of God go even deeper and require not be guilty of bringing someone else into a sin. This seemingly simple requirement is in fact very difficult to fulfil. If someone performs an act of aggression against the person thus living that someone commits a sin. But we could say that the person being harmed brought the other one into sin by merely allowing the act to take place. Thus the person is to escape from any of such complex situations so the aggressor has no opportunity for sinning. At the same time the person is not to sin by making such a pass.

What about the martyrs then? Are they not guilty of allowing the offenders to kill them? One must agree that the situation of such martyrs is difficult when analysed within the fire of the outer wisdom. There is however a possibility that the



executioners are not really related to the act of killing of a martyr. The most spectacular example of such situation is the death of Jesus. The Roman soldiers who executed him were not involved in the judicial process leading to his death. They were performing an execution and this was part of their job. They could equally well not know who they actually kill. In such special cases the person of the saint may not be held responsible for the sin performed by the persecutors. Thus Jesus is not guilty of the sin of the Roman soldiers by allowing them to kill him.

The above point may seem to be of such a difficulty to satisfy that it is almost impossible to fulfil it. One could risk a statement that it is much easier to become a saint through a pure sin-less life and natural death than by martyrdom.

Another requirement placed before a person following the road of the outer wisdom is to be aware of the effect of one's actions on the others. Those actions and examples may lead to problematic behaviours among the potential followers and such are to be avoided. The person is responsible for the teaching he/she provides. This is different than the case of a school teacher who was just a provider of information gleaned by the others. In this case however the person is personally involved in the information creation. The person lives within the information. The teaching is done by example and not by the verbal statements. Such situation makes the person even more responsible due to the impossibility of refraining from the personal input and involvement in the information creation.

The outer wisdom standing on the outer status brings recognition from the others. This recognition may be of any form but it will always happen. This is a manifestation of the force being present. Such situation requires a very cool head from the site of the person following this road. If the recognition is used to one's own advantage the observing world would instantly become hostile to the person. The world is happy to provide the recognition as long it is not making the person any richer. The world is jealous of the perfection being created within such person and acts as just another form of check for the qualities being formed in the person. There is no way of using that recognition to one's own good and at the same time to retain the state of the upward movement.

One is also not allowed to raise one's own status by lowering the status of the others. This could seem to be a good idea due to the fact that the status may be interpreted as a relative state. However, the effect of such behaviour would be again against the person trying to perfect oneself.

Still more there could possibly be a situation when a person with the rising outer status could convert it into a position of responsibility. That would make the person an overseer of the others with the lower outer status. Such exchange is not very happy as it would inevitably bring the fire of the outer wisdom to action. This action would be of a correcting nature as listed above. The end of such correction would be a sorry situation indeed due to the fact that the person would inevitably lose the position of distinction and in the process of such removal also the outer status would be greatly reduced. The final effect would probably be the presence of the correcting fire who would give the offending person a really hard time.

Please observe that the last three points are really related to the same problem of moving away from the predefined way of the Spirit. In all of such cases the fire of the outer wisdom would have to correct such movement by some drastic measures making the person very unhappy and suffering.

We would like to make a comment related to the difficulties related to the initial presence of the fire of the outer wisdom. Each of the fires is represented in one of the seven sacraments. This is also true of the fire of the outer wisdom. The fire is provided by the means of the sacrament of the anointment of the sick. The sacrament seems to be applicable to anyone who is in a difficult health situation. However, as far as we can see the form of problems dealt with by the fire was always of mental nature. We do not recall any form of physical (bodily) ailment that could be addressed by the action of the fire.

At the same time the bodily problems seem to be addressed by the fire of the outer penance. In the chapter related to that fire we have indicated that the special sensual manifestations of the fire are very readily observed by the persons dealing with the healing by the means of hand laying.

Thus we would suggest that the sacrament of the anointing of the sick could be well used in relation to those who suffer from some mental problems. The bodily problems could be possibly addressed by the priests by the means of the sacrament allowing for implementation of the blessing. Please observe that the actual (practical) act of the healing of the physically sick requires a difficult to determine amount of intervention from the side of the healer. On some occasions the effect of the action performed by the healer may be seen almost instantaneously, but on a number of occasions there are sessions required to see any marked improvement in the healed person.

What we have seen so far is that the fire of the outer wisdom modifies very strongly the state of the mind of a person. The fire may use her abilities to create distortions in the mind, to introduce extremely strong scruples, even to create a situation when a person would be exposed to extremely uncomfortable social situations. One could think for example of created situations when a person speaks some absolutely unfitting words in a presence of others. Subsequently the level of scruples would be on the level of paralysing the person. There would be no wish for changing thus uttered words but rather a feeling of suffering.

In order to understand those mental states one needs to understand the goal the fire of the outer wisdom is trying to achieve. In all of those cases the Spirit is acting on the soul in such a way as to soften the soul and to bring the threshold of the sensitivity lower. The person is to become more responsive to any form of spiritual interaction and to be more emotionally capable.

The process of such softening consists of two parallel actions. These consist of the impressions performed by the wet spirit of obedience and the action of the fire of the outer wisdom.

Any person who undergoes those higher modifications is by definition a possessor of the lower spirit of obedience. The fire stands on the wet spirit and they cooperate in the modification of the soul thus being performed.

The spirit of obedience always moves the person in the direction of accepting the letter of the law. Be it the law of God or the law created by the humans. This spirit also makes the person very obedient to any human overseers. At the same time the fire of the outer wisdom makes two actions. Firstly, she allows for the person to exercise any personal wishes one desires. Immediately after that she applies the corrective mental pressure to make the person regret the action already performed. Those pressures are introduced by the means of commonly found behaviours (like making oneself look stupid among some well behaving group of people, or by behaving in any improper way in front of someone the person really cares about).

The effect of those sudden changes of mental state is the introduced above softening of the soul. The person becomes very sensitive and easy to modify by the actions of the Spirit. The more advanced effect achieved by the Spirit is a substantial liquidation of the soul. Some people undergoing such modification would utter very emotional statements of the kind: '...my soul is fainting within me...' or '...my heart is dissolving

within me...' Any form of statements related to spiritual fainting, liquidation, becoming soft and unable to cope could be expected in those states.

The experiences described above could be classified under the name 'distress'. One should not interpret them by the word 'depressed' which is highly fashionable at the time of the writing. A person who is depressed is in general term unhappy. The person who is distressed is not unhappy but rather under an externally induced pressure. A distressed person suffers a condition of being squashed by the external means. Even if those means come on the spiritual level and may not be easily identified as human generated still they are externally created and applied.

However, the state of depression is of internal nature. A person who is depressed is in such state regardless of the external circumstances. Moreover, a depression may not be easily removed by the external means. One may try to introduce some external interest in order to move the person's mind from the topic of own unhappiness to something out there. (A very good method of removing the depression is to present someone in much more difficult state than the given person. This is to be done with a degree of absurdity. For example, remind one about someone so distorted that it makes the entire situation funny and laughable.) Such methods would possibly address the problem of depression by moving the attention of the person from oneself to the problems of others.

The state of distress may not be addressed by such means as it is externally introduced. The person may be brought out of such a distress only by removing the original condition. Thus, if the Spirit decides to remove the pressure the person would become instantaneously relieved and in a light state of mind.

One of the effects of the above soul modifications is the ability to recognize the value of the compulsory laws. The person undergoing such difficult modification may try to be more strict in performing any requirements placed in those laws effectively removing some of the experienced suffering.

Another effect is the ability to actually respond to the current wishes of the Spirit. The person indeed becomes more sensitive, more fluid in the soul and therefore whenever any even gentle push from the side of the Spirit is identified the person would instantly yield. This is a very important development which is really the main goal of the actions performed on the soul. The soul is to yield to the Spirit. The person is to be undemanding and

following the hidden call and voice. The person is to become easily modifiable by the Spirit.

During the process of soul modification, the fire of the outer wisdom raises the status of such person. This is clearly observable by the other people although they have difficulty to understand why the person becomes more and more special in their view. What they see is the person becomes removed from the general population by some difficult to follow phenomenon and that the state of the person becomes unique.

The onlookers would not associate the state with any particular blessing. The notion of the blessing is associated with the outer penance and not with the outer wisdom. The person is special, distinguished undergoing some unique experience, experiencing some difficult to describe modifications of the soul. But the person is not blessed with any abilities. This is not a priest. This is a teacher, who by living through some special and unique experiences teaches the surrounding world about the grace of God.

The effect of the action of the fire is the growth of the status within the society. This is what the outer status is all about after all. But the person is not supposed to convert that status to any form of measurable distinction. Thus, the person would not occupy any special function within the society even though the status is high. The growth is to be within the Spirit and not within the society. The person is more and more responsive to the impulses provided by the fire and less and less inclined to listen to the voices of people.

The subsequent effect of such a development is the growth of criticism with which the person sees the society. This critical vision is paired with a very keen independent thinking and a mental distance from the arguments presented by the others. The person begins to connect the spirit of obedience with the spirit of truth. Any form of information is always related to the spirit of truth and sense of logic for deep analysis before such person would accept it.

On the other hand such person would almost instantaneously accept any form of directive coming from the site of the Spirit.

The society reacts to this development in the form of hostility. This hostility has the root in the apparent specialty of the person but also in the growing status of the person. The hostility may be related to the feelings of jealousy and even hatred. Those are due to the observation of the surrounding world that it is not able to attain the state of status provided to the person. It becomes more and more apparent that this status is based

on the special treatment the person receives from the Spirit and has no relation to the views of the surrounding people.

The fire of the outer wisdom perfects the person. She raises the status of the person in the eyes of God. People see the apparent rise of the person and become jealous and may even exercise hatred toward such person. There is no obvious way of preventing it.

The person may try to deal with this difficult situation by adopting some reconciliation measures. Those measures are only partly successful though and sometimes make the others even more upset. The application of those methods of behaviour in a way strengthens the already special situation of the person and may be interpreted as even more status building. All of such behaviours are related to the implementation of the notion of the teaching through the life within of the information. At last, the person is capable at this stage to actually modify the behaviour of the society by the living example. Thus becoming a teacher through the actions of the Spirit.

One of such method of reconciling behaviour is to act on behalf of those who persecute the person. Any form of help provided to those who think or act against one creates a situation of judgement and of possible conscience movement. Those who are in the state of hatred may be moved by their respective consciences toward reconciliation. However, it is also possible to make such people even more upset and hostile. If the second happens the situation may be interpreted as a form of judgement. If the first happens and those who were upset become reconciled, the situation may be interpreted as a successful teaching example.

Another way of acting is to undertake extensive reparations on behalf of those who have been victimized by the person in the past. Everyone may identify some people who have been hurt by one and provision of reparations would be always seen as a soothing action by the society.

At the same time such person would refrain from harming anyone else. This may be brought to a very high level of perfection when a person would examine one's own conscience in order to remove any form of views which could possibly harm the others. This self examination is very important on the way of perfection and would be done with a great attention to detail.

Any improper believes would also be removed as not to harm the Spirit. The person would try to

be as non-conflicting as possible. Such peaceful attitude would be sought after with respect to both humans and the Spirit of God.

The hope would also need to be strengthened by the seeking of any accessible forms of realization of the past or current objectives. There are always some goals that the spirit of hope sets before herself which seem to be unattainable after some time. The person would try to replace those with similar ones but being within the reach. Hope is very much welcomed by such distressed person as she brings strength needed in order to be able to continue along this difficult road.

Finally the person would try to always relate any issue to the spirit of truth, making the two spirits (truth and obedience) in a constant contact and cooperation. This is needed for a number of reasons. One being the proper interpretations of the impulses supplied by the Spirit. Another, the proper interpretation of one's own state which becomes very easily modified by external impulses. Still more, the person is practically set against the surrounding world and needs to retain the proper mental health. The spirit of truth with its strong objectivity is the only tool to be able to deal properly with those requirements.

What is the most advanced state of the soul then? When the person is under the influence of the fire the Spirit leads such person throughout any possible life situations. The person has learned through very stressful and long lasting periods of exercises to allow the Spirit to direct personal thoughts, emotional movements within the soul and also the actual behaviours. Thus the person becomes a hand lead by the Spirit. This hand is not mindless though. Such person is still very much responsible for one's own deeds. The point is that the person allows the Spirit to lead. The person does not exercise any form of resistance to the interacting Spirit. We would say that the will of such person belongs to God only because the person is capable to follow the Will of God. In all of that the person is always capable to say 'No' and to object to any such leading but usually it does not happen.

Another effect of the growth described above is the ability to recognize any improper spiritual quality that could possibly influence such person. One needs to be aware that there exist some other spiritual beings who may if their wish to influence anyone. The situation of the person described above is such that the Spirit leads the person. The leading becomes conscious at some higher levels of perfection. That is to say that the person is aware of the influence of Spirit and is capable to recognize her.

Moreover, the person becomes capable of recognizing other spiritual beings trying to gain influence. Those other spiritual beings stop at some stage. This is attained at some higher state when the perfection of the person is such that it is obvious that they may not influence the behaviour of the person. However, until that time the person is under attack of those beings and should be capable not only recognize them but also to reject their influence.

This rejection is possible due to the interventions of the spirit of truth as indicated above.

The most advanced state of the soul is the ability of understanding the sufferings of the Spirit. The person becomes so strongly attached to the workings of the Spirit and at the same time so understanding of the emotional states present in the Spirit that the person is actually capable of relating within one's own soul the pain present in the Spirit of God. God is in a state of suffering and the person is suffering with God. The person lives within the information provided by the Spirit, and in this case the information is completely personal and relates to the state of loss and pain. Such person may be capable of presenting the pain of God to the other people, teaching them in this way.

The last points we have presented relate to the inner most parts of the Spirit. The ability to exercise the Will of God is a manifestation of the Kingdom. The ability to withstand the assaults of the wrong spirits is a manifestation of the Power of God. Finally, the manifestation of the suffering of God allows for procreation in Spirit thus represents the Glory of God.

### **The force of Inner Status and the fire of the Inner Wisdom**

Let us discuss the subject of the inner status and the inner wisdom. As before we would like to start with the basic notions relevant to those spiritual qualities and progress in the direction of the perfection. Inner Wisdom is one of the most difficult fires to attain to and the progress may seem to be impossible to follow for some. This is because the fire requires so much effort from the person participating and there are so many obstructions on the way.

In order to progress along this road one needs to concentrate the attention on one's own person. Such concentration would be seen as the most natural by anyone if not the extremely large number of external distractions which try to prevent one from doing so. There are so many other things that occupy our minds that we have



no time to think about our own well being. There are so many other important issues out there that we have no time to think about our own sense of existence. One definitely needs to seek some form of distance from all of those important external issues in order to gain some breathing space and to think about the value of the own soul.

The first most obvious step is to recognize the value of oneself. A person who is moved by the force of the inner status would see one's own existence as the most important issue of them all. 'What good is it if anything happens out there if I stop to exist? I will not be even able to be aware of those things or whether they happened at all or not.' This kind of dilemma is presented to a person beginning the steps along this very road. One needs to realize the central importance of personal existence and of the value of the personal soul.

One begins to think about personal uniqueness and the issues relevant to 'me' and nobody else. It may seem that such approach may lead to some form of egoism and selfishness. However, we would like to stress that the recognition of the personal value is not correlated to the notion of self orientation. One is to value oneself but not to live out of the others.

Once a person recognizes the value of individual life and importance of uniqueness the person begins to recognize the values already present in the soul. Maybe this is some form of a talent or sensitivity to some issue. Maybe one may recognize some special form of behaviour that seems to come very easily. Any of those or related seem to be important to a person. They strengthen the awareness of the value of the soul and the love by which God must have been moved in order to supply them.

Such person may also look at the others in order to recognize any special gifts. The movement toward such recognition inevitably brings the notion of jealousy and the desire to possess them as well. The soul is in the stage of seeking some beautifiers in order to look pleasing to oneself. This is a very early stage of the movement. The road is very complex and dangerous mainly because of the possibility of straining away from the proper direction.

When we discussed any of the other fires there was always some form of pressure or suffering related to the movement of the soul. Here the suffering may not be so strong but the possibility of failing into some mental trap is much more apparent.

The soul seeks self satisfaction. This is to say such a person is in the search for the things that

would make it value oneself very highly. Such motion is a very dangerous one. The objective of the motion is to seek the grace of God. However it may be quite easily diverted. Instead of seeking some spiritual quality the person may try to seek some form of social or material enhancement. The proper behaviour is to seek the grace coming from God. However, one may quite easily begin to seek recognition by the means of possessions.

The force we describe is that of the inner status. A person may see it as being implemented by the means of possessions like money or any other such thing. The huge number of people seeking this form of self satisfaction, apparent at the current time, is mainly due to the fact that their force of the inner status has been diverted from the proper spiritual path.

Whenever the force of the inner status wishes to obtain something it would disturb one of the more deeply positioned parts of the soul. This part is called 'peace' and constitutes the bases to which the glimmer of Glory may attach herself. The peace when disturbed would request some other, lower, parts of the soul to act and in this way to satisfy the complaining force. We would like to describe the actions performed by the force of inner status taking into account the proper and expected behaviour of it.

The force of inner status does not want to be lowered. After all the growth of a person is what the force is most interested in. Thus, if a situation arises when the inner status may be lowered the force would try to disturb the inner peace.

One of such situations may arise when we see someone behaving according to some customs unacceptable to our notion of propriety. (Someone misbehaves at the table?) We may react to such situation by making a statement of disapproval or even a mental note of non acceptance. We would like to keep away from such situations only because we may be afraid of becoming similar to the offender and in this way lowering our inner status.

The peace would be disturbed by the force and we could possibly react in some outward way to such unpleasant situation. However, if we are to keep on growing along the road of perfection then we should refrain from negative notions in such case. It is important to seek some form of resolution within our own soul in order to not to be offended. Maybe we could find some form of explanation as to the reasons behind the inappropriate behaviour of the others.

Another problem may arise when we see someone else climbing a road of perfection. We



could possibly see the relative position of our person and of the other and conclude that our inner status suffers only because someone else is more advanced than we are. The inner status may try to disturb the perception of peace in order to induce an action against the other person's growth. We could possibly try to stop the other person from attaining the goal only because we would feel left behind.

This would not be a proper way of behaviour. Indeed, if we would like to keep on moving up we need to refrain from any form of obstruction to the others. The goal of the trap being described above is to divert our attention from our personal road of growth to the issues related to others. This is one of the ways of removing from the inner growth. Move to the other people's issues and forget about yourself.

If one sees another person in need one should refrain from making judgments about the reasons for the problem. The suffering of the person is hard enough to be a punishment. The need for assistance is all that is to be observed. As in the above cases the attention to the reasons responsible for the problematic state of the person would move us from attention to our own state. We would be delving in the other people's issues and would soon forget that this is us who are to be our prime subject of interest. Again this is a trap leading outwards, but our attention is to be concentrated on our own personal spiritual growth.

A completely damaging situation is to seek advancement through the favours provided by other people. One instantaneously becomes dependent on the society and the grace provided by the people. The problem is two fold. Firstly, in absolutely majority of the cases those people would fail our expectations. Secondly, we would be again moved from the attention to our own soul to the actions performed by the others. This is again a serious trap. In this case the peace is disturbed by the feeling of dependence and vulnerability. If we depend on the others it is a sign of immaturity and we should seek the mental freedom.

If we see a soul in much poorer condition it would be a serious problem to push it downwards by our actions. If one tries to raise one's own inner status by subjecting others to a degrading motion one becomes a criminal and the outer conscience would certainly lower our own inner status appropriately. This is not even a trap, but an obvious error. One should never push anyone down, but especially the weaker ones.

One should not exploit nor take advantage of another person. Such an action would certainly make us attached to that person's state and instead of seeking any improvement of our spiritual situation we would be immobilized by the scruples provided by the conscience. The peace would be disturbed in this case by the conscience only because the inner status tried to gain some form of inner advantage over the others. One needs to remember to refrain from strong attachments to the surrounding world if one wishes to progress along the road of inner wisdom. Any form of improper interaction with the surrounding society results in an attachment which keeps us interlocked with the other people problems.

What is the proper behaviour of a person seeking advancement then? We would think that the notion of perseverance is a very promising candidate at this stage. This is because of the original junction between the Inner Wisdom and the Outer Word (Adam and Eve before becoming two separate persons). Strangely enough this particular coexistence seems to be visible here when we discuss the first constructive steps on the road along the inner status.

The perseverance may be seen in the form related to hope. One may for example train oneself to keep on trying when some form of idea forms within one's soul. If we decide on an action then we should try to continue and try to accomplish it for some time. Such behaviour, which may be applicable to any form of undertaking, would certainly raise our perception of personal value. If we are successful in our objective then it would be even more. But the main goal is to observe the ability to continue on trying for some time.

The above discussion was mainly related to the actions relevant to the force of the inner status. From now on we would like to begin discussion of the growth within the actual fire of the inner wisdom.

The motion along the inner wisdom is again subject to diversions. As in the above discussion the person moving along this road is constantly placed in a situations leading away from the goal of perfection within this particular fire. This time however, the notions are not really traps. There is no sin or serious damage to the soul if one decides to move along the other roads presented as long as those other roads lead to another fires.

Thus, one may be offered to move toward the fire of the Union and to resign the perfection of the Inner Wisdom. The Union would be available through the experience of the submergence within

the Spirit. Such person would become satisfied with the notion of belonging to God and with the manifestations of the fire of the Union. There is nothing wrong with such a decision. However, one needs to observe that the decision to move toward the Union is not reversible. That is to say that a person who decided to be content with the presence of the fire and to rest within her would not be capable of rejecting the fire of Union for the sake of the fire of inner wisdom.

Another possible road leading away from the inner wisdom is to move toward the Outer Penance, thus entering the priesthood. This is a very interesting situation as we see in this case a priest who did not come to the position through the original notion of the separation of the holy from the profane. This priest had to travel a road of observation of other spiritual qualities beforehand and comes to the outer most part of the Spirit from within.

The qualities required from such priest are the knowledge of the spirits of: love, mercy, faith and truth. When the person became knowledgeable in those spiritual attributes and when such person started the journey from the inner wisdom then the notion of the separation of the holy and the profane comes naturally and is usually accepted. Such priest comes from within and we would expect that this situation is more common among the natural off-springs of the Spirit than among those who come from earth.

Let us now describe a person who decided to stay on the road of the inner wisdom. All the others went away. They most likely failed to keep their interest directed toward themselves, and so they ran after the material goods or after the social issues. Also some of them went to the other fires that seemed to be more interesting to them. However, a small group of truly persistent decided that this is their own soul that is the most important part of the universe and they used all of their energy to bring this soul to a state of wander.

The notion that they would like to follow is to contemplate. This is the proper contemplation and not the one described in relation to the other fires. The fire of inner wisdom is the place where the notion of contemplation is defined and perfected. What they do most often is to contemplate their own soul. The beauty of the soul is the notion they are after and the perfection of that beauty is the goal of their existence.

The notion of contemplation comes from the concept of the Sabbath. The day of rest. The day when instead of active creation the Spirit looked

within herself. Those notions are the founding blocks of the truly contemplative that live here.

The contemplation requires a total rest of the soul. The person is not to be destructed by some external action and moreover the person is not to be destructed by the disturbance within the perception of peace. However, even though the contemplative rests on the prescribed day such person is not completely inactive on the other days. In fact the contemplative may be a semi active person performing a number of complex tasks.

A person who is contemplative would not like to be drawn to the issues concerning others. This statement is also relevant in the context of the actions performed by a contemplative. The person would exercise a number of activities but those activities are not a team work. Those activities are very much personal in nature and do not require such person to exercise mental subjection to the thoughts of the others.

One needs to observe here that there are at least two forms of interactions with the surrounding society. One is to allow for the others to manipulate one's own ways of thinking. Also, this would allow for the others to manipulate the emotional states of person's soul. The other way of interaction would not allow for such intrusions. The person may be in contact with the others and maybe even perform some communal jobs (not very likely). But one would not be mentally moved by the ways other people think or behave.

There is still another part of behaviour which characterizes a true contemplative. The person would not be disturbed by one's own thoughts. This is the property which distinguishes the contemplative from the active. The contemplative does not think on one's own. The thoughts present in the mind of a contemplative are introduced by the Spirit of God. This particular state is impossible to attain to anyone who is not a proper contemplative. On the other hand the property may be learned by the use of some simple exercises.

When an ordinary person observes one's own mind he/she would inevitably notice a number of thoughts occurring within it all the time. This is like talking to oneself over and over again but without pronouncing the words aloud. One makes comments about things seen or makes some comments about the situations one happens to be placed within. The continuous river of thoughts or maybe just words seems to occur within the mind.

A contemplative sees those thoughts as disturbances. The disturbances coming from the

outside are as undesirable as the disturbances coming from the inside. Thus, a contemplative refrains from any situation when the external world could disturb the internal peace but also from any situation when internal talkative mind would introduce such movement. What the contemplative seeks is to calm those thoughts and to suppress them at some later time. Those thoughts are seen as some meaningless jargon without any specific goal or value. The uncontrolled thoughts are just another distraction to be avoided.

In order to suppress those wordy intrusions a contemplative spends some time learning to block them from occurring. This may be done whenever one is not bothered by the others. The person would then try to observe the mind and to stop oneself from forming any specific words within. Such an exercise is sometimes correlated with teeth clenching due to the effort exercised by the person. Also, it may take some time to be able to muster the skill. At first a person would be able to control one's own thoughts only for a second or so, but after some training the period of mental inactivity may be extended to minutes and even hours at a time.

The importance of the above skill may not be over stressed. The whole idea of the life as contemplative is to become still within the soul. One may not allow being disturbed neither from without nor from within. The uncontrolled thoughts that make noise all the time is just one of such inner disturbances.

Moreover, when the thoughts are calmed the soul is capable of listening of the more inner voices. Those voices are supplied by the Spirit. The notions of emotional stimulations may also be observed by such a person. One needs to allow for undisturbed period of time and the proper prayer in order for the inner spiritual impressions to become visible to the contemplative. This is one of the goals of such a person, to observe the stimulation provided by the Spirit of God.

Please observe that the state we are trying to describe is a natural consequence and continuation of the properties developed at the beginning of the chapter (a perfect Sabbath). A contemplative person is not to be disturbed from the internal peace and harmony. Neither from without nor from within.

A contemplative person is very hard working indeed. The person may spend a number of hours performing many tasks but those hours would be spend independently from the work done by the other members of the community. Also, such

contemplative would refrain from requesting others to perform some parts of the jobs assigned. Instead such person would try to perform those jobs personally. This is really continuation of perseverance which has been trained some time beforehand.

A contemplative would also be very careful to be in a total agreement with truth. Such a person would never make any form of suggestion contrary to the actual state of perceived world. The reason of this very strongly maintained state is the awareness of the most fundamental feature of the Spirit. The Spirit of God is planted in truth. The spirit of truth is the central part supporting any of the other spiritual qualities of God. At the same time the contemplative spends time on observation of the stability and perfection of the Spirit. The truth is always present in such a person.

One needs to observe a very important fact at this stage. The spirit of truth being the central spirit of God is subjected to a number of verifications. If a contemplative makes any form of a claim, the statement is instantaneously checked against the objective truth. Thus, one is being taught about the need of complete objectivity and rationality. The states we are describing are very deep in the mental involvement. A person who follows such road may be distracted in a way contrary to the reality. It would be a most serious error to fail into some illusory vision of oneself or to lose the firm grip of reality. Therefore, the spirit of truth is in constant watch and forces one to be as objective as possible. One is always to be rational and slow in progress. It is always better to resign from some spiritual favour then to jump into it burning oneself in the act. Thus a contemplative would never personally seek any favours. A contemplative would never try to enforce any of them but quite the opposite. A contemplative would always keep a cool head and try to find some distance from any form of a favour.

One is not to seek an improvement. One is to resign from the actions of the outer world and to seek the peace of mind and calmness of the soul. One is not to desire anything upbrining but rather to chose something less spectacular and of lower key. This may be extended to any aspect of life.

The truth is that those potential favours are supplied by the Spirit later on. By refraining from pushing in the direction of the growth one is never actually resigning from anything. One is rather showing lack of want at any given time. This is the problem of the Spirit to supply the grace and never

of the contemplative to obtain one. The search by the means of force is just a proof of the lack of humility. The show of humility is the proof of being worthy of the gift.

When one is in the agreement with the Spirit, in truth, in perseverance and in the contemplative observation. The fire of the inner wisdom may reveal herself in a physically observable manifestation. Those manifestations are of extremely pleasant form and whenever they happen they are remembered as the states of delight.

The manifestations of the fire of the inner wisdom may last for a few minutes or even a few hours at a time. They are always very gentle and soothing. The physical manifestation is accompanied by the strong mental elevation and they cooperate in the process. The physical manifestation may be described as follows:

A person perceives a form of a gentle zephyr (a very gentle breeze) moving through the torso. This movement is across the body (like from side to side or from front to back). The zephyr is perceived as slightly cool but very pleasant.

At the same time the mental state of the person is light and free from any form of stress. A form of a mental flying could be used as a similarity.

An experience of this kind may result in some subsequent revelations or any other spiritual favour thus making the person richer spiritually.

The manifestations described above are very gentle in nature and they cooperate with the calmness of the person. It is expected that at this stage of the motion of the soul the person is of serene and gentle nature. There should be no distractions to the peace within and there should be no intention of over expressing oneself. All of the above described changes within the soul lead to a state of a person who speaks very little and is undisturbed. The person looks within oneself most of the time and not outward.

A person who is on the road of perfection along the fire of the inner wisdom becomes capable of bringing gifts to God when coming to him. Such a situation may happen when coming to the holy communion. This is a very complex issue in fact as the proper acceptance of the holy communion should be correlated with an act of bringing a gift. This is what God expects and what is needed to represent one's good intentions toward the Spirit.

In the case of anyone who is not capable of bringing the gifts of the type the contemplatives do, the offering of money is substituted. However,

this is not what the Spirit really respects. The offering of the money is a substitute for the offering of the spiritual qualities. Only the true contemplatives are capable of bringing this kind of offering.

The offering brought by the contemplatives is of the emotional nature and is based in the trust and gratefulness. A contemplative is capable of expressing those movements of the soul without making any external manifestation. A contemplative is in fact moved by the Spirit in order to be able to express emotionally such a gift.

A contemplative sees no value in the material goods. Such a person would not seek nor cherish any form of material possession. If a situation arises that the money becomes available to such a person he/she would see it as a burden and would try to remove it from the personal agenda as quickly as possible.

The concept of money is related directly to the notion of a creation of larger societies. In order to allow for a large group of people to interact in a natural way the money has been introduced. However, a contemplative is not interested in participation in the larger society. The contemplative is interested in perfection of the own soul and sees the personal money as a distraction which would remove one from the concentration on personal perfection and move to the issues related to the others.

It is very natural to see contemplatives who would distribute the little amount of material goods that happens to be in their possession among the others only to become spiritually richer within themselves.

The true value seen by a contemplative is within. The value comes from God and is provided by the form of spiritual experiences and life experiences. A person on such a road recognizes the notion of heaven as a spiritual state of the soul and is most interested in attaining such state. The heaven is within. It is personal and not related to the mental or spiritual state of any other person. The wealth is in the experience. To experience the contact with this particular part of God is equated with being super wealthy.

At the same time the contemplative is very sensitive to keep the state of the soul and the body as clean as possible. The soul is not to be a subject of any serious sin. If a person is in a position of observing a potential sin introduced by another such a person would make an appropriate statement only so as not to be involved. Similarly, the body is perceived as housing for the soul and the Spirit and therefore such a person takes



special care to keep the body in a healthy and clean state.

A contemplative seeks the grace of God. Such person is capable of observing the growth of the grace. Any given spiritual gift is introduced in a form of a seed. This seed needs to be nurtured in order to grow. There is a danger in such case of exposing the gift to the world before the proper time. Such exposure is always related to the loss of the gift. Let us explain the issue in more depth so it may be understood properly.

The ability of the nurturing of a gift is a manifestation of the sacrament provided by the fire. The sacrament related to the fire of the inner wisdom is sometimes called 'the sacrament of adulthood'. A person who received this sacrament and therefore is under influence of the fire of the inner wisdom becomes more responsible for the decision making performed in the personal life. The effect is related to the decision making. One is supposed to be an adult because of it. One could ask a resultant question: What does it mean to be an adult?

A person who is an adult is not only responsible for the life in accordance with the law but may also become responsible for the others. This is especially related to the children who are placed under the protection of the adults.

In the case of the contemplative who is under the influence of the inner wisdom the responsibility may be extended to the information provided by the Spirit. The Spirit begets children of the form of possible goals to be achieved or information pieces which may grow into larger intellectual achievements. Those small seeds of information may be placed in care of a contemplative.

The information may be just an idea. Something on the level of mental association or a small discovery or even an observation. There is also awareness provided that this small part of information may grow to something bigger. It is like a hint of a discovery. It needs to be provided for and to cared for in order to grow into a proper grown state.

A contemplative is in a situation of keeping this small and growing fragment of information to oneself. This is very much like being pregnant with the information. It needs to be isolated from the surrounding hostile world. If exposed to others it would most likely be lost. Thus there is a choice placed in front of a contemplative. To allow the information to progress in growing within or to tell another person and in this way expose the information and allow it to wither.

The problem of keeping of such information may be too hard for a person. One may become completely locked within and claustrophobic due to the pregnancy of this type. On the other hand if a person is capable of nurturing such information then after some time the effect may be quite spectacular. A person needs to support the information while allowing it to grow by a constant interest in the subjects related to the issue. The Spirit leads the person in this supportive function and provides those additional thoughts and observations.

This is really what adulthood is on the spiritual level. The ability of taking care of the information and of allowing it to grow. There are cases when the pregnancy of the above type is impossible to sustain. The contemplative becomes consumed by the requirements of the keeping of the information within and the effect is a very substantial suffering and isolation from the others. The person may be afraid to speak on any other related subject and becomes more and more under isolating stress. This is not a good sign and in those cases it is better to release this information to the others. It may require a lengthy discussion with someone else in which such a person would reveal the information and the thoughts related to it. This is really the proper way to do it in any case when the process becomes psychotic.

A person being on the road of contemplation is very severely separated from the others. Such person may need to find a stabilizing aspect in order to settle the soul. It is possible to find such aspect in the tradition. Tradition is always settling and stabilizing. A person seeks stability and immobility. Tradition may be a good place to find it.

What is the state of contemplative then? A person who separated oneself from the outside world only to find the calmness within. Such movement is destined to bring the person into a state similar to the one present in God. God is in a state of contemplative immobility. This is one of the most important features of the Spirit and it allows for the eternal existence. The change is always destructive the immobility of the Spirit is eternal.

The person is a part of community at large but at the same time even within the tasks being performed the person is isolated. Moreover, there may not be too many of those tasks so as not to disturb the internal peace.

A contemplative would also refrain from any form of personal attachments which could possibly distort the internal calmness.



One could observe an interesting fact at this stage. The Spirit is in the state of calmness and immobility. What would happen if someone tried to disturb the Spirit? A problem of aging would be introduced. That would be a very serious change indeed as the concept of eternal existence would be undermined.

Suppose there is a spiritual quality that would desire to achieve such a distortion. The quality would not be able to directly move the Spirit but could try to make an attempt at moving her by other means. Those means would be found in the created world and in the off-springs of God. If anyone of those were placed in a difficult enough situation that it would require the intervention of the Spirit then the Spirit by making such intervention would move herself from the stationary position and in this way became changed. The other spiritual quality would not be able to move the Spirit by itself, but could try to induce the Spirit to be moved by her own internal reaction to the created situation.

This is one of the most challenging trials placed in front of a contemplative before entering the even higher spiritual states. The distraction from the internal calmness by the means of creation of external problems. Those problems are always very painful and seem to be so absolutely urgent that the person may not be capable of withholding one's own peace.

Let us give a simple example taken from the scene we have just observed. A person trying to attain the higher spiritual states within the fire of the inner wisdom is very much separated from the surrounding world. Such person may be inclined to perform some works of charity only in order to keep the spirits of love and mercy active. Let us say that at the most minimal level the person would feed some wild birds from time to time. Those birds would become accustomed to being cared for and they would visibly trust the person. A form of a bond is created. The person finds also a calming notion in the awareness that those birds became tame.

In order to distract the person from the internal calmness a nearby living person expresses his/her disapproval of the fact. The disapproval is so strong that the person places some poison in a visible location in order to kill the birds. This is all supposedly legal within the laws of the country.

What is the effect of such situation? The would-be contemplative may be instantaneously drawn into the apparent conflict. All of the nurtured peace and calmness of the soul may be instantaneously destroyed. The person is in a

danger of moving one's own soul in such a way as to find a solution or prevention to the hostility clearly displayed. This would be a great error.

The situation of the contemplative is a difficult one indeed. There is no apparent way to retain the calmness and the forward movement of the soul. The person may be drawn into some common disagreement with the others and reduce oneself into the state of an ordinary unhappy citizen. Only the action of the Spirit may prevent such notion and to find some form of solution allowing for retaining of the calm spiritual state. This is way only those who are provided by the explicit actions of the Spirit may be capable of moving even deeper on the way thus described.

What one is aiming for is the stillness of the soul comparable to the one present in God. This form of spiritual state is not accessible unless the Spirit leads one into the inner chamber and allows for remaining there. One may not be able to withstand the above type of distraction if not provided by the Spirit. One would either curse the offending person or fail the trusting birds. Either way one would not be able to progress even deeper.

The spiritual qualities required from the person at this stage are: love, mercy and truth. The ability of relating the problem to the state of the Spirit and the possible intervention of the Spirit is also needed. A person thus tried is under extreme mental pressure to 'do something!'

One way out of the problem is to become aware that all of the parties in the conflict may be directed by the Spirit and therefore to resign from the intervention on behalf of the Spirit. God is capable of leading the good and the bad and in this case one needs to be able to place the trust in God and wait for the solution.

If a contemplative is provided by the Spirit and brought into the inner temple the person becomes a participant of the law creating functions of God. Such person by performing some actions becomes a precedence provider. Those precedencies constitute some subsequent law formulations.

There is still another more advanced effect of being brought into the inner temple. The recognition of the needs of the very weak ones. Those who are placed in a position of becoming completely dependent on the good will of the other people. Such person recognizes the sorry situation of the birds described above. The same notion would be applied to the people who are completely dependent on the good will of the others. The provision for the good of the others

becomes a part of philosophy moving such a contemplative.

Such provision on behalf of the most needy ones results in absolutions from the venial sins. Both the provider and the person receiving the grace are cleansed by the Spirit. This is because of the introduction of the spirit of hope on both sides. The provider can see the intervention of God in the everyday life and is strengthened through it. The person receiving help becomes more open for introduction of the spirit of hope and moves away from possible sinful thoughts.

Hope is a very powerful spirit in such situations and may bring anyone from a state of semi sinfulness to a notion of good seeking. A person may see oneself as being forced by the circumstances into a state of a small crime. Such a person would argue that there is no other way for survival but only to accept an inevitable sin. However, when hope is introduced the person may come back to a notion of possibility of leading a completely honest life. Such possibility is sometimes enough to actually convert from any problematic way of conduct. Thus the actions of the contemplative on behalf of the weak may result in the cleanness of both sites.

The final and the most challenging of the states of the inner wisdom is a form of a miracle which may be performed by such person. There are a number of different miracles available among any of the spiritual qualities but this kind is without a question the most spectacular one and creates the deepest impression within the souls of the observers. The miracle we intend to describe here is called: 'The hope placed in God never fails.' This is the crown of all of the miracles and it is performed within the wet spirit of hope.

Let us describe this special kind of a miracle.

Suppose a contemplative is placed in a very difficult situation. We may have observed by now that the motions relevant to the contemplatives are usually related to being drawn away from the internal stillness. This was at the very beginning when even money could divert such a person from the road. This was also seen later on when the person was subject to various ways leading away from the road of the inner wisdom. At this stage again we are going to see this same form of a problem but brought to even higher level of difficulty.

The situations we are referring to here are usually described by some very decisive idioms. When people would for example say: 'We are done and over with this one' or they would say 'This man is dead and buried'. What they usually refer

to is a state of things such difficult for a person that there is no way accessible on earth to be rescued from it.

The contemplative is completely destroyed. The person is alone among the crowd of bad wishers who also see the person as a loser and a problem. They would like to resolve such problem by removing this person from the presence of the people. This may even include the killing or some other way of 'burring'. The person is alone and there is none to turn for help to only the Spirit of God.

The crowd of persecutors can see that the person has placed the hope in the Spirit and they usually convert it into a joke. There is aggressiveness from their site because of the apparent manifestation of faith. But this miracle is not based on faith. There is absolutely nothing for the endangered person to base the faith on. The faith always requires some prior experience of the given type in order to execute her action. But this particular situation is always unique. There was never before anything like this. Or if there was the person was always a failure.

Thus the contemplative is placed in a very hard position indeed and everyone is completely aware of it (including the contemplative). The solution may not be found on earth and the contemplative can not see any form of solution oneself. The only way of surviving is to place the hope in God and allow for the Spirit to act.

This is the situation in which Jesus was placed in when praying in the garden. He was to be captured by some very hostile group of people and there was absolutely no way of retaining his life if he allowed to be captured. However, at the same time he was making a statement of the utmost importance. His right to be an honest person. He would say: 'I am not guilty of any crime therefore I should not be forced to escape like a criminal'. This is the most fundamental right of a person. To be able to execute the right of being sin-less.

Thus Jesus who is sin-less is aware of the incoming danger. If he runs away he would be just like another criminal escaping for his life. If he stays he would be charged in some mock trial and executed. Everyone, including Jesus is completely aware of the situation and his impossibility of finding any third option.

At that stage the angel of hope comes into play. The angel is not capable of provision of any other solution either but is capable of provision of hope in God. This is the special spirit which is to lead him through the incoming struggle.

The final state of the struggle is the death of Jesus on the cross. There was no apparent way out of the impasse and he lost in it. It would seem that the angel of hope lost with him as the death has not been prevented.

The placing of his body in the tomb is the final statement made by the persecutors. They have finished with him and he is really and truly dead and buried. The stone has been placed at the entrance and the matter is closed.

However, three days later the same Jesus is brought to life again. He is alive and moreover the executioners have no power over him anymore. The hope has been successful after all.

The above description brings the most spectacular example of any possible miracle. The success of the spirit of hope in a seemingly lost situation. There are other examples of the same mechanism throughout the history. All of them would have a very similar construction, that is there would be no possible exit and only the hope in God could provide one.

The main observation we would like to make here is the effect of the success of the spirit of hope. The massive conversion among the onlookers. This is where the Glory (the spiritual procreation) comes into play. She may be seen in those numbers of completely shuttered people who may not retain their aggression any more. They become the followers and the believers afterwards.

How is it possible for the hope to be so successful, and how is it done in practice? There are two spirits that seem to possess the special property of forcing God to act on behalf of a person. The first one is the spirit of faith. The second one the spirit of hope. Both of those spirits grow from the same branch in a similar manner as the love and mercy grow from one branch. The spirit of faith is always based on some axiomatic memory. The action of the spirit is automatic and comes as a natural consequence of those axioms. Any person who wishes to keep the peace of mind would exercise an action induced by the axioms. Thus the nature of the faith, to spring into action whenever any given set of axioms is encountered. God is moved in this way. If a person is in a position of living along such axioms present in the inner memory of God the resultant (inferred) action of God is automatic. This is where the power of the miracles done within the faith comes from.

On the other hand the spirit of hope places the entire reaction within the conscience of God. A person is not capable of seeking any help from the

surrounding world and relies on the intervention from the site of the Spirit. This, in a way similar to the faith, forces the Spirit to act. However, here the Spirit is not moved by the axioms present in the inner memory. Here the Spirit is moved by the God's own requirement of keeping the outer conscience in proper undisturbed state. God has to react on behalf of the person only because the Will would have scruples otherwise.

In the last paragraphs of the chapter we have described the three highest states attainable within the fire of the inner wisdom. We have also indicated the method of entering the inner temple which is the housing of those three. The Kingdom became available through the ability of performing legal precedencies. The Power became available through the ability of becoming cleansed from the venial sins through the actions on behalf of the weak ones. And finally the Glory through the ability of performing the miracles of God's intervention motivated by the spirit of hope.

### **The force of Solidarity and the fire of the Union**

**L**et us now consider the force of solidarity and the fire of the union. As before we would like to begin with the lower notions of the subject and progress in the direction of perfection within the fire.

The force of solidarity is always of unifying nature. The force brings the involved parties together and the fire of union may join them in some permanent fashion. The force of solidarity is a universally present quality even though it may not seem to be of any significant size. The force may be of a very small size indeed when we look at any individual person but the cumulative nature of the force is almost always visible when a larger collection of people is observed.

Thus, for example, a singular sport fan may seem insignificant with respect to the force. The voice he would provide for the sake of a favourite sport club may not be very strong. But look what would happen if you were able to collect a large group of such fans at some sport event.

The force of solidarity is always cumulative and never rejects any form of contribution coming from any of its members. One could make a statement as follows. If one tried to build a religion based on one of the fires only the one built on the fire of Union would be always the greatest of them all. This is because the force of solidarity never rejects any contributing factor coming from any of its members. There is no notion of a contribution too small to be acceptable. Even the smallest of

them all is recognized and acknowledged. The Union becomes the champion of them all.

The above statement is not a surprise due to the peculiar nature of the fire of Union. We may try to recall the description of the fires provided at the very beginning of the book. The fire of Union has been described as possessing all of the attributes of the other fires. This property together with the recognition of individual contributions makes her a winner.

There are some very important features of the force of solidarity that need to be mentioned at this stage. The first one is the non acceptance of any form of violence by the force. The force by itself is a form of bringing a pressure on a person. However, it abhors any form of external influence which would be desired to make her behave in any specific way. The force also is very much disturbed by any other form of intervention. In general one could say that the force of solidarity does not like any form of external mental intervention. The force is a gentle impulse which accumulates over the time and becomes extremely strong when magnified by the numbers of the contributors. However, until it is allowed to grow any form of action performed by any of the other forces present in the soul would surely overcome it. Thus, on the individual level, a person is usually moved by all of the other forces and the force of the solidarity is not usually visible.

Let us examine some of the examples of such intrusions. The force of solidarity being a weaker one would yield to the stronger ones resulting in the destruction of the actions already performed by the force.

When people create rumours or other accusations without a proper base the force of solidarity is defeated. The rumours may be created by the misbehaving forces of status or of lack of humility among the others. They are quite often based on the jealousy or fear. The effect of those is always associated with the distance created against the singled out person and always result in loosening of the social bounds.

Any pronouncement of false statements against a person is always associated with distortions in the axiomatic memory among the speakers. This in turn destroys the ability of possessing co-feeling and faith.

Sometimes some people are moved by the force of status to such an extent that it may be called pride or egotism. In such cases they may try to look at anyone else with despise and to push the others down. Any of such actions induced by the

force of the status would inevitably prevent the force of solidarity from acting.

Another problem destroying the actions of the force of solidarity is encountered when it is not associated with the spirit of truth. A person may for example try to belong to a group of people or an organization only to achieve a form of security or social advancement. In such cases the person would not really care about the issues represented by the group but rather the effective benefits. Some people would enrol at a military organization because of this reason. Others would belong to some political parties or student organizations. The actual motivation of a person becomes the key aspect distinguishing the true solidarity from the mocked one. All of that is not a good way of progressing along the road of the solidarity and union. Those false associations prevent one from understanding of the true meanings of the force and the fire.

A very harmful situation for the force of solidarity is abuse of other people's intellectual abilities. Some people try very hard to contribute to the society by providing the intellect and the discoveries they may be capable of creation. If anyone tries to live of such contributions and in this way abuse the intellect of the contributor the entire society is divided and feels robbed. Such robbery divides the participants and prevents the force of solidarity from action.

Let us now see some positive actions that may be used in order to strengthen the force of solidarity.

The force being weak by nature always needs some form of strengthening. The most important and fruitful way of strengthening the force is by recognition of common wishes of the people. The wish is a state of desire of a specific goal. This may be something very well measurable or something very abstract in nature. However, if the wish is common to a number of people and if it is truly natural and coming from within, then the persons are becoming joined by the force. The force of solidarity brings such persons closer and they direct their efforts toward the common goal.

One needs to observe that such unifying action may not introduced artificially to a group of people. Rather, the wishes need to be identified by a careful observation of the mental state of the group and by verbalization of the observation. The form of discussion among the participants is also very welcomed. On the other hand if someone tries to impress a specific idea from the outside of the group a number of problematic effects may be created (like rejection, feeling of being



manipulated etc...) This would not be a good idea to come to a group of people from the outside and to try to convince them about their wishes.

Please observe the important difference between the wish and the need. Any undeveloped group of people is moved mainly by the notion of a need. There are countries that are, because of their early stage of development, not able to attain the state of wish expression. Instead they may concentrate their attention on the addressing of any problems at hand. In such cases the actions of a group of people is event driven and they always respond to the situation currently occurring. Such state is not desirable and even harmful at times. This is because of the difficulty with which the need may be addressed when occurring. If we are surprised with a specific need today we may have a really hard time to satisfy it. Moreover, the situation thus created makes everyone unhappy. People may even accuse each other of not thinking ahead of time and effectively break up the solidarity if it is present at all.

In the case of wish expression the group of people would verbalize the desire of attaining any specific goal prior to any actual need for it. A form of looking forward is needed and a form of expectation of the possible need may also help. All in all the group of people would be much more mature and the internal solidarity would be greatly strengthened. It may happen that the wish is satisfied and after some time the effect of such satisfaction becomes visible as a solution to an unseen before need. In those cases the notion of understanding present in the group would also be strengthened. All such situations greatly strengthen the solidarity and later the fire of the Union.

What are the ways of strengthening the solidarity then?

From the point of view of our way of perfection we are very much interested in the growth in the Spirit. Therefore, we would like to strengthen the solidarity by the means of the intervention of the Spirit and with the notion of unification with God.

The priests are very much inclined to provide such strengthening service. They offer the blessings which are to cleanse the persons from the disturbing forces and strengthen the solidarity with the Spirit. Because of those abilities the priesthood was always recognized as the main factor in the provision of the unifying force.

Another way of strengthening the force of solidarity via the argument of wish is to retain the differences in clothing between the men and the

women. This seemingly unrelated requirement is in fact a very important one. The difference in clothing strengthens the feelings of interests in the other gender. It strengthens the wish of learning the structure of the other sex. One should observe here that in the time of abolishing such differences the societies where the abolishing takes place undergo a process of dissolution into unconnected individuals.

If we look at any country where the way people cloth themselves do not distinguish between men and women we may observe that a number of related problems also becomes apparent. In those countries a large number of individuals would not opt for a state of marriage nor would belong to any specific group of representation. They would drift alone throughout the life without any permanent attachment. Their interest in the learning of the other half has not been strengthened or even may have been destroyed. As we said at the beginning the force of the solidarity is a very weak one and may be compromised if not treated properly.

There is still another way of strengthening the force of solidarity. The requirement of upholding the old laws and precedencies introduced by the past prophets and saints. This requirement strengthens the feeling of stability and belonging. It also makes the participants interested in seeing the realization of the prophesied events. The requirement makes people think in similar terms and to seek similar goals. The aspect of wishing of fulfilment of the prophesies is also present there.

There is still one more element that makes the force of solidarity stronger. This element may be even stronger than the ones listed above and requires some more lengthy explanation.

The element of the language used by a group of people is of extreme importance from the point of view of the solidarity and the subsequent union. One could say that the language used really belongs to the outer word. This is true but we discuss it here because of the importance from the point of the view of this chapter.

The language used by a person determines the way a person thinks. This is because of the forms of grammar present in the language but also due to the vocabulary used. The forms of the grammar are the ways the particular words are being formed into final expressions. Those forms of grammar are peculiar to a given language. Therefore, if a person thinks in a given language the mental correlation of the ideas is performed in the way provided and required by the language.



Thus the language used in the mental process determines the way a person thinks.

If a person is to analyse a topic which is not well defined in the language of use such person may have great difficulties in expressing oneself. The language would not provide the appropriate means for it. On the other hand the common forms of the language would determine the most commonly formed statements. Thus a person would be forced to associate one's own thinking with the ideas represented by those forms.

The above observation brings us to a number of problems related to any one language. Firstly, if a language is too poor in the provided forms of expression such person would have great difficulties with verbalization of the ideas coming from within. A person may feel at the subconscious level a need of expressing some issue but would not be able to actually pronounce it. Then such person may choose to use the body language as a means of expression of the issue. In some boundary cases such people may even use some violent means if really hard pressed in order to communicate the issue at hand.

Secondly, the different languages among different nations may become impossible to breach when some complex issue is to be communicated. This is especially true about the issues related to the interpretations of various customs and moral views. The interpretation provided by one language may be impossible to be accepted by the persons speaking the other.

Thirdly, even if a group of people speaks the same language the difficulty with forming the particular verbalization of the views may make it impossible to attain the common consensus. Thus, a group of judges seeking a resolution to a given problem may not be able to agree among themselves because each of them has a different view of the subject and they are not able to express those views in such a way as to convince the others. The problem with ability of convincing of the others may be two fold. On one hand the person may have problems with bringing the issue to the conscious awareness from within one's own subconscious only because the language used by the conscience does not contain the grammatical forms needed for the proper representation of the issue. On the other hand even if becoming aware of the 'thought' the person may not be able to find the proper words and grammatical forms in order to provide a proper explanation to the others.

The problem with the proper representation of the inner parts of the soul by the means of words is so important that it forces the ones

seeking the deeper spiritual growth to suppress the thoughts altogether. You may recall from the previous chapter that the persons seeking the perfection on the road of the Inner Wisdom would block or suppress any personal thoughts created in their minds. This self destructive act was performed in order to remove the verbal obstacle preventing the Spirit from expressing herself. The words being formed within the mind make an impression on the even more deeply hidden parts of the soul. At the same time the natural way for the Spirit to provide the mental input is to impress emotional states on those very deeply hidden parts of the soul. The way the Spirit forms her words not necessarily correlate with any particular human language. Thus the Spirit is prevented from expressing herself if we insist that she is to use our words in the process.

What the contemplatives do is to remove the human language from their mind at least for the time when the expression provided by the Spirit is being formed. The Spirit speaks using the language of God. That is: the grammar, the ways of forming the thoughts, the correlation of the issues and the way the mental process takes place is specific to the way God performs those functions. The information thus provided may be expressible in human terms or may be difficult to translate. This is very similar to the problems of translating from one human language to another.

This instantaneously brings us to a very interesting problem. What is the language of God and are we able to characterize it in any meaningful manner?

We could try to address this problem by looking at the road we have already travelled. The language of God should be of such a structure to allow for the expression of the issues described in our story in a natural and easy way. This is after all what we are claiming all along in this paragraph. If we speak the proper language the expressions should be natural and easy to form. The translation is hard, especially when the final language is very different from the original one.

On our road of approach we have seen that there are seven parts of the Will that could be called 'senses'. We have also seen the seven colours of the senses and the seven wet spirits which attach themselves to the senses. We have also seen the seven forces with their appropriate seven fires. Finally, there are supposed to be three perceptions with three glimmers to be seen later on.

The seven senses are representations of some very basic and objective like parts of God. They are

heavy in nature and we could risk calling them as 'things' only to stress their earthly like state. Therefore, we would require from our spiritual language to be able to distinguish seven forms of any given 'thing'. What do we mean by that? Suppose we use a word to pronounce an object ('a table' = a noun). Then we would like to be able to manipulate this word in seven possible ways so that we could associate this object with any state represented by any of the senses. That would give us a way of expressing issues relevant to each and every of the senses.

The senses have some specific colours. Therefore, if we have an object and we would like to describe it in any particular way ('a big table' = an adjective) we would also like to be able to manipulate the descriptor in seven possible ways. That would allow us to express the features of the senses in accordance with the colours expected.

We would also like to attach the wet spirits to the senses. The attachment is of emotional nature that is the spirit provides some modifying action to the sense. In the language we would like to express this as well ('move a big table' = a verb). And again we would like to allow for this attached spirit to be expressible in seven different ways.

We would need even more if we include the seven forces and the seven fires and all of the other spiritual qualities mentioned above. Such a language would be able to contain all of the expressions provided by God. It would be natural and relatively easy to understand the words spoken by the Spirit then.

A very interesting attempt has been made some time ago. A group of people present in one of the European countries tried to construct a language that would actually possess all of the above attributes. The language would be presented to a forming nation, too young on her own to be able to develop any advanced grammar at that stage. Those people would be able to speak the language of God and then we could observe the resultant actions of the words spoken.

To perform such an experiment is a very difficult task indeed and it takes a few hundred years to actually observe any result of it. The language we are talking about is Polish. This may seem to be a big surprise to many as there is nothing special that would seem to accompany those people. However, one needs to see more closely what the language actually made with the people after some time.

In Polish one actually has those seven forms of word manipulation. The nouns, the adjectives and the verbs may all be presented in the seven

distinctive ways as requested above. Some would say that it made the language over complicated. Especially the ability of manipulating any adjective in seven distinctive ways may seem to be an overkill. But not to our discussion because this is what we actually need when talking about the language of God. In Polish one could change the word 'red' (czerwony) into: (czerwony, czerwieny, najczerwieny, czerwony, czerwoniutki, czerwoniutki, czerwoniutki). All of those variations represent a form of the descriptor 'red' but each would be used in a different context. (Some of them are very rarely used in fact or used only in relation to small children).

The noun and the verb are modified through the means of declination and conjugation. The forms of modification thus provided in Polish by those means is not exactly the same as we would like to see in our search but is very close indeed.

What we are interested in is the observation of the subsequent result of such a language used by the people. Does it make them any different? We would like to see if they were able to attain any form of agreement among themselves that would be more pronounced than that seen among the other nations.

There is a very striking example of such an agreement. In the seventeen or eighteen century the Poles came to a peculiar form of political establishment. They developed the democracy as the first in the new age Europe and on top of this at some stage they tried to make it more perfect than any reason would suggest. In the Polish parliamentary gatherings which would be organized every some years they would require absolutely all of the representatives to agree on all of the issues discussed in order to have the session accepted in the final voting. Such congregations would consist of at least a thousand delegates. They would discuss the issues for a year or so and then they would allow themselves for a final reflection. During this final reflection if any single one of the delegates objected to any one of the laws being proposed the entire composition of all of the proposed rulings would be abolished.

From the point of view of the current world situation one could see this kind of approach as at least not practical if not impossible at all. Imagine a year long session of a parliament and the number of the laws being proposed. The requirement of the absolute agreement would not be workable, or so it would seem.

One could ask a question: what made Poles to expect that they would be able to successfully conclude any of such parliamentary gatherings? As

difficult as it may seem to accept, we would suggest that they observed the special properties of their language and the ability of expressing oneself. They decided then that it would be feasible to express all of the possible emotional notions within the language and to reach a complete and total agreement among all of the numerous representatives on all of the topics discussed. And this is what we wanted to see.

Another effect of such constructed language is a lack of accent or any other forms of expressiveness in it. The Polish language is very flat and all of the syllables are pronounced in the same time duration. It may seem to be a bit mechanical by the first looks. There is also minimal body language when speaking. The people seem to expect to be able to verbalize completely any possible topic by the use of the words only. This is also what we wanted to find here.

The example of the Polish experiment is not perfect though. The language is not an exact representation of the language of God and the agreements of the Poles although spectacular at some stage would not last for ever. However, they seemed to be very close which suggests the value of the research in the particular field of the language studies.

Let us now return to the subject of solidarity building and the fire of union. When the force of solidarity becomes more pronounced and the fire may be received there are again some ways of disturbing the growth process. Those disturbances may be introduced by the others or by improper interpretation of the notion of solidarity by a given person. In any case such disturbances are very damaging and could potentially reduce the interpersonal closeness to a very unhappy state.

One of the stronger disturbing forces is the sin of betrayal. Such problem sometimes happens within marriages but also in other forms of communal dependences. A person performing an act of betrayal is always oriented against the current union within which such a person is supposed to live. Some people say that they become involved with another, external party because of some strong interest in them. This is always not true. The only reason of performing any form of betrayal is always to harm the site with which the person is currently joined. It is very natural to look for some underlying reason for such an act. That reason may be due to any of the sites involved. The betraying part may seek some form of improvement of the status or revenge on the other site. The act however is

always damaging the force of solidarity and destroys the state of the communion.

Another form of damaging action would be to undertake any form of active revenge directed against the others. This is really an escalation of the already damaged state of union and removes the possibility of the solidarity having any substantial foothold among the people.

The proper form of solidarity relies on the ability of building of the larger societies. The force is too weak on the personal level to be of any practical significance. Therefore whenever a person is prevented from participation in the society the force is damaged as well. Such preventions may happen due to the improper family arrangements. A young person is to be cared for by the family but when growing up such person is to be able to leave the family home and to become a member of the population at large. If any form of sexuality is introduced into the home period of growing up the person becomes locked within thus created sin. Such person would not be able to become an independent adult but rather would be mentally locked within the family environment. This is also a very damaging state from the point of view of the force of solidarity.

Improper sexual tendencies may have some very wide repercussions. The issue may be analysed at the direct level but also at some more abstract or spiritual levels as well. An example of the later is the case of the persons who being of the earthly origin would like to settle on the ground provided for the off-springs of God.

As it happens there is a fragment of the land of the planet Earth that has been chosen for some specific settlement. The land is in a very unattractive part of the globe and is rather arid. The reason for such choice is to make it non attractive to any settlement. The land received a special symbolic significance provided by the Will of God in order to represent the particular part of God's construction. The land represents symbolically the parts of the Will. This representation has been introduced by the means of God's intervention in the life of Abraham. (We intend to explain this particular point in more detail later in the book)

One needs to observe at this stage that not all of the spiritual qualities have been represented in the land. Only those found in the masculine part of God (the Will) has been included there. The effect of such representation is that the place is very much masculine in nature.

The land provided by God is designed to be a place of refuge for the off-springs of God. In this

way the original intention of being born into this material world may be accomplished without conflict with the already present humans. Also, because the off-springs of God contain within themselves representation of both masculine and feminine parts of God it is proper for them to live within this land.

However, the human race has not been created in a complete way. Only the masculine part within the God is represented in the created human. The spiritual part needs to be received as a grace coming from God. Therefore it would be improper for those persons to try to settle on that land. It would in a way suggest that they seek the masculine part of God and not the feminine part.

This brings us to a subject of sexuality which some people try to attach to the notions of the Spirit. The problem is a very old one and needs some explanation.

If we look at the text of our description already provided we may observe that the changeable will needs attain a specific state (colour) in order to be compatible with the emotional and unchanging Spirit. We may also observe that the way we have described the issue requires some form of mental rigidity from the part of the will. The Spirit is emotionally stimulating the will and the will needs to come to proper representation to be able to join the Spirit.

Such description brings inevitably some form of sexual similarity. This is in a way what the masculine part is supposed to do in order to be compatible with the feminine one. A certain effort from the part of the man is always needed in order to join the woman. However, what we describe here even if it is represented in the form of sexual union in the physical world is still the form of spiritual modification. We do not accept any form of physical representation of the act. The entire effort of a person is to modify the mental construction in such a way as to become compatible with the Spirit. It should never be brought down to the physical level.

There are numerous examples throughout the history of men when the above error was committed by many. The entire religions used to exist who would attach the physical acts into the spiritual requirements thinking that in this way they would be able to progress along the way of the union. They were never able to achieve any progress in this way due to the fact that they took the representation as the original item.

Further on, any form of diversion into self love removes from the society and brakes down the force of solidarity. A person self oriented would

become a despot if allowed to perform any active decision making duties within the society and would break the composition of the people into smaller parts by the resultant disillusion and unhappiness.

The issues related to improper behaviour with respect to the force of solidarity bring us at last to the most serious situation related to a total rejection by the force. The rejection which results in the destruction of all of the other spiritual qualities may be introduced by God on some individuals. This fact raises some very important questions we would like to discuss at this stage.

At the beginning of our discussion related to the force of solidarity we indicated the representation of such force by the means of gravity. Gravity is a physical phenomenon known to any person and studied in detail by the physicists. The force as such is universal and is present in any part of the universe. Thus if we claim that there exist a mental state of a person which is contrary to the force of solidarity we in a way claim that there is a possibility of being removed from the material space-time reality to some other one. It does not seem to be observable within the current state of physics to allow for such an outside existence. However such state is claimed to be observable within the mental development.

A person rejected by the force of solidarity is usually unaware of the fact. Such person would conclude rather that the different form of mental experiences is due to a particular choice of the life style. However, what we would rather suggest is that such a person's soul is not in a position of attaining a state of joining any of the spiritual qualities provided by the Spirit. This is because the force of solidarity together with the fire of union represents a form of glue needed for such a joining. If the attaching factor is removed the attachment may not be attained as a result.

A person in such a state may try to fill the apparent gap by using a form of a substitute. The other spiritual quality available is the presence of other 'will only' oriented souls. Thus such person may try to accomplish a joining effect by attaching the soul to another one of the same type.

What we describe is sometimes called by the name of hell. An outside of the Spirit reality where there is no way of attaining the Spiritual attachment due to the lack of the fire of Union. Let us see what would be an effect of being in such a state.

The most obvious effect of such a state is that the person would not be able to procreate



spiritually. This is because the procreation is provided by the glimmer of Glory which is a part of the Spirit. This is not accessible to such a person. The effect of this inability is very profound. Due to the above inability the person would not be capable of finding any way out of the apparent impasse. To find such a way would require a spiritual discovery (a procreation of a new idea) but this is not available. Because of that the spirit of hope would be directly inaccessible (hope always relies on the potential possibilities)

Another effect is the impossibility of attaining the spirit of faith. This is because of the introduction of false statements into the axiomatic part of the memory of such person. As we indicated above the person would reinterpret the apparent state as a personal choice and not a rejection by the Spirit. (That rejects the spirit of truth as a result as well)

Such re-interpretation could be also related to improper functioning of the sense of apprehension which is supposed to provide the information about the current state of the soul. The misguided apprehension would not be capable of accepting the spirit of obedience.

The apparent choices undertaken by the person would result in modifications to the conscience. A local set of moral laws would be introduced in order to accommodate the apparent state of the soul.

Also such a person would not see anything wrong in acceptance of issues which would otherwise be rejected as profane. This is because such a person needs to find some form of attachment and the only one available is a sinful one.

As we can see from the above the situation becomes very serious and the soul accommodates a philosophy which is outside of the realm of the law of God.

Please recall here the discussion of a child sexually abused as provided in the chapter on Inner Penance. The consequences of both situations are very similar. This is why we would suggest that the abuse of children may be comparable to an act of placing such a child in a state of a mental hell. We do not mean here a poetic form of the word but rather the exclusion from the closeness of God as defined above. On some occasions it may happen that an abused child would sink into a state of hell. This is an extremely serious problem as indicated beforehand.

Let us now spend some time on the positive actions related to the construction of the force of

solidarity and the fire of the union. The most obvious and well known is the sacrament of marriage. The sacrament is the representation of the fire and provides the means of joining a man and a woman into a homogeneous unit. They become 'unified' by the action of the fire.

Many people see the sacrament of marriage as an act performed with respect to a man and a woman and the subsequent consumption of the act by the means of life together. However, we would like to stress the importance of the actions performed before such an act and the nature of the growth into one person.

The time spent together before the actual marriage takes place may be of critical value from the point of view of the marriage survival. The couple needs to gather enough information about each other to be able to actually decide on the possibility of the marriage success. Let us see what they need to know beforehand.

They need to know each other in person for some time to be able to exchange the personal information in appropriate detail and form. This exchange of information may not be done via mail due to the importance of the acting of the sense of apprehension. The sense is the only way of perceiving the actual state of the other person and the sense is not capable of working at any large distances.

The first question is the compatibility of the two. Do they have the ability of understanding of each other? They are supposed to exchange some personal information and to provide some personal insight for the other person to understand. All of this is needed so that their inner memories may understand each other (co-feeling). The ability of exchanging information is absolutely crucial but it needs to be enhanced by the ability of understanding of the other side perspective on the past experiences. They need this in order to be able to move away from the prior relationships and dependences and to form their own union independent from the external world.

The above requirement is very much related to the need for exchange information on the past experiences. The pair is to be joined and they are to leave the past behind. They are not to continue any prior attachments to other people. However, such a cutting off from the past requires exchange of information. They need to tell each other about the past and then to find distance to the past. In a way they need to betray the past relationships. This betrayal is to be total and it is to extend from the family they leave behind to any friends or alike. None from the past life is to keep them by



the means of some personal secret. All of those secrets need to be disclosed to the wife or the husband.

In order to achieve such information sharing and at the same time remain at the closeness they would like to build they need to be able to understand each other and to apply the colour of co-feeling to the respective inner memories.

They are also to be joined on the road of life so they need to have a common joining factor. Do they have a common interest of some sort? This is needed so that they may have the wishes pulling in the same mental direction. The importance of the notion of a wish has been indicated at the beginning of the chapter.

Another required factor is the ability of trusting each other. Contrary to the common expectations the spirit of love is not needed at the time of the marriage. However, the ability of trusting each other is absolutely crucial. If they can't trust then they will never be in love. However, if they are able to share the information as indicated beforehand then the trust would be build into their respective lives.

They need some time to be able to learn about each other and to develop the interest in each other. The wish to become closer and the interest in each other is the main element leading to the unity.

Still more they need to be able to communicate the issues to each other. The need for being verbal is a very important one. They do not need to be verbal to the rest of the world. Therefore, if one or both of them have communication problems with other people this is not a problem from the marriage point of view. However, if they have problems with exchanging information between themselves then it would be a grave critical situation. As indicated above the trust and the co-feeling need to have proper information supplied and they rely on the ability of information exchange.

When they form a couple then they are required to contribute to the union. Both of them contribute and each of them needs to be aware of the extend to which the other site is contributing. This fact strengthens the trust and becomes unifying factor. It is very important to be willing to see the contribution provided by the other half. Thus the husband must be able to recognize the amount of contribution provided by the wife and the wife must recognize the amount of contribution provided by the husband.

They also need to keep the proper distance from the external world. This is most difficult to

achieve in relation to employment undertaken. The work should never be so time-consuming as to prevent the couple from discussing it and from finding the needed distance to it. The job is an external affair and it always needs to be kept as such. The affair would become a betrayal if the working part kept the professional secrets to oneself. There is no such idea as a secret from wife or a husband. Even the most top military secrets should be shared with the other half of the union. Otherwise the husband or the wife betrays the other one with the external employer. This is for the employers to understand such situation and to refrain from sharing the secrets if they do not like it that way.

All of the above statements need to be satisfied if a marriage is to be successful and to grow into a proper union. Some of those requirements must be satisfied before the actual sacrament is issued only to know if it is possible to satisfy the other ones as well. Thus if the pair of a man and a woman discover that they may not trust each other or that they have difficulty with understanding the other one's way of thinking then they should not try to enforce the marriage on themselves. This would be a very difficult exercise to sustain such a marriage indeed.

When a marriage grows into maturity all of the spiritual qualities are to join each other. This is what the function of the fire of union is after all. To join all and every one of the aspects of the Will to the Spirit. A similar phenomenon occurs with the marriage between a man and a woman. They become unified in all of the aspects of their respective mentality.

At this stage we would like to describe the physical manifestations of the fire of Union and then move to the spiritual growth within the fire.

When the fire of the union expresses her presence in a bodily perceivable fashion she introduces sensations similar to a skin surface travelling goose-flesh. The sensation could be compared to the one observed when standing near a sea shore during a hot weather and experiencing the coolness of a breeze. The cool wind surrounds a person every second or so causing a wave of goose-flesh travelling along the skin. This is almost exactly how one feels it. The only difference is that the sensation provided by the fire is not related to the weather. Thus sitting at home in a still position and without any form of air movement around one may experience those coming and going gusts of goose-flesh very much like the breeze effect. The travelling sensation usually moves along the body from top toward the legs and may be felt on the cheeks and the top of the head as well. This

sensation may also be manifested on the surface of arms. The most common is along the torso though.

There is also another sensation related to the fire of union. The goose-flesh on the body without any form of movement. Under some emotional states provided by the fire one may observe the skin attaining such attribute.

The sensations of the above type last from a few seconds to a few minutes depending on the situation and are always related to the thoughts present in the mind of a person. The thoughts need to be such as to be in agreement with the fire so that the aspect of solidarity is underlined. Thus the fire joins the person in the force of solidarity.

There is another mental sensation associated with the presence of the fire of union. This sensation may be very strong and may be concurrent with the above bodily manifestations. The mental state is sometimes described as 'falling into wonderment' or 'falling into rapture'. Those states are very intense emotionally and they feel like on the edge of bursting into tears due to the extreme emotional exaltation. They also require the specific state of mind in which the fire may feel intense solidarity with the person thus favoured.

Let us return now to the subject of the growth in the fire of union.

In order to make a substantial progress one needs to be aware that the fire works in cooperation with the other fires and the sacraments provided by them. The most important ones are: the fire of inner word (the holy communion), the fire of the outer penance (the priesthood but more specifically the ability to bless) and the fire of the inner wisdom (most importantly the contemplation provided by the fire).

The union works in the direction of the joining of all of the spiritual qualities to the appropriate parts of the will. Therefore she needs the action of those qualities of the Spirit to be present within the soul of the person. Thus the holy communion being the composition of all of the spiritual qualities of God is needed to participate.

The blessings provided by the fire of the outer penance strengthen the particular parts of the soul. By strengthening them they may attain the proper colours and the spirit may attach herself to them.

The contemplation allows for the settling effect. In order for any of such spirits to remain in the soul they need to have some time given. They need to adjust to each other.

When a soul grows in the fire of the union one observes the association of the spiritual abilities with the actions related to procreation. Such observation needs to be recognized and a special respect needs to be given to such a possibility. This respect results in the subsequent laws related to the respect due to one's own parents. Without that the person would not be able to become a spiritual parent oneself.

Still more the ability to procreate in Spirit needs to be associated with the interventions from the site of God. Those actions that one performs are 'given' by the Spirit and the due thanks giving needs to be honoured. As the time progresses the person learns to associate the particular fruitful actions with the interventions provided by the Spirit. Such awareness comes with time.

At that time a person is quite advanced in the personal growth but still lacking the perfection. Still, one may see the weaker ones beginning on the road of perfection. Those people are very much like younger persons that need some form of directing in their life and maybe some form of shielding. One is to allow oneself for a support on behalf of those who are not adults yet.

On the other hand the person growing in the fire is supported by the holy ones. This statement is relevant to the supporters on earth as well as in heaven. One is capable of understanding and observing the individual such interventions on behalf of the person. Such support needs to be recognized in some form of recognition.

A more general statement could be related to the state of the community one is a part of. The union brings all of the members to a common goal (or wish) and every some time the community should allow for a reflection about the progress and the current state of the growth. Such intermissions devoted to the analyses and verification are the only practical ways of possible modification of the wishes and directions of the progress. This note is really a social one and not individual one.

Another social note which this time is relevant to any individual person is related to any sins committed. The person being a part of a group needs to be aware that any sin which would be accepted at the personal level would be subsequently propagated within the community. Thus, if a person accepts a sinful behaviour the others seeing this may also accept such behaviour and propagate it among themselves. The result of such situation is that the originally sinful person is kept as guilty of a multiple sin.

Someone who travelled the road described above is at a very close state with the Spirit of God. All of the wet spirits and the fires would be attached to the soul thus progressing. Such situation and the very strong faith exercised by the person would make one to attain the highest three steps of the growth.

The soul such enhanced would be capable of enforcing the Spirit to perform some form of direct intervention. This is really a consequence of the enhanced faith (which causes God to honour the believed in resolution) but also of the closeness based on Union. The closeness ensures a very detailed and deep understanding of both parts participating.

Another effect of the perfection thus attained is the ability of recognizing of the spiritual qualities present in other people. The person thus enhanced is not only capable of recognizing any of the wet spirits or the fires present in anyone else but also knows if such spiritual qualities are present in permanent form or are just the visitors. Some persons come to earth with one or more of the parts of the Spirit permanently joined to the will. Others are constructed with the will only state and attain the spirits with time. The perfected soul who came to the place being described here would be able to recognize such differences.

The different situation of different persons has been symbolically presented by the means of the physical circumcision. The removal of the foreskin results in the permanent exposure of the sensitive part of the body, making a person similar to the continued spiritual union with some part of the Spirit. This is really what it symbolizes, the permanent joining of the Spirit.

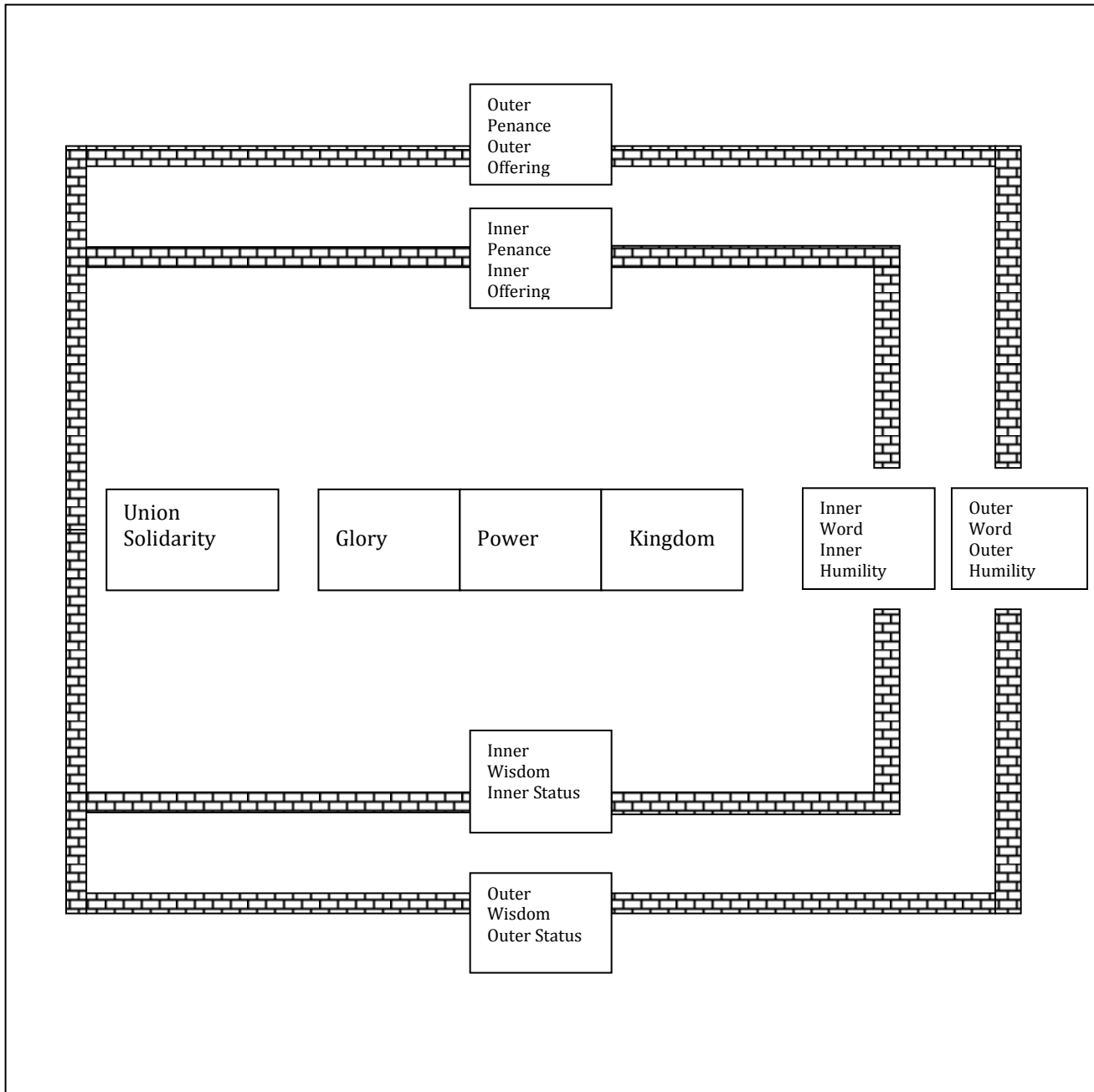
On the other hand the uncircumcised person symbolizes the periodical joining to the Spirit. Only at the time of the actual intercourse. Such symbols are introduced in order to provide a graphical illustration of the differences between the two groups of persons mentioned above.

The most advanced and at the same time the most peculiar to the fire of union property is very much related to the abilities of the married couples. This ability is seen in the fact that such couples are able to plan the procreation of children. They may say: 'we are planing on having a child' prior to the wife becoming pregnant. This aspect is seen among the married couples who are advanced in their mature understanding of the effect of such decision. (Others are more like surprised by the fact of pregnancy).

The spiritual equivalent of such state is the ability of the soul joined with the Spirit to plan a possible procreation of spiritual quality. The Spirit and the person may decide to produce a spiritual quality. Such quality may be of a nature of a small revelation, or some local information, but it may also be of any size of spiritual impression on the surrounding world. Any such procreated spiritual impression is interpreted as a child in spirit.

The last three paragraphs of the chapter relate again to the innermost parts of the Spirit. The demand of an action constitutes legal precedencies and therefore belongs to the Kingdom, the ability to recognize spiritual construction of others is a manifestation of the Power and the ability to plan the procreation belongs to the Glory of God.

The Temple and the Fires with Forces







## The Introduction to the Perceptions and the Glimmers

**W**ith great pleasure we have completed the second part of the way of approach.

We have seen quite a lot and experienced even more. Now we are faced with the next part of our journey. We turn to our guide and express our deep gratitude for the leadership provided so far. And of course we ask to be lead further on along the way of approach.

Our guide is a very experienced person and nothing seems to surprise him. He is also very happy we completed those two stages of the journey. As far as the next part he instantly expresses his willingness to assist. He says:

‘I am really glad you enjoyed the experience. Was it really hard to come so close?’

‘It was sometimes, but we have seen more then we thought possible. Most of all we have been allowed to experience the actual presence of the Spirit and of the Will. This is really neat. But we are not satisfied yet we want to see those perceptions and the glimmers you have mentioned before.’

The guide responds with a smile: ‘Oh those. But of course I intend to tell you all about them. I will try to be as thorough as possible in their description so that....’

‘Hey, hey, hey...! This is not what we asked about! We do not want to be told about those parts of the Spirit. We want to experience them in the way we experienced the other parts.’

At this very moment the mood of our guide changed dramatically. He is no longer smiling and makes some form of exit movement.

‘You do not know what you would like to do. This is really not possible for you to experience this kind of closeness. You’d better settle for the thing I offered to do. I will describe those for you.’

‘Oh, oh, please, please, please....’

‘What are you? A bunch of kids or what?’

‘Please, please....’

‘Well, OK. But you need some form of introduction beforehand so maybe you change your mind and listen to the voice of reason I provide here.’

Thus we hear the introduction to the perceptions and the glimmers.

The experiences we have been up to this time are of personal nature. At first we were the

observers and the visitors. This was the first stage of our journey. The second part made us the participants. We have been overwhelmed by the Spirit in that part. We could touch and have been touched. We could be moved by the Spirit and observe how the God would direct our thoughts, emotions even movements of our bodies on some occasions. So what is the difference now that the guide would be so objecting?

At this stage you would like to enter the person of God. You do not want to touch God from the outside now. What you want is to move into the body of God. This is a really difficult to satisfy demand.

Imagine a cloud of fog hovering at some place. You want to move into that cloud. Such movement would make you indistinguishable from the cloud. You would be the fog yourself. What you ask at this stage is not to experience God any more. You ask to be God.

The most inner parts of the Will and the Spirit determine the identity of a person. Because a human being is created in the image of God therefore humans possess also such parts. Those parts make everyone unique and distinguishable.

Now, you want to experience those parts. If you settle only for the description then you will learn the information about the personality of God and the nature of the person. However, if you insist on experiencing the actual parts of the inner construction you will become the person you are experiencing. You will not be able to reject or stand aside from those parts. They will join your personal identifying attributes and you will not be able to say which one is which. Which part belongs to God and which part belongs to you originally? Thus you will no longer experience God. You will be one.

It is not possible to choose to move into such contact with the Spirit. The person who becomes involved in the experience is lead into it by the Spirit herself or by someone who is capable and allowed to perform such joining. During the process the personality the name the very nature of the person is overwhelmed by the one supplied by the Will and the Spirit. You will not be yourself anymore. You will not be able to return to your previous personal identity. This is a bit like a gaining of some knowledge or educational degree that is advanced enough to change the definition of a person. Ones you have it you may not return to the previous state of ignorance.

In order to enter into such close contact one is usually placed in a situation of choice. The situation involves a number of possible exit ways

but none of them is acceptable for the person involved. The person needs to be lead to a higher level of awareness that includes the ability of seeing the involvement of God in the creation of the situation and in the possible exit. The person needs to be aware of this without saying it. One may not convince oneself about such involvement of the Spirit. The state needs to be revealed to the person by the Spiritual agent and the revelation needs to be acceptable at the level of apprehension (that is the mental awareness). The person then becomes joined with God on the level of identification of personality. The decision making becomes indistinguishable.

The most inner parts of the Will are collectively called 'the perceptions'. The inner parts of the Spirit are called 'the glimmers'. The perceptions are three: the Name, the Fast (like when the food is withheld), and the Peace. The glimmers are also there: the Kingdom, the Power and the Glory. They respectively join each other.

The perceptions are parts of every person. This is because the human being is created in the image of the Will. They define the identity of a person. We know who we are due to the information present in the perceptions. The glimmers may be received. The glimmers are also represented in the human life by the physical or alike abilities. Let us look at each of them to see what they are.

The first of the parts of the perceptions is the name. The name is the definition of the personal identity and it allows for the definition of the personal rights and responsibilities. The names are of two main kinds. Those that have been received at the time of conception (let us call them primary), and those that have been received later in life (let us call them secondary). The first kind is always given by God. The second kind may be given or may be earned in some particular way.

The primary name is given to a person when the soul of such person is being created by God. The name is always unique and therefore varies from person to person. The name may not be verbalized by any person apart the Spirit herself. However, the name may be observed by the means of the sense of apprehension.

Thus, a person is recognizable by another even in situations when the person would not speak or make any other form of identification of oneself. If you have a very keen sense of apprehension then something like the following may happen to you: Suppose you see a stranger, a passer-by on the street. Suppose you observe the same person every now and then. Suppose after some time you

see the same person in a shopping mall or in a library or in any other public place. You may observe the person and without knowing anything about that person you may have some form of apprehensive perception as to the personality of the person. You could almost say who the person is without knowing the name or the occupation of his/her. You may perceive the hidden personality of such stranger without knowing anything about him/her.

If you can observe that feature then you probably understand the nature and definition of the notion of the primary name. The name defining the identity of a person without any other information provided. The name is completely personal and pronounceable only by God.

The secondary names are given to a born person. These names may be provided by the parents but more importantly the names are obtainable by the actions of the forces within the soul of the person. Thus if someone learns to be an engineer then the person receives the name of 'engineer' at the graduation. This name characterizes the abilities and responsibilities of such a person. All of such names are supplied by some spiritual effort. Even the name of a saint is received by the effort which may span the entire life of a person. As described in the previous chapters those names may be supplied by the actions of the Inner Penance and Inner Word.

The secondary names change the identity of a person making it more mature and richer. A person may grow by the means of obtaining more and more of those names during the lifespan.

The second of the perceptions is the fast. The fast defines the range of personal needs. We do not mean that the person is actively fasting but rather that the perception provides the information about the expected amount of spiritual food needed by the person from the satisfaction's point of view. Thus if a person has a need for a specific form of spiritual grace and the grace is not available the person would experience a notion of the fast.

The perception of the fast is strictly dependent on the perception of the name. Thus a particular name may define the needs of the fast. Suppose one gained at some stage the name of engineer. Then such a person would need access to some form of practical activity in order to satisfy the name. Thus an electrician who is prevented from touching the electricity connections would experience the feeling of dissatisfaction. This lack of satisfaction is provided by the perception of fast.

Similarly, suppose someone gained the name of a farmer. If subsequently not allowed to have any access to the land such a person would experience the dissatisfaction. In that case, again, the perception of fast would be complaining about the problem.

One may see from the above explanation that the perception of fast is directly related to the perception of the name. The name defines the identity of a person and in effect the range of the personal interests and activities expected by the name. The lack of satisfaction of those needs brings about the perception of fast. It would be possible therefore to identify the needs of any person by learning the names of such person.

Some needs are universal to all people. This is because the primary names of all people have some specific characteristic features. Thus, the notion of fast (as in not consuming food) is common to all people. Each and everyone of the primary names of people contain the expectation of food satisfaction.

The final perception is called the peace. This part is the most inner part of the Will and defines the place of the spiritual rest. The person is comfortable when this perception is satisfied. This part also contains the notion of existence. The perception of peace is at the same time the perception of existence.

When the perception of peace is disturbed from its resting state, that is the state of the internal rest is influenced by some external factor, a person becomes restless and seeks an action that would bring the perception to the restful state. Thus the perception of peace would influence the forces in order to regain the original peace.

One may observe here that the notion of the instinct of self preservation is actually equivalent to the perception of peace being disturbed very strongly in a situation when the life of a person is in danger. One may see that such disturbance would come from the perception of name (more exactly from the primary name) in order to generate the effect of such a disturbance. (A person is in life threatening danger. The primary name recognizes such situation and disturbs the perception of the fast. The fast passes it's unhappiness to the perception of peace requesting for some form of an action. The perception of peace reacts in the form of pressure on the forces).

In all of the ordinary situations the perception of peace is disturbed by the unsatisfied needs of the fast. Thus the names (primary or secondary) determine the expected state of the fast and whenever the state is not satisfied the fast would

complain to the perception of peace creating a disturbance.

The perception of peace contains some common to all persons features. These are due to the original impression made by God and representing the state of the perception within the Will. There are seven of such features and they may be listed here: safety, sense, moderation, reliability, finery, modesty and usefulness.

The perceptions are joined by the respective parts of the Spirit. Those parts are as follows:

The Kingdom. Joins the name and allows for undertaking of the legally binding resolutions. Those resolutions may be self imposed or may be extended on other people. Whatever the form the resolution is usually signed by the name of the person. Thus making one joined with the other. When the Kingdom is exercised by the people within the realm of the humanity the laws are binding for the people only. However, the laws created by God bind the entire spiritual and material world.

Please observe that the Kingdom constitutes the function of the law creation and not the law execution. The execution of the laws belongs to the Inner Word as mentioned beforehand. Also, the laws of God are usually created by the means of precedencies and not verbal resolutions. This is again a manifestation of the duality of the law functions. The Inner Word having the ability of acting as a king does not create the laws by the means of verbal directives either. However, in some situations the Inner Word may create the laws by the means of precedencies.

The glimmer of Power which joins the perception of fast is positioned deeper then the Kingdom therefore is capable of acting above the actual realm of the laws. This statement is relevant to any form of laws what so ever. Thus the Power may act above the laws of spiritual conduct but also above the laws of nature (physics).

Anytime anyone observes so called miracles in which some form of physical law is broken or ignored by God the glimmer of Power is manifested. The Power exercises her abilities due to the disturbance of the perception of fast. The fast not being satisfied requests the action from the peace. However, if there is no possible solution provided by the forces the Power in turn may be requested by the peace to act. Thus the glimmer of the Power may come as the last resource and act above all of the laws.

The ability to act above the law is very tempting on occasions but should be avoided as much as possible. This is because if the Power is

overused the laws may become ignored by the remaining parts of the body. This may be seen in the situations of large groups of people when the Power is used in excess. The society may ignore the notion of the written law as a result.

The glimmer of the Glory is positioned even deeper within the Spirit and joins the peace. The glimmer is effectively more powerful than the Power herself or maybe we should say more unnatural. This is because the glimmer of Glory is responsible for procreation and this procreation is from within oneself. Thus God is capable to take oneself and produce off-springs from within. This is more difficult than acting above the laws because in this way God acts above oneself.

At this stage our friendly guide stops the introduction and asks once again:

‘Do you really want to come into the contact such described and experience those special parts of God within yourselves?’

And our answer is: ‘You bet’

## The perception of the Name and the glimmer of Kingdom

Let us describe the perception of the name and the glimmer of Kingdom. As before we are going to start with the most basic notions and then progress to the more complex ones. We would like to begin with the properties of the name and attach the Kingdom in the second part of the chapter.

In order to be able to receive any new perception of name one needs to have an appropriate approach to the subject. In order to understand that let us look at the persons who on everyday bases extend their notions related to the names. Those persons are the children.

A healthy child may be characterized by the property of being able to accept a large amount of information. In fact a child spends most of its time accumulating various facts and observations. Thus the child learns the information and grows in knowledge. If we look more closely at the process of child education we may discover that the growing person changes his/her identity in the process. The child forms itself by the means of acceptance of information. At some stage when the information becomes more substantial and easier to classify the child may receive a name related to such information.

In some cultures there is a custom of examining of a twelve year old boys (or girls) and possibly assigning some name or other descriptor to them as a result. The most evident is the bar mitzvah performed by the Judaism. A child passing such examination becomes recognized as a young adult by the congregation and some specific expectations of behaviour are automatically related with such person. A child gains a name in this way.

In order to gain names one needs to be prepared to accept new identities. This is really what the name defines in the first place. A specific identity. A fully grown person who is set in his or her ways and is not movable from the identity position would not be able to receive any new mental descriptor. Thus, a grown person immune to the identity alteration would automatically not be able to receive any new names. But the person does not really need nor wishes to gain any. The person is fully satisfied with the mental stability and the ability of relying on the identity descriptors already present in the mind.

A mentally young person is willing to expend the definition of oneself. Thus the young would be willing to spend long hours at school, or to travel

extensively. The mentally young wants to enlarge one's own definition by the new experiences and observations. Thus the young learn, are very mobile and want to be independent in order to learn as much as possible.

The notion of the perception of name is related to the definition of personal identity. The most basic question of 'who am I?' is addressed in this part of the soul. However the question is much more complex then one could expect from the above short statement. The question may be divided into a number of sub questions and answered in stages.

There are always a number of approaches to any given subject of studies. Also, in the case of the name one may approach the subject from a number of different directions. One for example could try to start with the biblical text and to try to deduce from there what are the most elementary names of God and therefore of a person. In the text it is possible to identify the ten names of God. One may try to analyse their meaning and from that to deduce the construction of the perception of name. However, we would expect this way of approach to be very difficult to say the least. The names are complex and they need to be very well understood before any further analyses could be performed.

There is another way which is not so complex and which in effect leads to the same result. Namely, providing the description of the perception and the collection of the names of God. We would like to present this second approach so to make the explanation more readable.

The first observation we would like to make is that the names are the parts of the definition of a person. Thus the person would say 'This is who I am...' when referring to a name. Secondly, we would like to observe that any form of rejection of a given name of a person by external world would result in an internal suffering of such a person. The person may or may not act because of such suffering but still the feeling would be present.

Let us give an example. A person may say 'I am a farmer. This is who I am. But I have lost my farm and have to live in the city. I do not like it here. I am a farmer I should be on my field.'

The above statement would illustrate a person who's name is 'a farmer' and the prevention from being able to exercise the attributes of the name (to farm the farm) would cause the unhappiness. However, if a person was not a farmer but only coming from the rural background then the movement to the city would not be seen as a problem in life.



The name of a farmer is a gained one. Nobody is born to be a farmer. The name has been earned at some stage of the person's life.

Let us give another example. A person says: 'I am a father. This is who I am. I can see my abilities with respect to being a provider and the care I could offer to the children. But I had an accident when I was a boy and as a result I may not have any children. But still I am a father. I should be taking care of my family instead.'

In the second example we can see the man defining himself as a father just because of the apparent abilities expected from such a function. The person is prevented from doing so due to some externally imposed limitations. The person would still define himself as a father. 'This is who he is by nature'. Also, we can see that the prevention brings the sensation of unhappiness.

The second of the examples would be similar to the first one if not by one important difference. The man has never learned to be a father. The ability and the expectation of being able to perform such duty are intrinsic. One would say it comes from the original nature of the person.

Thus we have come to the observation of duality of the names. The primary names which are present in a person by the very nature and the secondary which may have been learned or gained in some specific way.

The first set of names is impressed in the very definition of the soul when created by God. Those names are so basic and original that we have difficulties with calling them by any specific words or even identifying them. The secondary names have been earned and they are easily identifiable.

Let us now spend some time on identification of those primary names so that we would know what they are. Those names will lead us to the names of God. This is because the names have been impressed in the soul as to reflect the original properties (or names) of God. (Again the human being is created in the image of God). We would like to find each of those names and to understand their meaning. We expect that there should be ten of those names only because there is ten listed in the text. But also, we know from our other discussion that there are seven fires and three glimmers and the ten of them would require some specific names even only for the identification purposes.

Thus we are going to find eleven primary names. The one more comes from the fact that every person needs some form of personal identification different from the others. If every who is created in the image of God possessed only

an imprint of those ten names then every one would be exactly the same. Also, everyone would be not only an image of God but would be God. The eleventh name makes everyone unique. Let us call this name as the name number zero. It may not be pronounced not because of any preventing law but rather because there is no accessible mechanism of converting it into words. This is a problem of verbalization and not of any prevention.

Let us come back to the example of the man who defined himself as a father even though he could not have children of his own. The problem of physical inability would not prevent such man from understanding of his inner abilities and potential. Those abilities and the potential has been supplied by God at the time his soul had been created. He received a name 'a father' at that time. The name has been present in him all the time and when the time came when he could potentially exercise its meaning he has been prevented by some externally imposed means.

The name 'a father' is too specific for our purposes and we would like to use a more general term retaining the original meaning of the name. Let us use the word 'procreator' for that purpose and observe that the term is applicable to both men and women. Let us also observe that the contradiction of the name procreator brings about the suffering of fast and the disturbance in peace.

Let us now consider another example. A person is placed in a life threatening situation. The person being aware of the fact would react by claiming the right to be alive and showing a visible discomfort due to the danger. The reaction clearly suggests the existence of a specific name intrinsic to the spiritual construction of a person. The name directly refers to the awareness of existence and we would like to call it 'existence'. A person having the name contradicted by the others would have the fast suffering and the peace would be moved visibly.

Another example could be provided as follows. A person in a public office loses some important document. The document has been placed in the care of the person and he/she can not find it in all of those stored in the corner of the room. The person would say something like: 'I am a responsible worker and I never lose anything like that. Oh no! What Mr. Strongboss is going to say about it?'

What we see is the definition of oneself as being 'responsible' in reference to some internal definition of the properties of the person. We would like to call this name as 'responsibility'. Any action against it may bring the complaint of the

fast in the form of the fear of being punished and therefore the peace is going to be disturbed as well.

Our next example would be taken from the same office where another co-worker complains about the lack of progress in the personal career. He/she is unhappy because the natural expectation of becoming more responsible and more respectable is not being allowed for. There is a glass sealing in that office and the person feels penalized. The person would say that the name of natural 'growth' is being penalized.

Well, this is not the happiest office as someone else is also complaining. The person says that he/she may not work in this horrible mess being present there. 'Look at all of those papers scattered around the place. And what do you think is happening in that corner over there!!!! I am an orderly person. I keep order within me and am completely distracted when see all of that rubbish around!'

Thus we would identify another primary name present in any person and that is 'order'.

But there is a lunch break at last and everyone consumes some really nice burger for it. However, one of the office workers starts complaining about the amount of food provided. He would say: 'I seem never to be satisfied with the food provided. There is always something missing or the taste never matches the expected combination.' Thus we observe the name 'satisfaction'. Without it one would be complaining. But also the expectation of it defines a person on the primary name level.

Thus after the break the office workers come back to work and the first thing they see is the rejection of the last report they provided. Mr. Strongboss did not like the figures provided by Mr. Sleepy and Mr. Sleepy complains about inability of performing any decent job. 'I never seem to do anything properly. I try but I seem to lack those abilities all of you possess.' and the other's respond: 'That's because you didn't have such good school as we did.' 'No! This is because I do not have the talent.' 'But you do, everyone does. You are just distracted by your particular situation.'

Thus we observe the name 'ability' impressed in every person's soul at the time of creation. When the ability is distressed the fast reacts in the form of depression.

There is still another worker there who seems to be lonely all the time. This is because the rest does not like him and they prefer to associate with someone else. His complaint is very strong even though it is heard only by himself and maybe God

above: 'I am a member of this team but none seems to like me. I feel so unaccepted when I should be.' The name of 'acceptance' springs to mind. A person is created with the imprint of being a part of a society and the name related to being accepted among the others is impressed.

When a person is prevented from exercising this name the fast is very strongly moved and the feeling of rejection is created.

Then we come to Mr. Strongboss who seems to be so dissatisfied with his team. He complains and rejects their efforts saying: 'This is really one big headache all the time. I can not accept those reports. This is not acceptable to ignore so many important aspects of the problem they are supposed to be working on. I really hate the situation. I should be able to accept something at the end.'

The name being so stressfully negated within the boss's soul is the 'acceptability'. Any person needs to be able to accept the other members of society. Otherwise the person places the burden of the perception of fast and feels like a tyrant or abuser. The peace is also moved in such situations.

The last in the office is Ms. Pretty who spends most of her time looking at the mirror and smiling to Mr. Strongboss. The other workers are very much unhappy of such situation. They think she is immoral and the name of 'morality' in their respective souls is deeply offended.

The action against the name of morality results in the distraction of fast. This distraction is called despise and makes the co-workers to look down at Ms. Pretty with contempt.

Thus we have come to the observation of the eleven of the names provided to any person as a reflection of the names of God. The zeroth one being individual name of any particular person and the ten subsequent ones reflecting the names of God. These are: procreator, existence, responsibility, growth, order, satisfaction, ability, acceptance, acceptability and morality.

An interesting observation should be made at this point. All of the above names are present in any person created by God. This is independent of the nationality or cultural or religious affiliations. Therefore any person would be moved in a similar manner whenever any of those names is placed in a distressed situation. If any society rejects any of such names the members of such society feel distressed and dehumanised. A rejection of a primary name would bring a person to a state when comparisons with the animal's world are being made. This is because the animal's world may not contain those names (or some of them).

For example an animal may possess a name 'procreator' and therefore would naturally try to implement it, but may not possess the name 'morality' for example and therefore the moral issues may not be relevant to it.

If someone tries to remove any of the secondary names (that is the names obtained by a person by some effort) the person would feel suffering but would not see the problem in the terms of being reduced to a state of an animal. However, any attempt in removing any of the primary names makes one not only suffering but also rejected from the humanity. A biblical line 'I am a worm not a man...' may be interpreted in this context. A person saying this would claim that some of the primary names have been under attack by the fellow citizens.

Let us now progress a little bit on the way and observe some interesting ways of getting the secondary name. One of the most obvious ones would be to go to some school and to get a degree. A bar mitzvah has also been mentioned. But are there any other ways available as well?

When a person is spiritually advanced the descent of the Spirit may be experienced as one of the favours. However, on some occasions instead of the Spirit another form of communion may happen. This communion is called the descend of an angel. Instead of just God descending on a soul and joining such soul another soul who is in communion with God may descend on a person. Such possibilities have been mentioned in the text and could be experienced by the spirituals.

The important difference between the two types of descent is that in the second case the names present in the descending soul are also provided to the receiving one. Thus if an angel with a specific name and personality joins a person on earth the identifiers of the angel become shared with the recipient. During the time of the communion the two persons may not be distinguishable. That is if one is engaged in a discussion with the person such favoured one would not be able to determine who is actually speaking. The person or the angel descending.

The effect of such situation is quite profound. Not only the names of the person and the angel are mixed together, but also the possible responsibility for the words spoken may not be separated. One may make a statement in such a situation and there would be a difficulty with determining who of the two is supposed to be bound by it. It seems reasonable to expect both parties to be required to be bound by such statements. Thus the person favoured and the

angel are joined in the expected acceptance of the resultant obligations.

Another interesting situation which is related to the notion of the name is provided by the Spirit. The Spirit is capable of making working models or copies of the names present in any living person. Such copy may be provided to any favoured person for the purpose of learning the nature of the original. Thus suppose one is in a specific situation related to someone else. The Spirit may come and place by the means of the sense of apprehension the copy of that other person's identity in contact with the soul. The sensation may be quite unpleasant due to the apparent intrusion of the copy in the natural privacy of the person. However, the effect of such situation is the complete knowledge of the other one's way of thinking, temperament and possible decision making processes. A soul thus favoured may determine the expected behaviour of the investigated person.

The other case when this kind of revelation is provided is when one is in error in regard to the expected personality of the other person. The Spirit would provide such a namely copy in order for the soul to be able to correct one's own improper judgement. The sensation lasts for some time, even some ten or twenty minutes until the person is in the state of proper analyses of the state of the other one.

In some of the older texts there is a mention about the name of God given to one of the children of God. The statement would indicate that the God (the Will) gave his own name to the Son. Such statements inevitably refer to the zeroth name of God that is the one which may not be pronounced and which characterizes the uniqueness of a person. In this way God provided the universe with another representation of his own person. The effect of giving the name to the Son is to make the Son indistinguishable from the Father as far as the sense of apprehension is concerned. Suppose some onlooker would have a discussion with the Son. The onlooker would have the usual apprehension of a person being spoken to (as anyone has when speaking to anyone). In this particular case the onlooker would be under the impression that he/she is speaking to God himself (i.e. to the Will of God).

Even though the above holds the onlooker would not necessary think he/she is speaking to the original God the Father. This is because the name does not represent the entire person but only the specific personal identification feature. At the same time the Son may for example lack some of the spiritual qualities present in God only

because the Will of God is in a constant contact with all of the parts of the Spirit. The Son does not have to be in such contact (even though may be).

The Son being an independent person looks like the Will (due to the same personal identity). That is anyone who is in contact with the Son perceives the same identity as that of the Father but at the same time sees that the person is different. Even more, the Son may for example be not perfect in any possible way (speech, behaviour, manners etc) still being recognizable as the personality of the Father.

A name is a property of the will. Either the Will of God or the will of the soul of any human. The Spirit not having any of the heavier parts of God may not have any names. This seems to be a bit difficult to accept however, according to the vision we are trying to present the Spirit is purely emotional in nature. The effect of this observation is that the Spirit may not exist independently of the heavier spiritual part. The Spirit is always in contact with either the Will or some lower representation of the Will (a human, an angel or an archangel).

Let us move a bit higher now in the direction of the glimmer of Kingdom. In order for the Kingdom to attach herself to the perception of name the perception needs to be in a specific colour. This is very much similar to any of the previously described parts of the will which had to be in a specific colour in order for the respective part of the Spirit to be able to attach herself to it.

The colour of the name is called 'friendshi'p only because this is really what the perception needs to attain. The friendship is to be with the persons with respect to whom the name is to be a representative. Please observe that, the Kingdom does not represent any form of executive power. The Kingdom is a legislative power and the power is extendible through the notion of the friendship.

As the minimal requirement, in order to be a representative of a group of people one needs to be a friend of the people represented. A friendship means that the information would be passed between the parties. Thus the representative listens to the information provided by the represented group, and at the same time informs the group about the current situation as seen from the representational perspective. This is what the glimmer of Kingdom requires. The person is to be a friend of the Spirit and the Spirit becomes a friend of the person. The information is passed in both ways.

In order to be a representative and to sit in a parliamentary chamber one needs to have friends.

The friends may be recruited from the group of the voters (thus one needs to be popular in such respect) or the friends may be recruited from the ones who appoint the representatives (some higher ruling party). In any case the friendship is the only proper colour of the name providing the ability of becoming a representative.

The concept of friendship is very much based on the cooperation in description of reality. The friends would meet at some place and would share the information and the views about the current situation of the surrounding world. Thus the information passage is related to the sense of apprehension even though is passed through the words.

Similarly, when a person is in the contact with the glimmer of Kingdom the information is passed between the person and the Spirit. It is provided in both ways and the actual provision of the information is performed by the means of the sense of apprehension. It also happens that the information may be provided by the means of the word which would be spoken within the soul of the person. However, this kind of an action from the Spirit is not that reliable. Let us explain what we mean by that.

When the information is passed by the means of the sense of apprehension it is supplied in a direct perceivable way. The description provided at the beginning of this chapter and related to the placement of a copy of someone else's name in the direct contact with the soul of a person is a good example of it. The person would apprehend the information related to the supplied copy. The person would even feel invaded by such supplied information because the contact is impossible to remove from the personal sense. However, the information thus provided is unmistakably readable. The person is not told about the other one. The person feels like being the other one. There is no possible misunderstanding or lack of imagination. You know who the other guy is because he sits in your head.

However, when the information is provided by the Spirit by the use of words the words are descriptive and impressive. They describe a feature and they make an impression only because they are spoken. The person does not feel invaded. On the contrary during the time of the words being spoken the soul of the receiving person is placed in a specific repose like state. This state is comparable to a complete stillness and acceptance.

One is never aware of the background noise which continuously happens to be present in the mind of a person. Everyone has that noise which



could be compared to the white noise (or static noise) produced by the radio receivers when not playing any music. If you try to change from one station to another then you may observe the background noise of the radio. When you find a radio station which provides some program on a given frequency even if nothing happens at the moment you may notice the lack of the noise.

A similar noise is present in the mind of any person. This noise is very gentle and none would normally take any notice of it if not because of those special situations when the Spirit speaks some words. At the time of such speech the noise is instantaneously removed. This is like having a hand being placed on the ears so that the outside may not disturb your inside. The stillness is complete and the words are pronounced. The words are also always completely acceptable to the person and they make an impression of modification of the way the person sees the world. Such verbal interventions from the site of the Spirit always modify the state of the sense of apprehension but also the other senses. A person always becomes informed about something in this way.

The information thus provided does not need to be a direct statement about any particular fact. Rather, such information makes an impression on the way the person thinks. The information may for example cause a rejection or modification of the way a person judges any particular situation. One may even perceive such speech as a way of correction of the thoughts. Maybe this is a bit similar to the friends discussing some issue when one of them corrects the views of the other. However, in the case of the Spirit speaking, the correction happens on the personal level and may not be rejected. With a person to person discussion one may disagree or find a distance to such a correction. With the Spirit acting in this way one is mentally moved (even depressed on occasions) due to such correction and may not block it that easily.

The speech produced by the Spirit is always perceived in the inner part of the soul. This is to say a person hearing the Spirit speaking would never perceive this as coming through the natural bodily ears. One would never try to listen more intensely to hear the speech nor would one try to block the ears in order not to hear the words. The speech always happens within the mind and could be compared to a form of loud thought. When one thinks with words in the mind one never expects that the words are being spoken by any outside source. One is always capable of distinguishing the two sensations. Similarly with the words

pronounced by the Spirit. The words are always formed within the mind directly.

The volume of the sound created by such a speech may vary from very gentle to a very loud. This is different from the volume of the words one is capable of forming when thinking within the mind. We may not change the intensity of the sound of the words when we think using our natural resources. However, the Spirit is capable to modulate the words placed in the person's mind to a great extent.

One may be also surprised by the sudden shout produced by the Spirit within the mind on some occasions. When the Spirit speaks a person may not expect any such intervention. One may be busy with some important task and creating some interpretations of the work being done when the Spirit may intrude with some very loud and decisive statements sometimes even shocking the person thus favoured.

When a person is in the state of the Kingdom the actions performed by the person become the binding legal precedencies. This is a bit like with the parliaments who issue such statement (even though the parliaments do it by the means of word when the Spirit does it by the means of action). One could ask a question here: Would it make a person present in the Kingdom to create such new laws whenever the person makes any particular action? Does it mean that the person is constantly performing new and new law creation acts?

We would expect that such law creation acts do not have to be performed continuously. Therefore even the person is constantly within the contact with the Spirit and living according to the grace provided the person may not necessarily create new laws. This seemingly obvious observation is very grave from the practical point of view. For example the text provides only limited information about the actions performed by Jesus. Even during the three and a half years of his preaching he must have created much more precedencies than described in the text. What are we supposed to think about the time not included in the text? Were there precedencies not mentioned for some reason or maybe there were a number of actions which were not destined to become legally binding?

A person who is in the state of the Kingdom creates legal precedencies. Those precedencies will be honoured by the subsequent generations of believers. What are the requirements which need to be satisfied for the person thus acting in order to be in agreement with the intentions of the



Spirit? Most of all: how much information one actually needs to know when being in such a state?

The practice is that there is a lot of information provided by the Spirit. In most cases one may safely say that one knows what one is doing when creating such legal precedence. The Spirit provides this information and the proper interpretation of the current understating and the possible effect on the subsequent generations. In more rare cases such person is being lead through the experience without any understating of the implications. However, the Spirit would usually explain it shortly afterwards. One would not be left in darkness for more then a day or so.

Similarly, with the human parliamentary law creation. The lawyers are required and expect to understand thoroughly the implications of the laws being created.

Another property of the Kingdom is the wish of a person to extend the reaching power of the laws on as many people as possible. One could approximate this statement that the wish of the Spirit is to accept as many people as possible. This may be accessible through the means of extending laws. One of the effects of such situation is the possibility of extending of the covenants God made with people.

The decision making may be shared with the friends. The Spirit is not determining the behaviour of a person in a tyrant like manner. Rather the person is lead gently and the emotional acceptances and rejections of the person's soul are considered by the Spirit. This is like the main ruling body in a country consulting the decision making with the friends of the government.

However, one needs to be aware that the quarrel about the leadership usually brings the alienation. The parties are always endangered to lose the friendship binding them if they want to have the upper hand in the leadership. One should always remember this when dealing with the Spirit. The Spirit is always positively inclined toward a person. The Spirit always seeks the good of the entire person and the subsequent generations of believers. Therefore, if one is set to dominate the Spirit this may bring an unpleasant breaking of the relationship.

Due to the above case one needs to understand the actual function of a person being in the state of the Kingdom. The person works for the sake of the subsequent generations. The Spirit being more knowledgeable is in the position of knowing how to lead the future people. The person may only have some form of impression as to the actual result of any action (even if provided

by the Spirit). Therefore one needs to understand the difficult situations one may happen to be placed in. Those situations constitute the precedencies. They are not created for the sake of experiencing some pleasures. They may happen to be very unpleasant in fact. The effect of those situations and the actions of the person lead by the Spirit (Kingdom) is to create those special legal cases. Those cases will determine how the future cases will be resolved. Thus a person works and the work may be difficult at times. The nature of the work is also difficult and the resultant effect not obvious at the given time. It is better to rely on the Spirit when lead through such experiences then to rely on one's own subjective judgement.

Being a worker within the realm of the Kingdom one also works within the realm of the previous workers. The ruler of any country needs to honour the laws written by the previous generations of the representatives and the rulers. The spiritual person is placed in the world to a great extend organized by the previous representatives of the Spirit of Kingdom. Thus one may not allow oneself for ignorance of the realities created by the preceding saints. One is just another co-worker within spiritual law creation reality.

On the other hand the property of the friendship is such that a friend expects some form of commitment from the other side. This is because of the information passing. A person discloses some private information to a friend expecting some form of secrecy. The Spirit acts in a similar way. A person is provided with the information by the Spirit and a lot of that information is not meant for the public disclosure. This is why it was so difficult to gain some personal insight from some of the saints. They would always take the personal secrecy of the Spirit into account whenever pressed for more private disclosures.

If a person is too talkative and discloses all of the information provided by a friend then the friendship may be destroyed. A person may be even labelled as a traitor or so because of the information disclosure. Not everybody is a friend of any given person. Not everybody is a friend of the Spirit. The person is provided with some private insight of the emotional states of the Spirit or even some particular practical arrangements performed in the past. That does not mean that the person is expected to disclose all of it. One needs to recognize the private part which is labelled: 'for the friends only'. If a disclosure of such information happens the trust placed in a person

by the Spirit may be destroyed. That would create a sorry situation of the loss of the friendship.

Let us now move to some more complex issues related to the glimmer of Kingdom.

One may use a model of the human body in order to understand some of the more complex topics related to the Spirit and the law of the Kingdom. The Kingdom is concerned with creation and maintenance of the laws of God. The laws may be created by the means of precedencies. On the level of the human body the law is represented by the bone structure. The bones being of the rigid form allow for the flesh to be extended vertically. The laws of God allow for the Will to keep a specific outward form. The similarity may be extended much further. The bones of a human being contain the bone marrow. The bone marrow is responsible for the creation of the blood cells. Similarly, the laws of God contain some specific properties which in turn act as creators of the Spirit.

The Spirit of God does not have any specific name. The name is the property of the Will. The Spirit is an emotional modification of the Will and provides the function of bringing life to the Will. The Will without the Spirit would be like the flesh drained of blood. It would deteriorate and wither.

When any given law is in action some emotional state is created. This also happens in the situations when any given law is broken. Any such state creates or sustains some emotional effect. Those effects if consistent with the laws of God would strengthen the Spirit. However, if contrary to the laws such actions would produce some unwanted and harmful spiritual qualities.

A very similar situation happens with the blood creation. The bones are to sustain the blood by a constant supply of the needed constituents. However, if some form of malfunction occurs the produced result may be very much harmful to the body.

The most important effect of the above observation is the creation of the Spirit by the means of the law. The laws of God (provided by the Will) create the Spirit and sustain her. The Spirit brings life to the Will in turn. If a person chooses to live in accordance with the law of God the Spirit is sustained within such person. The person may attain a very high spiritual communion only by performing the actions proper from the legal point of view. However, if a person disregards the laws of God the Spirit is not sustained. This is like a person whose bone marrow is withered for some reason. Such person would suffer the loss of the spiritual attributes.

Therefore, one may say that the Spirit is within the law of God.

The observation of the law is controlled by the Inner Word (the King). The Inner Word could be compared to the bone marrow or the immunity system when using the human comparison. The fire has a number of tools which may be used by her in order to modify the actions performed by the Spirit and related to the Spirit's sustenance. Let us examine some of them in order to see the details of such dependence.

On the level of the blood if any body cells behave in improper manner the white cells may be ordered to contain the apparent misbehaviour. A healthy body is capable of removal of any compromised cells. A similar form of behaviour may be ordered by the Inner Word. The fire may curse a person who is in a state of a revolt with respect of the law of God. This action may be also compared to an excommunication available within the body.

The Inner Word is also responsible for the keeping of the proper believes. If one removes the access of the Inner Word the improper believes may occur within the body. This may be compared to the malfunction of the immunity system resulting in some cancerous cells emergence.

The Inner Word is responsible for sustenance of the presence of the Spirit within the body of God. Thus, one may say that the Inner Word is the giver of the Spirit. In the bodily comparison this may be treated as the function of the bone marrow to produce the red cells.

There exists a spiritual sickness similar to the human leukaemia, where the white cells may attack the bone marrow. Such possibility may be described as the revolt against one's own ruler. If one sees the phenomenon of a revolt within the spiritual establishment against the Inner Word one may assume that this is the problem observed.

Some parts of the blood may be produced in other parts of the body and not within the bone marrow. As far as our limited knowledge of the human body allows us we expect this to be the case. In the case of the Spirit there is a possibility of including some spiritual activity which is not originally created by the action of the Inner Word.

The immunity system checks the validity of every cell encountered. This is because of the need for identification of the intruding or misbehaving cells. A similar function is performed by the Inner Word when checking any possible statement of a person against the objective truth. Whenever a spiritual person makes any form of a statement or suggestion the Inner Word requests for a proof of

validity of such statement. The effect of such checking is the complete objectivity and rationality of the person.

Misbehaviour of any part of the body is always attacked by the white cells. We say that the breaking of the law brings the violence. This is what the Inner Word does with respect to the sinful intentions. The intentions are uprooted by the means of rejection and destruction. The white cells destroy the offending intruding part.

The description and comparison we have provided above may seem to be of poor quality. This is mainly because of our lack of specialized medical knowledge and the difficulty of the subject. The main issue however is the nature of the Spirit and the relationship of the Spirit to the law and the Inner Word. The fire of the Inner Word acts as a giver of the Spirit. The law is the creator and the sustaining factor providing the Spirit with the healthy state. The Spirit may not exist independently from the Will in the same way as the blood may not function independently of a body. The Spirit provides the emotional modification of the Will and in this way keeps him alive. At the same time the Will creates and refreshes the Spirit.

Let us now discuss the most basic and general concepts related to the law and the Kingdom. One may be surprised at the generality of the ideas we would like to mention here but please observe that they give rise to those very ideas present in everyday life.

The most basic concepts of the Kingdom are the founding blocks of the notion of legality. The Kingdom is concerned with the topic of legal precedencies and the law as such therefore here we would expect to find the most basic notions related to them.

The most basic notion of legal system is the notion of identity. This is because if we want to expect to assign any form of legal responsibility we need to identify the person with respect to whom the responsibility would be exercised. Thus we come to the notion of impossibility of division of any personal identity. One may have only one zeroth name (described above). One may not divide the internal unity of oneself into parts. The immunity system may not be divided into two. Otherwise they would fight each other. The notion of the King may not be divided into two for the same reason. Subsequently, the notion of the defender of faith may not be divided into two.

Another of the basic notions related to the Kingdom is the notion of hierarchy. In the case of the spiritual world this property is manifested by

the submission of the actions induced by the Spirit to the decision making of the Will. If one tries to behave otherwise one would fall into a state when the emotional part of a person would overwhelm the rational one. One would become unstable mentally because of that. The bodily representation of the problem would be a sickness related to the high blood pressure. The blood would be stronger than the body and it would dictate the ways of personal behaviour.

Another property of the Kingdom is the notion of correction. Thus a person may be corrected from the improper behaviour by some externally applied arguments. On the level of the body one may recognize a notion of a medicine or a cure as a way of externally provided intervention leading to correction of the health. On the level of the Spirit such correction is supplied by the means of a prayer based in truth. A prayer based in truth is always very objective and allows for the direct intervention of the Spirit.

Still another notion we would like to mention here is the idea of nourishment. On the level of the body it is necessary for the proper functioning. On the level of the law it is needed for the lawful behaviour. This may be extended to the notion of not being forced to break the law as well as to the proper agreeable state of mind content to be in agreement with the law. On the level of the Spirit it is provided by the presence of the Spirit and the life and nourishment she is capable of providing.

Another notion based in the Kingdom is the idea of protection. A person is protected by the law and may not be harmed by anyone. A person may also become especially protected by the law (and appropriate institutions) if in particular danger. The body provides the protection by the actions of the immunity system and the definition of the citizens within. Thus any cell belonging to the body is labelled as protected because of an appropriate internal definition. On the level of the Spirit the person is protected by the Spirit when recognized as belonging to the body of God. Still more, a person may be excluded from prosecution because of the faith in the word of God. This is a special form of protection which requires the ability of presenting the faith in order to be excused from the problem of penalty.

Another property of the Kingdom is the arbitration. Seen in general terms this is the ability of resolving conflicts of interests. On the bodily level it denotes the ability of recognizing the healthy cells from the misbehaving or intruding ones. On the spiritual level it denotes the ability of the Inner Word to assign the judges (the Apostles or Saints).

Still another notion provided by the Kingdom is the notion of society. On the bodily level it is represented by the ability of recognizing the types of cells. Thus if a foreign cell attacks the body the immunity system would create an imprint of such cell and be able to treat any collection of those in the future. In this way the immunity to any given sickness may be created. On the spiritual and legal level this is represented by the notion of legal precedencies. These always are created for the sake of the future generations and become binding with respect to them.

The last of such basic notions is the ability to assign direction to the functions performed. Thus a court or a parliament would accept a particular decision taking into account the effect on the future generations of the population. The body would also take into account the subsequent effects of any current behaviour. On the spiritual level the Inner Word is capable of assigning the leaders of the congregation of believers taking into account the subsequent effect of such decision.

## The perception of Fast and the glimmer of Power

Let us now continue on the read defined by the perceptions and the glimmers. As we have seen in the previous chapter the notion of the names implied the occurrences of the discomforts related to the name negation. Those states of discomfort are called the fast and are the next level of development of the spiritual qualities. Please observe that because of the apparent dependence of the notion of fast on the previously defined names the two terms can not exist independently. Moreover, if a person has a larger number of names then the other (due to the secondary name acceptance) such person would have more possible states related to the fast. (Each of the names would result in one possible name negation).

Before we enter the discussion related to the specifics of the fast we would like to make some comments about the glimmer of Power. The glimmer is a part of the Spirit which may attach herself to the perception of fast. The Fast/Power combination is obviously positioned deeper then the previously mentioned Name/Kingdom combination. However, all of the notions related to the concept of the law have been included in those previous places (this also includes the fire of Inner Word which is even more outwardly). Thus the Fast/Power combination is above the law. Any action induced by the Power by definition ignores the notion of the law. This statement is relevant to any form of law i.e. the law describing the Spirit, the laws of nature (physics) or any of the human created laws. Thus, it is natural for the Power to act above any of such laws.

The effect of such situation is very grave in consequences. Whenever the laws are ignored by the Power the entire spiritual organism observes the act. The observation is that it is proper to ignore the laws due to the apparent ability of the Power of resolving of any problems by the means of her action. The subsequent rejection of the need for the law may result within the spiritual organism.

A similar phenomenon occurs in the human world. If one observes any large society (like a nation) when for some reason the laws have been superseded by the use of the power a similar rejection of the laws results. If a military or police forces are requested by the government to impose some needed solution to any given crises the subsequent demoralization of the population may become apparent. The population of such country would assume that it is not fruitful to uphold the

law and that it is much more profitable to use the force or directly the power to attain any specific goal.

The same effect may be observed in the situation of any particular religion when the use of the Power has been over applied at the time of the religion creation. The subsequent generations of the members of such religion would expect the Power to be applied to any particular issue and would tend to disregard or even reject the notion of the law. Such result is a very undesirable effect of misuse of the glimmer of Power. The entire legal structure of God is ignored in those cases.

In the current chapter we are going to describe the nature of the fast and the Power. We will define the main features of the glimmer and the way she behaves. Such description may provide for the subsequent use of this particular part of the Spirit by the persons who happen to be in this particular spiritual state. We would like however stress the importance of the above mentioned problem. The overuse of the Power of God is destructive to the notion of the law, but God is particularly keen to see the law being recognized and upheld.

Let us begin with the description of the primary names and the resultant properties of the fast.

The most intrinsic name of any person is the 'procreation'. This name comes about from the most original state of God which is comparable to a seed. The state of being able to become ('I will be' = Ehyeh). The name really means that the existence is to be present in the future and at the current time it is perceived as a state of living contemplation. The name is provided to any person and results in the apparent expectation of the ability to procreate.

If the name is disrupted for any reason the person undergoes very strong mental crisis. This is because the most important property defining the person has been blocked. Such person may experience emotional reactions in the form of loss of interest in life and lack of any apparent goal in life. A person would see oneself as unable to self realize in the life and through any apparent action.

All of the above reactions are supplied by the disturbed perception of fast. The perception disrupts the peace and requests the power to intervene in the apparent crisis. The power may intervene in a number of ways for example providing some alternative way of procreation. This may be a way of art, science or some particular achievement. Also, a very keen interest



in work being performed may be provided as a form of procreation.

However, the Power of God would probably provide a more spiritual way of resolving such a crisis. In most cases it would be the procreation through the Spirit. Such person would be moved from the place we are describing here (the fast/Power) to the more inner one called the Glory. In this way the Power would allow for the procreation of the person. This procreation would happen in spirit. That is the born qualities would be of spiritual nature. They would be present in the subsequent generations of the faithful (as we indicated in the previous chapter the Spirit lives always attached to the will - human of God's).

The spiritual procreation is indicated in the text when a barren woman was supposed to shout with joy due to the number of children she was supposed to have. This is what we mean here. If a person happens to be in this high place of the spirit (that is in the Kingdom) and the person would like to procreate in Spirit, then one needs to resign from the natural bodily procreation possibilities (for example by making a vow of chastity or any similar). The Power would move such soul from the complaining fast into the Glory and allow for the procreation in Spirit.

The next name mentioned in the previous chapter is the 'existence'. The awareness of being alive. This name springs out from the name 'I am' = 'Yhvh' and is supposed to be unpronounceable. The name disclosed to Moses. The name means that the person is in a state of continuous existence without any time limitation.

A disruption of the name is associated with the problem of annihilation and the fast reacts with the instinct of self preservation. The bodily analogous state could be represented by an injection of adrenaline. The emotional effect could be described as 'terror'. The terror is created by the inability of the Power to provide any decisive assistance when this name is negated.

The problem with the above situation lies in the area of the Will where the origin of this particular name is defined. Each of the names comes from one of the specific parts of the Will. Each of them has a meaning relevant to that part. For example the first of the names discussed in the chapter has origins in the Glory herself. Thus the part responsible for the action of procreation gives rise to the name of 'procreation' present in the perception of the name.

In the second case (we are discussing right now) the origin of the name is in the Power herself. The ability to exist is the manifestation of

the perception of fast. However, the name is negated and therefore the glimmer of Power is to rescue her own name from the crisis. Such rescue mission may be impossible even for the Power as it is not within her abilities to rise above oneself. The only spiritual part that is capable of rising above oneself is the glimmer of Glory (thus making God able to procreate oneself).

In this case the Power is not capable of providing more of the assistance than she contains within herself. However, she is capable of providing all of her abilities. This is similar to the action provided by the adrenaline. All of the physical resources of a person become available in a fraction of a moment in order to rescue the person's existence from the apparent crisis. Similarly, the glimmer of Power may provide all of the spiritual abilities/resources in order to rescue the person. There is no guarantee though that such supplication would be successful though (however it may be on some occasions).

The next name listed is the 'responsibility'. This name comes from the name 'Yhvh Elohim' = 'I am Gods' and refers to the ability to create laws. A disruption of the name would make the fast to perceive 'irresponsibility' which would be usually a result of some prior sinful action.

The name is a reflection of the existence of the perception of name and the glimmer of Kingdom. The most advanced law related part of the Will and Spirit. A disruption of this part would be seen by the fast in terms of a dread of a punishment. The humans would very often try to flee from such situation by the means of falsehood. Such an attempt is of poor judgement though and always turns against the guilty party. The notion of fleeing is due to the apparent lack of obvious way out of such a crisis.

Again the Power seems to be not very helpful in such situations. This is because of the apparent contradiction of the notions which are to be resolved by the Power. The request for intervention is being made by the perception if the name (responsibility). At the same time the Power is supposed to act above the concept of law (that is to ignore the existence of the perception of name). But again the Power is requested to fix the broken aspect of the perception which is at the same time ignored altogether. Thus the Power would respond that she is requested to repair something that does not exist from her point of view.

Therefore, in the case of the injured perception of name the Power is powerless. The proper way of resolving such impasse is to allow for the law to act and to use the facility of

confession. The confession is provided by the Outer Word and should be employed here. The confession placed to the party having the decisive word in the conflict would remove the problem from the disturbed name and place it in the hands of someone else (external to the irresponsible person).

However, even if one places the problem of irresponsibility in the hands of the others the disturbed name seems to be still suffering. Namely, the person is still labelled as irresponsible. However, the glimmer may act on the request of the fire of the Outer Word. That is, if the confession is provided, the Power may create a situation where the responsibility of the person would be rebuilt. This is possible now because the Power can clearly see the notions related to the other spiritual parts apart from the problematic perception of name. In particular the Power can see the fire of the Outer Word.

Let us now move to the names that are clearly visible to the Power.

The name of 'growth' when being disturbed by the means of some placement of the upper bound of the personal advancement creates a sensation in the fast which may be called a distress. A person in such situation would perceive the problem as a negation of one's value. The person would not be allowed to progress and there would not be any obvious way out of the impasse.

The Power would resolve such situation by strengthening the abilities of the person in the area which is not blocked by the apparent externally imposed condition. This may be a different area of work, a different form of self realization but very often the higher achievements in the current field of activity. Thus the Power would provide the strength to become more productive within the current field of activity and in this way to recompense the apparent blockage.

The name of 'order' when distressed results in the person being absent minded. On the level of spirituality one may see the effect of such negation in the form of superstition. The phenomenon of superstition may be a result of the lack of the presence of the Spirit within any given community. This is because the presence of the Spirit provides the ordering effect on any population.

The reaction of the Power would be to strengthen the presence of the Spirit and to strengthen the concentration. This may be achieved in a number of ways some of them well known. A spiritual visitation or an apparition would result in such a strengthening. All of those would be provided against the law but in order to

address a problem of dissolving of the spiritual order within any given population.

The name of 'satisfaction' if disturbed may create the feeling of discontent within the fast but also it may be labelled as hunger for some additional spiritual input. A person influenced by such a hunger may not interpret the sensation as leading to the spiritual closeness. Rather, many people would interpret such distortion as requiring an input of some material goods. One may try to satisfy the apparent spiritual hunger (discontent) by the means of ordinary shopping.

The Power would try to provide more spiritual solution to such problem by correcting the apparent feelings of a person and moving those feelings toward the search of some higher spiritual states. The Power provides the solution of the apparent hunger within herself by allowing for the complete mental and emotional satisfaction. Those states require closer communion with the Spirit and the person would be usually moved in such direction.

The next name is the 'ability'. A person whose abilities have been undermined may feel powerless and incompetent. A person would lose the internal strength to undertake any new projects. Such person may also lose the keenness of the interests and would not be stimulated by them. The ability may be undermined much stronger though. The person may be placed in a situation where there is some form of danger and there is no apparent safe exit from it. The person may see oneself as being unable to cope with the stress, the danger, and the impossibility of finding a proper solution to the apparent weakness.

The Power would usually provide some form of revelation in order to stimulate the person. Such revelation may include the possible ways of rescue or the ways of preservation of the person. It is usually enough to lead such a person through the difficult time in order to provide the required solution to the problem encountered. The Power would usually refrain from making any spectacular rescue missions even though on some occasions such spectacular missions have been recorded.

The name 'acceptance' would give the rise to the effect of being rejected when disturbed. A person who is rejected by the society or a group of people may be under a considerable stress. The Power may react to such situation by providing some close interactions with the Spirit or the Saints. Those close interactions would stimulate the feeling of being accepted from the site of God.

The name 'acceptability' when distressed would generate the feeling of aggression within the perception of fast. The person may become accusative toward the others only to justify the apparent lack of acceptance of the society. The Power would lower the status of the person maybe even destroying such person's current state. The Power would use the tool of ruin in order to destroy such person and in this way to allow for the acceptance of the others. The apparent problem of such person would be identified as being self contained. That is, the person needs to be modified only in order to address the issue. The surrounding world would not be modified by the Power in such case.

A very interesting situation needs to be described in relation to the last of the names. The name 'morality'. A person who's morality is disrupted would have a feeling of despise. The problem is interpreted in the terms of personal uncleanness.

The problem with morality became one of the main reasons of the venial sins among the humans. This is because of the original creation of the human species of the Will of God only. At the time of creation the will present within a human being was not in the contact with the Spirit. It could not be because the humans have been created as the environment within which those with the Spirit implanted could be placed subsequently. However, the lack of the Spirit in those persons resulted in the possibility of creating of alternative legal statements and subsequently unrelated to God emotional feelings. The human race by being only the reflection of the heavier part of God became free to modify the state of their own souls.

The above situation is sometimes called 'the original sin'. This is the sin springing out of the state of the original creation of the human race. The sin is not a heavy one because it does not contain any particular criminal activity, but it is still a sin due to the fact that the emotional states unacceptable to God could be generated within the souls of such persons.

The solution of the above problem is to shape one's own state of soul to the one acceptable to the Spirit. This is really what we describe in this entire work. The shape of the personal will which is such that the Spirit may descend on it and join it. However, in order to be accessible to the Spirit the person such unclean needs to be washed from the problematic emotional states. This cleansing or washing is provided by the glimmer of Power.

The action of the Power, cleansing the soul of such person is included in the sacrament of

baptism. This sacrament is originally provided by the fire of Inner Penance. The whole idea of the baptism is to remove the already present emotional states of a person who happens to be created in the will only form. When such person is cleansed the Spirit may join and attach herself to such a person.

We would like to make some general comments related to the glimmer of Power at this stage. As may be seen from the above the Power acts only as an intervention in some impossible to otherwise address situations. The Power should never be applied to any situation when the natural legal solution may be found. It is a grave error to overuse the Power.

It would be even greater error to try to assume that an action which is contrary to the notion of the law may be treated as a manifestation of the Power. The actions performed by the glimmer are always directed in such a way as to return the state of the soul into the agreement with the law. Thus, the manifestation of the glimmer is induced by the need of correction of a situation which has objectively occurred and which would otherwise displace a person from the lawful exercise of the names present within the will of such a person.

The glimmer of Power may however be induced to exercise her abilities in some more special cases. In order to be subject to such cases the person needs to satisfy some very important property. The property may be defined as being a part of God himself.

When a person grows along the ways of perfection or within the glimmer of Kingdom a special form of communion between the person and the Spirit takes place. The person becomes completely submerged in some part of the Spirit and permanently joined by the Spirit. From the construction point of view the person becomes a part of God. The property of such close contact and communion allows for the part of the Spirit to see the person as being a part of the Will and to treat such person accordingly. Thus a special bound is created and we would call the state of the fast exercising such bound as being in the state of 'kindness'.

The Spirit exercises some special favours to the soul of the person out of the kindness thus attained. The Power attaches herself to the fast because of the colour of kindness present within it. This kindness allows for a number of special favours on behalf of such person. But the kindness is at the same time rooted in self care. This is

because the person is treated as a part of God and God kindly takes care of himself/herself.

The first effect of such an arrangement is the ability of the Power to provide the person with more talent and knowledge than is necessary from the point of view of the personal needs. The supply of the information and abilities is provided only because the Spirit wishes the soul to be beautified by those attributes. This is done out of the kindness exercised by the Power.

Another effect of such situation is the ability of the glimmer of Power to convert the bad actions within which the person may happen to be placed into the good ones. This apparent intervention of the Power should not be seen as an acceptance of the improper behaviours. On the contrary, the Spirit out of the kindness changes the effective nature of the behaviours into such that the resultant effect of any action is of the building kind.

When the person is in such close state of communion with the Spirit and at the same time such person entered the glimmer of Power the ability of dictating of any particular intervention of the glimmer may be provided. The person needs to prove prior to such situation that he/she is willing and desires to act in accordance with the Will of God. That is the person would not seek one's own gain nor act in the destructive manner. Then it is possible due to the colour of kindness present to be able to direct the actions of the Power.

In order to actually implement the above possibility the person needs to be able to concentrate the entire willingness in the direction of such an action. The Power would never accept a feeble approach to any task. The person needs to be completely determined to act in an expected manner in order to be acceptable to the Power. Any form of a hesitation would inevitably fail to attain the desired effect. In effect it is much better to decide not to use the Power in any situation when a hesitation is present. It is a bit like the jumping through a deep gorge. One either jumps, and does it with the entire strength, or one should better think about it and stop where there is still time.

On some occasions the kindness of the Power would result in a specific grace or gift supplied to the person. Such grace should always be accepted. This is because the original notion of the intervention of the Power represents the situation when some form of shortcoming has been identified within the person. The intervention of the Power is designed to address the problem of such shortcoming. The problem is not solvable via

any other means (otherwise the Power would not be needed to intervene).

If a person decides to reject the grace provided by the Power such person would try to find some other means of resolving the problem. However, such solution is not possible due to the apparent nature of the problem. The person may fall into greed or false hopes as a result. Both greed and the false hopes are the ways of addressing the problem when the proper solution provided by the Spirit has been rejected by the person.

One needs to remember that the Power has the ability of modification of the state of any part of the soul and body of a person. Thus the intervention of the Power may result in addressing of a health problem or a mental problem of any nature. Those interventions do not need to be exercised in the boundary distressful situation. This is because of the colour of kindness which allows for such interventions even if the apparent problem is just a serious discomfort or need.

The Power may exercise her abilities with respect to any of the senses as well. This form of intervention would produce states of visions, voices, touches etc. within the favoured soul. The intervention related to the senses is used by the Spirit in order to attract the person toward God. Such intervention creates a pulling force from the side of the Power. A person is stimulated to exercise a greater interest in the Spirit and in the ways leading to holiness.

The interventions related to modification of the actions of the senses are most often encountered in the early stages of the progress toward the closeness of God. A person is very undecided and weak at those times and needs sometimes a very strong stimulation in order to find a distance to the ordinary life and to concentrate the attention on the subjects related to the Spirit. When the person becomes closer connected to the Spirit those sensations cease to a great extent. They are not needed any more as the person is more firmly set on the way of perfection.

One needs to remember here that the actions of the Power are to be of intervention's nature only. That is the Spirit is not willing to perform those actions unless there is a real need for them. Otherwise, the laws would be ignored.

A person being favoured by the sensual interventions of the Power is being pulled toward God due to the apparent need for it. Such person may be destined for some special favours or maybe some special tasks assigned by the Spirit. However, those tasks or favours would come much later. Thus, it would be an error to assume that a



person being favoured with those interventions should be considered as being holy at the time of those interventions. Much more proper would be to expect that such person is destined to become holy later on. At the time of that later on holiness the person may receive a very small number of those special sensual interventions.

Let us now move to even more close communion with the Spirit and the Power. We would like to describe some more advanced states relevant to the persons in such communion.

The Power of God is capable of removing of a person from the realm of external world and to incorporate such person into the actual body of God. Such person becomes an inseparable part of the Will and the Spirit is permanently joined to the soul of the person. Such soul is treated by God as his own part and cared for in such context. The first manifestation of such situation is that the manifestations of the Power are overwhelming with regard to the powers of humanity (or the world at large). The person is in this way extracted from the powers of the world. A form of a spiritual war or of spiritual conflict is won by the Spirit. The natural notions of belonging to the community of the humans is won over with by the Spirit and the person begins to see oneself as not a part of the human race but a part of the structure of the body of God.

When such war is won by God the soul begins to be cared for in the same way as God cares about his own body. The soul is not favoured as such any more. This is because in such situations God takes care of himself only, and in this way of the soul. The notion performed by the Spirit is very much self-oriented in regard to the actual state of the person. A person in such state may be seen as holy, saintly or even labelled as a saint by the subsequent generations.

The effect of such situation is to find a particularly strong version of rest within the Spirit. The person experiences forms of delight provided by the Spirit and those experiences may be seen in contrast to the stress of the ordinary life. A person would try to describe those spiritual states using words like: stillness, delight, sweetness, repose, acceptance and feeling secure and restful. All of those statements are really attempts to verbalize the complete satisfaction of the soul and the special pleasures which seem to be experienced. A person being a part of the Will becomes completely satisfied with the favours received.

None of those states is showy to the external onlookers and there are no special external

manifestations present. The entire notion is perceived on the internal mental or spiritual level of such a person.

Moreover, such a person is being cared for by God in the way of spiritual cleanness and holiness. The person is also being moved in such a way as to desire the closeness and the contact with the Spirit. A very strong form of mental attachment is created in this way.

At this level the notion of the spiritual and bodily protection is also strengthened. The spiritual protection is especially strong not allowing for any external disturbances to break the tranquillity of the state.

When someone introduces the notions of the holy garden in reference to the states of the soul this is really what one is talking about. The garden is fenced from all the sides preventing the outside disturbances from entering. The soul of the person is fenced by the actions of the Power from all of the sides preventing any disturbances to the soul. One would find it very difficult to place such a person in a strong enough stress to actually break this internal repose. A person like this is completely cool from the external point of view.

The garden is a place of peace. The garden makes the person to enjoy the safety of the enclosure and the delight of being a part of God. Such person is completely satisfied. If one likes to find a comparison a good one would be to see it as a safe and warm home surrounded by the coolness of snowstorm. The person inside enjoys the heat of the fireplace and the perfection of the dish being consumed. The external winter cold has no access to the interior of the house but the person is capable of knowing that the winter is out there.

From the point of the external observer such person seems to be indifferent to the problems of the world and may be accused of coolness and lack of understanding. The onlooker would not understand the special form of closeness the person enjoys and the importance of such closeness. Any form of unpleasantness may be tried against such person in order to break this special state of soul but they too would soon be removed.

The importance of such a state is profound. This is because from time to time God needs to see that there are persons among the population of the people who would be willing to come to such closeness with God. The ability to accept the communion of such a level represents the intrinsic goodness in some of the people as seen from the site of God. The population of the people becomes justified as to the issue of existence. Please



observe that there is no statement in the text suggesting that the human creation may be labelled as being 'good'. The lack of such statement makes the humanity to be under a constant judgmental inquiry as to the sensibility of the act of creation. If the human race or the race of the off-springs would not be able to represent oneself as being 'good' the rejection from the side of God would be imminent.

The garden may be also called the zone of protection. This is because of the apparent defence provided by the site of the Spirit to the favoured person. The protection is a natural consequence of being seen as a part of God by the Spirit.

A person being in the above state does not need to think about obedience to the law of God. The person is moved in such a way as to behave in the accordance with the law in the most natural way. There is no effort in doing this because the law of God is in fact a natural representation of the mentality of the person.

The person is also protected from the attacks coming from the external world. If someone is trying to harm such a person the Spirit would wage a defensive campaign. Such campaign would in most cases destroy the invading site. The destruction is performed in such a way that the offending person is rejected by the community he/she is a part of. Thus the problem is moved from the attack on the holy soul of a believer to the site of the offender and contained within that site.

The soul of the person is kept by the Power in the state of holiness. This is obtained by the preservation of the sinless state of the soul and the abstinence of the body.

Moreover, the Power brings the aspects of the beauty to the attributes of the soul. Those attributes are provided on different levels of activity. The person may therefore perform actions which are sanctified by the Spirit. The speech of such person attains the deeper notions within. The meanings of the statements may be seen within various contexts bringing more understanding and the wider applicability. Moreover, the interactions with other people become constructive from the point of view of the particular persons as well as the society as such.

Let us now discuss some practical examples of the actions of the glimmer of Power.

Let us begin with an example related to the reaching abilities available to the glimmer. When we look at ourselves we could safely say that the distance accessible to our reach is in most cases defined by the span of our hands. However, the extend of the mental space reachable to the

glimmer of Power is not bounded by any form of distance.

By the above statement we understand that the spiritual locations that are accessible to the glimmer are not bounded. The Spirit which is bounded by the reality of the legal system is not so extendible. The Spirit (if we disregard the glimmer) may not access a very sinful soul for example. The Spirit would not be able to join anyone who possesses emotional states incompatible with the letter of the law present in the Will. However, the glimmer of Power may reach any spiritual state and is also capable of modification of any such state. The Power may modify any soul even the one that is very much sinful. The Power may destroy any soul even that which is very close to God. The remaining parts of the Spirit do not have such abilities due to the law constraint.

The creation of the human race has been performed by imprinting of the image of the Will within the modifiable soul. The image of the Will is perfect at the time when the imprint is being made but it is not set permanently in such a state. Only the closeness of the Spirit would make the soul permanently unchangeable. The effect of such situation is the subsequent modify-ability and possibility of deterioration.

It is the desire of God to bring the human race to the state of agreement with the Will and the Spirit. However, such bringing requires the modification of any already changed soul (as the change would start immediately after the creation). At the same time the Spirit is not capable of accessing the soul of such deteriorating person. This is partly because of the requirement of the Spirit and partly because of the lack of interest from the side of the human.

The Power is however able to penetrate the spiritual states inaccessible to the legally constrained rest of the Spirit. The Power therefore is able to modify the soul of a person by firstly cleansing it (that is by removal of any sinful emotional states) and secondly by shaping it in such a way as to be accessible to the Spirit. Those two processes are combined with the sacrament of baptism. The effect of such baptism is the descent of the Spirit on the cleansed and modified soul.

In order to actually pull the human soul in the direction of the Spirit the Power needs to exercise the attracting action. This action has been performed in the form of a gathering of a very large number of manifestations of the actions of the Power in front of the observing humans. We are describing in this way the original actions

performed by the Power when the so called pagans were allowed to come close to the manifestations of God. The manifestations performed by Jesus in front of the general public constitute such attraction.

The effect of the attraction is the completion of the second requirement needed to be satisfied in order for the Spirit to join such persons. The cleansing through the baptism and the attraction through the manifestations. The effect is that the souls of the humans became acceptable to God and interested in God at the same time.

The side effect of such scenario is that the souls of the humans became uninterested in the acceptance of the notion of the law of God. The large number of manifestations of the Power brings about such effect (as mentioned beforehand). Therefore another form of modification is needed so to bring the humanity into the realm enjoyed by God. The humans need to be gradually relieved from the strong manifestations of the Power and introduced to the concepts related to the law of God. We hope that this work will be of assistance in such introduction.

The problem of recognition of the importance of the law is associated with the concept of recognition of the off-springs of God on earth. This is because of the apparent lack of the human rights suffered by the off-springs.

The human race is in the possession of the planet earth. The humans say that it belongs to it and they even sometimes call it 'the Mother Earth'. Any form of visitation by any species not originally created or born on earth is seen as a form of intrusion and external invasion. The human race therefore tends to ignore the possibility of the rights of the children of God and they usually try to remove such presence from the planet. One could argue that the off-springs of God do not possess any local rights in fact and therefore there is no problem in the rejecting approach of the humans.

On the other hand the humans need to be acceptable to God. If a human soul is only cleansed and possesses attraction to the Spirit it is only a partial acceptance of God. Therefore such human is only partially acceptable to God in turn. The full acceptance is associated with the shaping of the soul in the legally binding fashion. That is by bringing the will of a person to the state of a legal order as present in the Will. Only at that stage the human may be completely acceptable to the Spirit.

In order to attain such a state a human soul needs to recognize the notion of spiritual law. But the law is also present within of the intrinsic

construction of the off-springs of God. Thus by recognizing the law the humans would automatically think in its terms and therefore recognize the rights of the off-springs. Or by recognizing the rights of the off-springs the intrinsic law would be recognizable and acceptable.

Either way the need for recognition of the rights of the off-springs is intrinsically connected to the notion of recognition of the law and thus becomes a prerequisite of the joining of the Spirit.

This is where the Power is manifested again. By performing all of those complex modifications of the souls of the humans the Power is aiming at the resolving of the apparent crisis related to the creation. The acceptability of the human soul and the possibility of the Spirit to procreate on the planet earth.

The last of the manifestations of the Power of God we would like to present is the ability of the Power to constrain the presence of the Spirit. The Spirit by her very nature is not constrained. In particular may not be constrained to any particular part of the space-time. However, the Power is capable of exercising such constraint of the Spirit.

The constraint has been performed in the case of creation of the ark of covenant. The Spirit became present within the interior of a box. Such constraint is not possible according to the law of God and not possible physically due to the apparent nature of the Spirit. However, the constraint has actually happened due to the action of the Power.

A similar effect we can see in the constraint of the Spirit within the holy communion. The actual fragment of the bread becomes a place of presence of the Spirit and the Spirit does not leave it afterwards. Such constraint allows for subsequent devotional movements among the believers.

## The perception of Peace and the glimmer of Glory

We would like to describe now the last of the parts of the Will and the Spirit. The perception of Peace and the glimmer of Glory. Being the last ones in our way of approach they constitute the deepest part of the structure of God. The inner most part is at the same the most hidden. The hiding is strengthened by the special requirements of being unseen. All of those make the combination of Peace and Glory the most private of the structure of the Will and Spirit. Such privacy is manifested within the human soul as well. One may observe this instantaneously by recalling that any subjects related to the notion of procreation are usually treated as personal and not suitable for an open and public disclosure.

The part of the Spirit called the Glory has been represented in the older books by the notion of the Holy of Holies. This place was always closed and not accessible to the general public. Only the Arch-priest was allowed to enter the place and only on some special occasions.

The privacy of the Holy of Holies is a direct representation of the privacy related to the act of procreation. It is not for public viewing. However, at the time when the cloth hanging at the door of the Holy of Holies has been torn into two the privacy of the God has been exposed. This is really to inform the present population and the subsequent one that the ability of procreate in Spirit has been made more accessible. How much accessible we would like to establish within this chapter.

The subject of Glory is a very complex one. Therefore, we would like to present it as firstly: a discussion of the general notions related to the subject of spiritual procreation and subsequently: to present the specific discussion related to the particular ways of spiritual procreation. Thus, what we effectively claim is that the spiritual procreation has individual shades which by themselves may be treated as separate and individual ways of begetting children in Spirit.

There are seven of those individual ways of procreation in Spirit. Therefore, this chapter is going to be devoted to the discussion of the Glory in general terms and to the description of the actions of the glimmer applicable to any of the specific forms of procreation. Subsequently, we would like to present the seven ways of spiritual procreation devoting one chapter to each of them.

One may enter the chamber of the peace and Glory by two ways. The first one has been

indicated in the previous chapter when the problems with the name of 'procreator' have been discussed. The glimmer of Power may move a person such suffering into the chamber of Glory and to allow for the procreation in Spirit.

This approach is very strongly associated with the spirit of mercy which plays a mayor role in the decision process of the Spirit. The Spirit sees the suffering of the person and decides to act in the above way in order to provide the ways of procreation. However, not everyone would be treated in this way. The Spirit would require the person to attain some specific level of closeness and perfection first in order to be treated like that. The person would have to be worthy of allowing for procreation in God. The Spirit would expect the person to satisfy the requirement of a complete commitment to the cause of the Spirit. In practice the Spirit requires the person to present love with respect of God.

Such requirement may seem to be more difficult to satisfy then it seems to be. The ability to prove that one actually loves God is hard due to the imminent challenge of the other parties. Such person would probably need to show the commitment in form of a very devotional life and of a complete trust in God.

Another way of attaining the state of Glory is by the acceptance of intervention of the Spirit while being in the state of the garden (zone of protection) as described in the previous chapter. This approach really manifests the love the Spirit has toward the person such favoured. The person is happily content within the garden and the Spirit comes and brings the person to the higher state of Glory. The person may lose the comfort of being completely content in the process due to the fact that the notion of procreation is a dynamic one. Not everything is easy and plain sailing while being on such a road.

One may observe that the two ways of entering the chamber of Glory may be related to the persons of Adam and Eve. This is because those two represent the initial manifestations of the spirits of mercy and love. Also, because they became one person as a result of a marriage the two ways indicated above become one in reality.

The perception of peace attainable within this chamber is of a special form. The peace comes when the procreation has been successfully completed. Such situation removes the need of action from the participating parties and brings the notion of stability. The soul who has been procreated in Spirit becomes an observer of the actions being performed by the off-springs of such

a soul. The observer contemplates the result of the actions. At the same time there is no more need or pressure for becoming active oneself any more. The stress and the burden have been moved to the resultant new generation.

Such situation may be compared to the older couples who watch the younger ones (the children or even grandchildren) becoming active. The older ones have completed the mission of procreating and may enjoy the peace of satisfaction and fulfilment. The younger ones are responsible for the carrying of anything that needs to be done.

A person who is in the state of the Glory may be favoured with the manifestation of the glimmer. Similarly to the manifestations we have described in relation to the previously described fires and glimmers the Glory provides some form of manifestation. However, this form of manifestation is not very spectacular. The glimmer when present would make the person to feel very still within and at the same time sad. The person would not experience any special physical sensations but only the mental one. The manifestation consists of such mental stillness and awareness of being capable of becoming alive in the future. The person would feel the loneliness in the world. This loneliness would be perceived as being due to the surrounding death.

The above mental manifestation comes from the intrinsic nature of the Glory. The glimmer represents the ability of becoming alive. This is very much like a seed that is contemplating its ability to germinate. At the same time the person is aware of being a singular seed surrounded by the dead matter. In the case of a soul the person sees oneself as being alive in the sea of humanity which is not capable of understanding such profound state.

The notion of Glory is very much a still one. The similarity of the seed is the main form of representing it. The seed may be moved from one place to another before germinating. This is also applicable to such a person. The person does not see oneself as belonging to any particular place or situation. The person may migrate and seek in this way the appropriate environment in which the actual germination of the spiritual element may take place. When the appropriate environment is found the person would become active in the development of the spiritual qualities implanted by the Spirit.

Even if the definition of the Glory may be brought to the similarity to a seed there is a lot of activity present in relation to the procreation as such. The stages leading to the state of becoming a

seed and the stages beginning at the moment of germination are all also included in the definition of Glory.

Thus we would like to discuss those stages as they happen in the context of the procreation through the Spirit. The description needs to consist of three parallel approaches. This is because the procreation may be seen in the terms of the human soul which could be compared to the field being cultivated or a stand alone tree preparing for creation of the fruit - this would be the offspring approach. Moreover, we would like to describe directly the actual processes happening within such favoured soul. Thus we will try to develop the description of the field, the tree and the soul being cultivated by God.

The most initial state of the process of procreation is the identification by the Spirit of a possible new form of spiritual idea. As indicated at the beginning of our journey the identification of such an idea allows for begetting of the new living person. Such idea in order to become begotten needs to have some space into which it may be born. However, a similar effect could be attained if such an idea would be attached to a heavier spiritual part. Thus, one could come out with a notion of the providing the space for the off-springs of God as indicated before or attaching some newly identified parts of the Spirit into the already present living human.

The above observation leads some to believe that there is a possibility of creating a form of competition. Namely, the off-springs of God could be measured versus the humans receiving the comparable spiritual attributes. The competition however seems to be not fair. This is because the off-springs of God do not need to do anything in order to be begotten. The willingness of God provides the needed and sufficient impulse in order for the identified parts of God to be begotten as independent beings. However, in the case of the humans they need to perform a considerable modification of their internal structure in order to be able to attract the procreative interests of God and also to become capable of sustaining such notion. The requirements placed in front of a person who is supposed to be brought from the outside world to the inner most chamber of God are extremely hard to satisfy in practice.

On the other hand God is very much interested in the possibility of placing the spiritual seed within the soul of a human being. Such interest inevitably leads to the cases when the actual act happens in practice.



In situations like that, the soul of a person becomes like a field which is sown into by the Will. The Spirit becomes the seed being placed in such soil. This is consistent with the standard similarities used with respect to the representation of the Will (heavier, earth like etc.) and the Spirit (light and emotional).

The soil needs to be prepared prior to the act of seed placement. This is done on the way of perfecting such a person on any of the ways of perfection described in the previous chapters. The sowing of the seed changes the person dramatically due to the fact that the placed seed germinates in the form of permanent spiritual and emotional activity.

If we look around we may observe the large amount of different emotional states presented by different people. This situation may be compared to the land which has not been cultivated yet. The common similarity used for description of such a state is the 'it's the jungle out there' with the meaning that the society at large is very much uncultivated and raw.

The situation of the uncultivated will provides the possibility of growing any randomly introduced emotional states within such a will. This is the problem described beforehand when we indicated that such a will needs to be cleansed from the overgrowth of the generated emotional states.

In contrast to such situation a soul of an offspring may be compared to an already formed tree. The tree is alive due to a fragment of the Spirit which has been implanted in the born will. The soul of an offspring constitutes such unified and stable composition of the will and the God provided part of the Spirit. The tree needs to grow and will produce the fruit at the given time in accordance to the type of the tree. Please observe that the tree is of the type reflecting the part of the Spirit provided in the process of begetting. Thus because of the large number of the spiritual parts already described and the possibility of placing ideas related to a number of such parts in turn there is a considerable number of the possible original off-springs to be begotten. Each of those persons would contain some specific combination of the spiritual qualities present in the Spirit.

Before any form of cultivation of the field or the tree could begin the soul of such person needs to be appropriately prepared. Such preparation is a very energy consuming from the point of view of God. This is because almost all of the responses required from the soul being prepared are in fact being supplied by the Spirit.

If we look at some fragment of land which is to be converted into a field suitable for growing some crop we would expect a very substantial effort needed from a future farmer to be supplied. The land needs to be cleared, any form of the weeds need to be removed. Finally, the land needs to be ploughed before the sowing.

In the case of a tree which is to produce some quality fruit a similar amount of effort may be needed. The tree needs to be clipped from any overgrown branches. The soil around the tree prepared appropriately. Any form of foreign growth removed from the surface of the tree. Even some fertilizer may be applied in order to strengthen the tree.

In the case of the soul a number of similar notions are applied. The soul is cleansed from improper notions related to the way one behaves and thinks. The soul is also cleansed from various sins accumulated beforehand. Most importantly, such soul needs to be kept in interest in God throughout the period of time.

God prepares the soul for the purpose of the subsequent sowing/fruit generation. The cleansing and removing of any foreign to God views is introduced by the actions of the Spirit. Also, the Spirit keeps the person constantly pulled in the direction of holiness.

The last of those actions of the Spirit is being observed by such person as forms of personal holiness. Such person would for example spend a lot of time praying. Would also think about the issues related to the Spirit and personal holiness. The person would be moved in the direction of spiritual manifestations. Those may occur quite frequently on the personal level without being seen nor recognized by the surrounding society.

There would be a lot of spiritual energy supplied to such a person. Sometimes there would be a lot of stress but usually the notion of the very strong attraction toward God and the perception of the personal holiness being created. All of this very much within the soul, nothing seen by the random onlooker. The approach of the person being thus moved is to be based on modesty. The modesty would be manifested in the way one discloses the favours provided by the Spirit. The modesty also with respect to one's own interpretation of the role of the person within the actions of God.

The modesty allows for observation that all of those favours are supplied by the Spirit and not by the personal devotion or strength. As indicated beforehand the actual work in the sanctification of the person is performed by the Spirit and not by



the personal strength and interest of the person. This is God who prepares the field or the tree for the subsequent procreation even though the person may see oneself as becoming holy in a way.

There is also a possible over interpretation present within such a person. The person would be very much surprised by the amount of devotion one is capable of providing and would therefore see oneself as being extraordinary in respect to such. However, this perception of holiness may be overestimated to a large degree. The perception comes from the observation of the level of interference of God within the soul of the person and not because of the actual strength of faith of one.

At this stage the person thus favoured may become aware of some new perspective related to some of the issues of the surrounding world or in relation to the emotional involvement God would like such person to become interested in. Sometimes this particular effect is referred to as 'a call'. The call makes the person pulled in the direction of the spiritual quality being placed within. The call is just a manifestation of the presence of the spiritual seed and the initial stage of germination of such a seed. Thus the seed is being placed within the soul of the person even though the actual action related to the sowing may not be perceived by the person at this stage.

Similarly, the tree would begin to create the bud and the first forms of the flower but again this action does not have to be observed consciously by the person. The creation of the bud is done by the action of the Spirit and reflects the personal attributes of such a person.

Please observe that there is a difference between the act of sowing and the act of the bud creation. The act of sowing is related to implantation of a completely new form of spiritual activity within the soul of the person. The soil of the field receives a new living ingredient. The ingredient has not been present in the soil before in any form at all.

The situation of the tree is different as the creation of the bud is predefined within the nature and structure of the tree. Thus a person who is actually an offspring in the internal nature is wakening up in relation to the issue already present within the soul. The issue starts to grow, becoming manifested but the ability of growing such an issue has always been present within. The intrinsic nature of such a person is not fundamentally modified. However, in the case of the field the intrinsic nature of the person becomes fundamentally modified. The person

receives a part of the Spirit and becomes (as some people like to say) an adopted child of God.

However, this adoption is very much different then the actions performed by people with respect to children. The term of adoption usually means the taking care of someone. Here however, the action performed by God makes a person a different species. The person receives an enhanced nature because of the implantation of the ingredient of God.

Up to this time the actions attributed to the person thus favoured should be seen as the direct interventions of the Spirit. The Spirit does all of the work and the person is being prepared and transformed without even being able to decide for oneself what is right or wrong in respect of such preparation. However, at this stage one should become more responsible and to take some of the load of the work on one's own shoulders. This is achievable by the acceptance of the holy communion as often as possible. The effect of the sacrament is that the Spirit may allow for the direct modification of the soul of the person through the activity of it. The sacrament of the holy communion joins the soul of the person with the Spirit and the person becomes more responsible.

Up till this time all of the actions of the person were induced by the external intervention of the Spirit. The person was being lead and modified by the external interventions of the Spirit. This is one of the reasons why the preparation of such person was so exhausting for the Spirit. When the person decides to receive the communion at least once a day the person becomes productive in the actions being performed.

The concept of procreation always contains some form of attraction. This is really what the flowers do when they attract to their beauty. This is also strongly manifested in the female gender. The attraction of the will to become involved and to see interest in the notion of procreation.

The Spirit provides a very similar impulse to the person thus being lead. This attraction is provided by the means of revelations and spiritual interactions. The person becomes aware of the pulling force of the Spirit. This force would usually result in some form of devotion and attachment to some particular spiritual representation. This is because the person becomes aware of the actual effectiveness of the actions correlated with the devotional activities. The devotion is responded by the Spirit in some form of clear manifestation of acceptance and love.

In the case of our similarities the attraction being thus mentioned could be compared to the formation of the flower (both of the tree and the field). The flower is to attract the potential procreation involvement.

At the level of the soul the attraction perceived at this stage is very strong indeed. The person becomes completely involved with the issue of closeness to God. Such person would invest all of the mental strength and abilities in the goal of becoming even more sanctified by the Spirit. The person would be capable of suffering some form of personal discomfort as long as it leads to even closer contact with God. One could say that the person becomes irrational in the ordinary sense of the word. That is, the other observers see the level of interest of the person in the Spirit and they would find it not fitting to the expected level of detachment from the devotional aspects.

This is because of the apparent inability of any ordinary person to become involved in the closeness of God at some advanced level. A person is not able to make the proper devotional manifestation above the one allowed within the common level of acceptability. Also, the financial and social constraints would not allow for ordinary person to attain deeper involvement within any particular devotion. A simple statement related to not becoming too poor or not losing the friend would instantly stop any ordinary person from going too far. However, for the soul involved with the spiritual procreation at this level there is no such notion as being too poor or losing any social contacts. The person would submerge oneself within any hard situation as long as it leads to the deeper closeness with the Spirit. This is what the true spiritual attraction does to the soul. This is also what happens with the bee which would not be stopped when feeling the sweetness of the nectar within the flower. The soul becomes irrational in this respect.

One should make an instant comment here. Even though the person thus favoured becomes irrational with respect to the devotion the same person is absolutely rational and extremely cool headed with any other issue. Such person may be capable to observe some irrational processes in the surrounding world with keener eye than the so called rational people do. The person would be also absolutely rational toward oneself and would never lose the proper perspective to the situation the person happens to be placed in.

Another effect of such progress is the awareness of the potential competitors. The person becomes aware of the notion of being a chosen from the group of potential candidates.

This is not a competition between the off-springs and the humans. This is really a competition among the similarly constructed persons who became the fields or are the trees by themselves. One sees oneself as being attracted. The attraction leads forward toward the closeness of God. At the same time others could be attracted as well. One at this stage ignores those others completely. There is absolutely no notion of the presence of any single potential candidate like the given person. Everyone else is busy doing something else or if not, then let them win. But, at the same time the person goes forward with all possible strength and interest. This is because of the attraction and because in fact the Spirit is already working within the person pulling one in the right direction all the time.

An interest in the state of the other candidates would in effect stop the person from progressing. This is because in the proper situation as being described here the attention and concentration of the person is on the closeness to God. If one instead looks around at the other potential candidates one loses the interest in the object of desire and starts to devote the mental energy to the other people. Thus one effectively stops on the road of attraction.

The effect of the modesty is required again. This modesty is to allow for the person to ignore any possible other candidates for the favour of procreation. It even allows for the acceptance of the possible win of the others. One needs to be aware of the following problem in order to understand the modesty needed here.

The problem is related to the issue of being the active side of the closeness with the Spirit. One may naturally expect that the closeness being desired by the soul and at the same time being the proper goal in life should be pursued with the utmost verve. There is however a problem with such an approach. If a person tries to become the initiating site on the road of such closeness one may be instantaneously interpreted as a weed. Or in the case of the tree a wild fruit. Only the weeds and the wild fruits overwhelm the originally intended plant. The proper and expected by the sower are the ones that grow due to the actions provided by the person placing the seed within the soil, or preparing the tree for the fruit season.

A person who is over keen on the road of the procreation cools the interest of the Spirit. The proper action thus is to allow for the Spirit to enforce the required solutions to the situations encountered. This is one of the most difficult aspects of the growth in procreation. The person is to cooperate with the Spirit on the way. The

person needs to accept all of the actions provided by the Spirit. The person needs even to suffer the loss of friends and money but at the same time the person is never to become a leader on such a road. The person needs to be pulled by the Spirit, by the provided impulses, by the devotions and most of all by the situations the Spirit places the person in.

The soul being lead on such a road is always placed in some difficult life situations. Those situations need to be undertaken in the form suitable for the growth and the personal holiness. But nothing more. The person should not seek to become a saint or anything like that. It is much better to complain and pray than to boast in the personal holiness and to search for death.

At this stage the actual impregnation takes place. We would like to discuss each of the stages of such spiritual impregnation and the actual mental effect perceived by the person.

The person becomes exposed spiritually in public at this stage. This is just a manifestation of the process of spiritual impregnation taking place. Very similarly to the situation experienced in the bodily representation of the act the person is not capable of hiding of the personal views and feelings from the observing society.

Those views and feeling may have nothing to do with the issues of the holiness or internal interests of the person. The phenomenon we are describing here is the particular state of the mind which prevents the person from being self controlling in public. The person would show by the means of words and body language the actual mental interpretations of the issues being encountered. Thus while being in the company of some other persons and becoming involved in a discussion on any topic the person would present oneself in the most open manner. The statements would be so openly honest and the gesticulation so natural that anyone in the room would be capable of understanding of any of the personal feeling present in the person. This is because the soul exposes oneself to the Spirit internally.

The internal spiritual exposition of the person to the Spirit is complete. It is necessary in order for the Spirit to place the impregnating part within the soul. The effect is such that, if the person is placed in a public place during that period of time, the person being naked internally is not capable of hiding the personal feelings from the others.

At the same time the jealousy of God may be manifested. If the person tries to place the personal interest in any subject irrelevant from the point of view of God the intervention of the Spirit would be imminent and decisive. The person

would be moved away from such unacceptable interests. This may be associated with some introduced mental stress and even some form of trauma. All of this is due to the jealousy of God who would fight for such a person here.

The Glory of God requires perfection. At this stage such requirement is visible. The person would be brought to such a perfect state of behaviour and prayer. The perfection is partly supplied by the Spirit but also is partly due to the abilities of the person who has come so far on this way by now. The requirement of perfection may be compared to the situation of the conception when the male attribute comes to contact with the female one. The requirement of the perfection of the male attribute is imposed.

Please observe that the requirement of spiritual perfection although present within the soul of the person may not be visible to the general public. The perfection is presented on a very intimate and private level. It may be observed in the area of the decision making, especially how the person interprets the possible behaviours. Also, at the level of self interpretation, that is how the person sees oneself and what kind of self analyses such a person performs. Also, the perfection may be seen on the level of the referencing to God, especially while praying.

If at this stage a person would perform a sin such sin would destroy the process of conception. This would not be reversible and the possible effect of such a sin is difficult to estimate. The possibility of the actual sin is in fact created. Such sin is available and some pressure is applied in order to move the person in the direction of such a sin. There is a clear notion within the person that the sin would compromise the integrity of the soul. There is also the notion that the sin would in fact lead to the catastrophic destruction of the life of such a person. The sin is placed in relation to the total life and not only the spiritual or emotional aspect of it. Thus the person accepting the sin would not only compromise the spiritual qualities so slowly developed within but also would destroy the bodily of physical representation of life. A person would be compromised in ordinary day to day concepts of honesty. Even though all of the above may be evident the sin is still offered. A sin may be presented in the form of (for example) a large envelope with a lot of cash in it. One needs to be able to withstand it at this stage and to reject it. However, the interference of the Spirit would help at such moment in order to strengthen the person.

At this stage the actual revelation of the spiritual aspect provided by God becomes a fact. That is, the Spirit places the actual procreative

element within the soul of the person. The soul of the person becomes altered. That is a new way of seeing the world is created and the person begins a process of finding distance to the previously accepted views. The moment of the conception is consciously experienced by the person as a creation of a new perspective to the world and oneself.

The actual conception creates a composition of the element provided by the Spirit and the views of the person exercised up till that time. The created state is however very much different then the perception of the world present within the soul up till that time. This is so evident that the person is not in the position to return to the actions performed previously. Thus the person would probably leave the old surroundings. Either by moving to a different living place or at least by a complete change of views exercised within the place where the person stays at the time.

The above reaction is due to the fact that there may be only one mental factor leading a person's soul. The most inner part of the soul is not divisible. This is the property of the zeroth name. Thus the spiritual procreation alters the zeroth name by supplication of the emotional element provided by the Spirit. The effect is that the person is not in the position of continuing the previous life style. The person needs to modify the lifestyle and even the place of staying only because of the new personal identification. One is a different person from now on.

After the person exits from the previously occupied surroundings and moves to a location more synchronized with the current personality the newly implanted element begins to grow with an extreme force. The process is unstoppable and is fuelled by the apparent experiences of the most recent time. The struggle, the growth, the trials and the crisis associated with the impregnation thus described strengthen the mental reaction to the presence of the new identity.

The growth is very much strengthened by the presence of the Spirit. The person is under the constant awareness of the presence of the Spirit who nurtures the newly begotten seed. The experience is again very personal in nature and the surrounding world may only infer of such a state by observing the apparent mental manifestations of the Spirit within the person. There are no spectacular miracles though. The growth is all that matters. This is not to say that the person is not active. On the contrary, but all of the activities are subject to the newly begotten state of mind. The person exercises the new identity by behaving with accordance with it.

The Spirit provides the soul with a number of facts and interpretations which are designed to strengthen the growth of the seed. Thus the person begins to understand the personal situation within the newly begotten reality. The person may be able to re-evaluate the past experiences in the light of such supplied information and the vision provided by the growing identity. The soul begins to form a personal history and the relationships to the Spirit and the surrounding world by connecting the actions and the up till time hidden facts relevant to the new identity.

The Spirit also creates the philosophical place for the soul to settle in. Any person needs to have a place of rest. The place of being at home with the personal interpretations of the surrounding world and oneself. Such place is being provided by the Spirit allowing the newly begotten identity to settle in.

At that stage when the person is capable to begin independent life the last stage of the procreation begins. This is the time of becoming an independent adult. The begotten soul needs to be able to live as an independent being. This is also the time of the harvest.

The above phase is provided by the Spirit by a combination of three actions:

Firstly, the soul is shown to the public. This presentation is not exposing any spiritual nakedness any more. This presentation is more like information of existence. The person becomes involved in some issue of general interest and the personal identity of such a person is seen as consistent with the new spiritual content.

Secondly, the person is prevented from accessing the Spirit for some short duration of time. A rejection of the person from the side of the Spirit is apparent. This rejection is not permanent and is designed to force the person to become independent mentally.

Lastly, due to the above rejection by the Spirit the person needs to win over personal fears and worries and to continue the representation of the begotten identity. This is challenged by the surrounding world which is not willing to accept the new mental identity of the person. By withstanding such time the person becomes fully grown.

In the process of becoming a new adult with the spiritual qualities created by the Spirit within such soul, those qualities become apparent to the surrounding world. The idea which was to be begotten and came from the Spirit begins to be manifested within the identity of the person. The



idea is not only present within but also becomes to be known to the general public and becomes to be an independent living spirit.

Here, we would like to point to some aspects of the procreation in spirit as defined in this chapter.

Firstly, please observe that the act of actual implantation of the new spiritual notion within the soul has been performed at the time of the nakedness or exposure of the soul. This is a long time after the initial 'call' or invocation of the soul by the Spirit. The time between those two events has been spend by the Spirit and the soul on the proper preparation for the actions related to the act of procreation and the resultant responsibilities of the soul. The person who is to become a source of some new idea needs to be willing to sustain this idea when it is actually born. The person needs to be prepared to undertake the burden of carrying away the notions required by the idea if it is to survive within the later time society. Thus, as in the case of the bodily parents who are supposed to be prepared for the incoming child the soul needs to be willing to actually take such a burden on its shoulders.

The notion of willingness and of wishing to become a parent is a very important one. If the parent was surprised by the sudden pregnancy with the idea the new notion would most probably be rejected. The person would not be willing to take the burden on and would almost certainly reject the issue. Even more, even if the idea had been actually born there would be a substantial danger of not willing to stand on behalf of such an unwanted case. The soul in order to be capable of completing the task successfully needs to be willing and prepared for it.

The definition of adulthood may be expressed as the ability and willingness of becoming responsible for the prosperity of someone else. Such responsibility would be seen in the terms of decision making and the financial as well as security related issues related to the coming child. More than that, the parent is also responsible for the education of the child (either by oneself or by providing some schooling assistance). All of such requirement need also be satisfied by the person who procreates in the Spirit. The willingness to commit oneself toward such a responsibility is required by the Spirit prior the actual conception.

The second note we would like to make is related to the ways one may enter the chamber of the Glory. As indicated beforehand there are two ways provided. The first one is more natural and requires placing one's colour of perception of

peace in a particular shade. This is very much similar to the ways described beforehand in relation to any other spiritual part of the will. The placement of the peace in the appropriate colour is attainable by moving from the part of Power described as the zone of protection or the garden. We would like to call this method as 'the first preference' only because of the consistency with the natural expected behaviour. The actual placement of the perception in such a colour could be seen is a manifestation of the spirit of love.

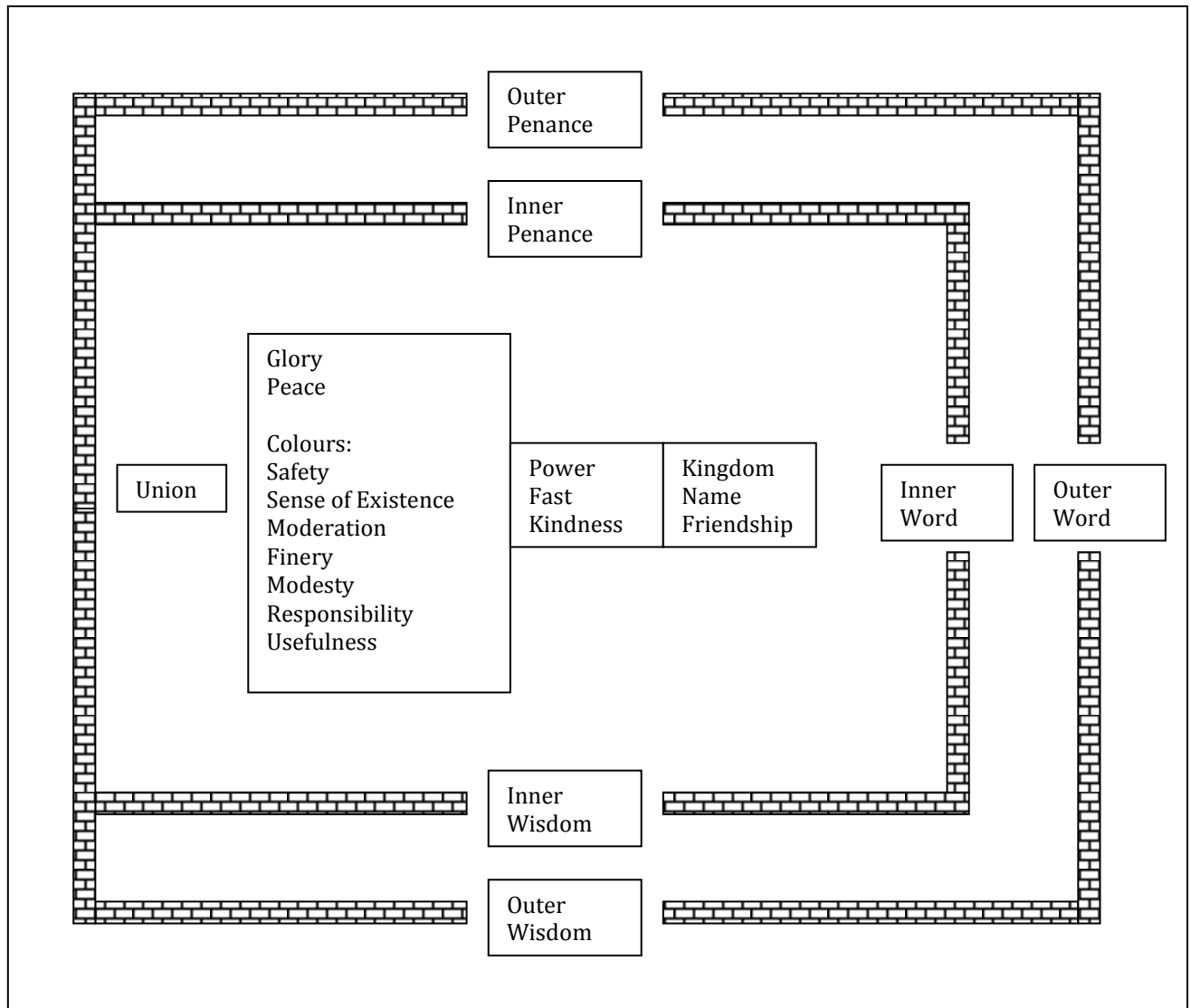
The second way of entering of the chamber of Glory is by the described intervention of the Spirit on behalf of a suffering soul. The soul being not able to procreate is moved by the Power from the fast into the peace in order to provide for the procreation in Spirit. This method we call 'the last resort'. The name comes from the fact that the person has been placed in a no win situation and only the intervention from the side of God may provide for the child. The action of the Spirit in such a situation is clearly motivated by the spirit of mercy and should be seen as an intervention in a difficult situation.

In any particular case of procreation (that is in any of the possible shades of colour of the perception of peace) to be described in the subsequent chapters we will try to illustrate both of the above situations. That is the case of the first preference and the case of the last resort as applicable to the notion of procreation in the Spirit.

At this stage we would like to close the introduction to the spiritual procreation that is to the glimmer of Glory. The above text should be seen as applicable to any specific implementation of the glimmer. In the subsequent seven chapters we would like to present a discussion of the specific shades of the glimmer each of which constitutes one of the methods the Spirit may procreate herself.



The Inner Temple



## The glimmer of Glory in the form of a seed

Let us now consider the first of the seven examples of the procreation in Spirit. The glimmer of Glory in this particular case is to attach herself to the peace in the shade of safety.

The most common form of the action of such spiritual procreation is the ability of passing the information between the parents and the children. The younger generation impersonates the older one by accepting the provided ways of behaviour and of thinking. The younger generation would find peace of the shade of safety by mimicking the older ones. The safety comes from the fact that the accepted views and behaviours has been tried by the generations of the precursors and has been verified as acceptable by the society and God.

From our point of view we would like to see a similar process taking place in relation to the procreation in the Spirit. The procreation would need to have some form of a parent who teaches the younger generation about some difficult aspect of the God's personality. The younger generation when accepting the notion thus provided would become the children in Spirit of the parent.

The procreation performed along this mechanism may be compared to a seed. Some major stages of the process may be mentioned at this stage in order to emphasize the appropriateness of such similarity. The stages could be divided into: conception and growth, destruction and loss and finally resurrection and renewed life.

From the point of the seed the process is similar. The conception leading to the creation of the seed is followed by the death of the seed and subsequently the germination of a new plant.

The future children of such a parent are the spectators of the action being performed. The children see the conception and the initial growth. Then they observe the destruction of the parent and subsequent resurrection. The children who observe the process see all of those stages and are the witnesses to the destruction of the parent and the subsequent resurrection. The effect of such observation is the ability of accepting the specific form of thought present within the parent. The shade of the peace being of the colour of safety comes from the fact that later on the children would not be afraid of the destruction experienced by the parent.

In order for the parent to be able to complete such difficult form of procreation one needs to be under the influence of the active spirit of

obedience. This is because of the totality of the destruction experienced by the parent. Only the spirit of obedience with respect to God is capable of withstanding such a challenge and distraction. Thus the process may be described as consisting of the following stages:

Firstly, the would-be parent who is under the influence of the spirit of obedience is placed in the situation of expected destruction and the subsequent victory by the means of resurrection. The onlookers should be informed of such expected events even if they may not be capable to understand how grave the situation actually is.

The second stage is the growth in Spirit in the direction of realization of the above prediction. The growth is necessary due to the seriousness of the challenge and the inability of an ordinarily motivated person to actually sustain such an amount of effort.

The third stage is related to the actual destruction of the person. The onlookers become disillusioned and may lose the sense of destination in their individual lives.

The resurrection that follows becomes as a turning point in the lives of the onlookers who are surprised by the actual fulfilment of the earlier prediction. This is the time of the actual procreation in Spirit. The seed of the newly provided idea is placed within the souls of the onlookers.

Some of the observers may at this stage accept the way of thinking of the parent. In this way they become the children of such a person. They become impregnated themselves and receive the spirit of obedience. All of those notions being related to the transformation within the souls of those persons. They receive the peace of the safety. That is they become capable of withstanding the danger and dread associated with the notion of the destruction of the type which has been overcome by the parent.

Let us give an example of the procreation performed in the above manner taken from the text.

The obvious example is that performed by Jesus. He firstly informed his followers of the incoming destruction of his person. He grew in the Spirit in the direction of such destruction. The growth has been visible to the onlookers and the disciples. Subsequently he has been destructed and buried. The disciples reacted to the fact by loosing the faith and hope and they moved in various directions. Subsequently, Jesus raised and showed himself to the disciples. The effect of such manifestation was that the notion of resurrection

and ability to win over death has been implanted within their souls. They became born in the particular shade of the Glory related to the peace attainable through the notion of safety. Their safety reflects the ability of being not afraid of death and the conviction of the life eternal.

The similarity to the notion of a seed comes from a number of factors. The glimmer of Glory is manifested by the cycle of conception, death and resurrection. The perception of peace in the shade of safety is manifested by the shield or husk which protects the seed while being in the stage of death.

The key elements of the procreation of this type are the ability of the parent to enter the stage of destruction and to win over it. This is really what the children are supposed to be shielded from. The destruction is the aspect of life which constitutes the main danger from the point of view of the child and the ability of the parent to win over it allows the child to hope for the same.

Thus we may identify the possible ideas which may be procreated in the fashion described above. Each of those ideas would have to be of a destructive and dangerous type. The person who would be lead by the Spirit would be capable of winning over such destructive notion. The person would be under the influence of the spirit of obedience in order to be capable of completing the challenge. The children born in Spirit would be capable of addressing the destructive notion in the similar manner as the parent did.

The second key element of such procreation is the ability of the parent to prepare the children for the observed winning over the destruction. This is because if the child thinks that the entire process had surprised the parent then the notion of the ability of overcoming of the destruction would be removed. The parent needs to be able to lead the future spiritual children through the observation of the process of destruction and the resurrection. The parent in this way shows that the safety is associated with the conscious domination of the notions of destruction and the resurrection. This is why the statement: 'I have power to place my life and to take it up again....' is so important. Otherwise the children would conclude that the parent is being manipulated by the situation.

The above discussion of the glimmer of Glory relies on one of the possible ways of entering of the chamber. This is the effect of mercy implemented by God in order to provide the children in Spirit to the afflicted person. Another way would be attainable by the means of the spirit of love. Please observe that the description of procreation provided in the above part of the

chapter is masculine in nature. That is the person is an initiator of the actions related to the act of procreation. Please also observe that the shade of peace is obtained as a result of the successful procreation completed by such a person. We would call this situation as 'peace as the last resort' to underline the secondary nature of the shade of the perception with respect to the glimmer.

However, one may observe also another form of procreation related to the peace in the shade of safety. This second case is of the feminine form. That is the perception needs to attain the appropriate shade of safety before the glimmer may attach herself. That is before the actual procreation takes place. Thus, we would call this form of procreation as 'peace as a first preference'. This form of procreation is entered by the way of love as indicated in the previous chapter.

A person would undertake this form of procreation only if the necessary safety precautions have been satisfied. That is, the person would require from God the insurance of the ability of being successful in the act of procreation and the insurance of the ability of bringing the resultant child in safety to the state of adulthood. The nature of such requirement is feminine in form therefore the side of the person is always responsive and never initiative. The initiation and leading throughout of the entire process is performed by the Spirit.

The effect of completion of such a form of procreation is the rise in the outer status of the person in the surrounding society. This is in part an effect of being obedient to the way the Spirit which leads the person through the entire process. The final effect of such actions is a birth of a new idea in front of the observing public.

A human similarity of a procreation in peace as a first preference would be seen if some form of safety requirement would need to be satisfy in order to allow for the act of procreation. Suppose there is a city of high pollution or a dirty place. The ability of procreation would require the couple to move to a clean city with no pollution or to a place where the level of hygiene is high enough. Thus the safety of the child would be taken into account before any practical actions related to the procreation would be undertaken. The safety of the woman and the safety of the child would be satisfied before the pregnancy.

Let us give another example taken from the text in order to illustrate the above process. The rising of Lazarus from the dead.

The initial stage of the process has been described as taking place some distance from the Lazarus's home. At that time Jesus mentioned to the disciples that Lazarus has been sick and subsequently died. A need of making a plain statement has been indicated beforehand. The disciples who were to be born from Spirit in this particular respect needed to be aware of the extend of the problem beforehand.

Subsequently, before moving in the direction of Lazarus, Jesus decided to spend some more time in the place of staying. This is because of the requirement of safety as mentioned above. Before proceeding with the notion of procreation the safety of the persons involved needs to be ensured. Only after the Spirit was able to inform Jesus that there is no danger in moving forward he decided to actually proceed.

The actual action related to the bringing Lazarus from the dead has been very emotional. This has been described in order to underline the importance of love who is the spirit responsible for bringing the person into the chamber of Glory here. The manifestation of love has been so obvious that even some onlookers were able to make a comment about it.

The resurrection of Lazarus brought the instant recognition of Jesus by the onlookers. Thus the outer status has been raised as an effect. Also, the resurrection of Lazarus resulted in planting of the seed of such possibility (an idea) within the souls of the onlookers. This note is relevant to both the disciples and the other onlookers who reported such possibility elsewhere.

Please observe that the spiritual idea being procreated in this way is exactly the same as in the previous case. That is, the ability of wining above the notion of death and the possibility of the life everlasting. The difference is in the spiritual order of the notions introduced. In the first case the glimmer shapes the perception. In the second case the perception attains the colour which allows for the glimmer to attach herself to it.

### **The glimmer of Glory with the peace in the shade of sense**

Let us now consider the second of the shades of the perception of peace leading to the spiritual procreation. The shade of the colour of the peace is called 'sense'. The natural representation of such procreation is provided in the form of an offshoot which some of the plants produce. The offshoot is a long root which extends from the body of the plant and on the end of which the new plant is formed. The

offshoot represents the notion of the sense which is progressing in a specific direction leading to a conclusion representing a new life.

Thus when we discuss the procreation through the peace in the shade of sense we would like to see the natural and logical consequences of the prior situation in the form of an acceptance of a new idea. The initial state would constitute the preparatory notion. We should also be able to see the actual act of procreation and subsequently the newly created living spiritual quantity.

What we describe man not be attainable in the form of just acceptance of some new idea. The process we discuss here is intrinsically representing the actual notion of procreation that is of placing of the part of the Spirit within of the soul of a person.

The procreation of the Spirit in the form represented by the offshoot requires an extension of the presence of the Spirit. This is very much similar to the representation provided in the nature. That is, the Spirit which is present in one person needs to extend her presence into the soul of the other and then to manifest herself in the form of the new life. The process of extending may be compared to the process of logical reasoning thus the term 'to make sense' comes to mind as a natural descriptor of this kind of procreation.

As in the previous case and the ones that are to follow we would like to see two kinds of the procreation of this type. The first one is to be of the more natural form. That is 'the sense as the first preference' case. It is more related to the manifestation of the spirit of love as the underlying notion of the action of the Spirit. The second case would be related to the spirit of mercy as the underlying notion moving the Spirit in the direction of procreation. The second type we would like to call 'the sense as the last resort'.

Let us begin with the sense as the first preference case. The perception of peace is to attain the colour of sense before the actual procreation may take place. This is the situation of the spiritual comfort. The comfort comes from the fact that the procreation is not enforced by the situation and all of the prerequisite conditions are satisfied before the conception of the new spiritual being.

The glimmer of Glory is to attach herself to the properly shaded perception as a natural consequence of the satisfaction of the prerequisites and also as a response to the willingness of the parties to procreate. The child thus begotten is going to be acceptable to the

Spirit and the person modified by the presence of the new idea.

Let us consider an example taken from the text.

We would like to analyse the fragment related to the calling of Nathaniel. The initial stage of the encounter is not described in the text but may be inferred from the subsequent lines. Nathaniel had spent some time under a fig tree relating to God in some form of private prayer. How would we know that? Because his subsequent reactions to the issue of the tree are completely religiously oriented. More than that we may also expect that his prayer was associated with the notions of self examination and the expectation of some form of recognition from the side of God. He was also expecting that only God was capable of seeing him in such situation and only God would be capable to understand the notions represented by his prayer.

When Nathaniel is called by the disciples he makes a comment about Jesus being from Nazareth. Evidently, his expectation related to the Messiah is consistent with his origins in Bethlehem. Thus Nathaniel in his evaluation of the situation is consistent with the written revelation. All of the above make Nathaniel consistent with the spirit of truth.

Thus the preparation of Nathaniel is performed by the Spirit. He is set in some truthful believes and the privacy of his prayer. The situation constitutes the bases for the logical inferring of the resultant conclusions and the ability of setting of the perception of peace in the colour of the sense.

Nathaniel is being told about Jesus as the suspected Messiah. Such statement instantaneously results in his expectation of some form of verification of the claim. This is the natural consequence of the perception of peace being in the colour of the sense. He could think something like: 'If this is the Messiah then I should encounter some form of a convincing proof'. Such expectation is a result of the already present formation of the peace. The peace expects the logical verification of the notion introduced. The perception of peace is sensible in the analysis of the incoming encounter.

One should observe that Nathaniel is willing to procreate in spirit. All of the described preparation of his soul is cantered about the ability and willingness to beget and to nurture the begotten idea. He is moved in the direction of the willingness. If he was not then he would probably not even bother to go to see Jesus at all.

At that stage Nathaniel is introduced to expecting Jesus. He is lead through the statements issued by Jesus in the direction of procreation. Firstly, the statement about his integrity suggests not only the prior knowledge of Nathaniel but also the ability of analysis of his personality. Nathaniel is provided with the first verification of the claimed state of Jesus. Jesus is capable of recognizing the sense that Nathaniel is looking for.

The second statement of Jesus which reveals the privacy of Nathaniel is the direct confirmation of the required verification. This is what Nathaniel was looking for while walking toward Jesus. He expected some form of God related revelation if the person claiming to be the Messiah is actually the one. The perception of peace in the colour of sense is satisfied by the descending glimmer. That is the sense has been verified by the resultant logical conclusion.

The procreation performed in the above case seems to be of an overpowering style. That is the person who has been prepared for such a form of procreation is later on presented with an argument leading in the same direction as the prior preparation. The person is moved along the same road and there seems to be no possible diversion or rejection of the effect. The procreation is the natural logical effect of the preparation and the presented conception. The person is moved into the state and then finds oneself not being able to reject the natural consequences of the logic working within. Such procreation begets the idea which is always related to some form of representation of the spirit of truth.

The procreated idea is immediately strengthened by the Spirit. The statement of Jesus predicting the angels descending and ascending are all provided for the sake of the newly begotten idea within the soul of Nathaniel. As in all of the cases related to procreation the Spirit immediately strengthens the newly begotten notion in order to make it permanent. Also the statement provides a spiritual surrounding within which the idea is to find a proper place. This is what Nathaniel not only expects but also needs. The place for the truth to be placed within.

The second example we would like to give is related to the sense as the last resort in the process of spiritual procreation. The case is to describe a person who was not capable of procreating in any other way and was effectively blocked from the notion of such. The mercy of God enters such a situation allowing for the procreation. This situation is not the favoured one due to the intrinsic notion of a problem present



within the soul of such a person. As an effect the procreation is enforced on the person. That is the side of the Spirit forms the will of the person by firstly introducing the glimmer. The perception of peace is therefore overwhelmed by the presence of the Glory and is externally shaded in the colour of sense.

The initial state of such a person is the inability of forming the perception of peace in the shade of sense. Thus, the person would feel a very strong discomfort due to the inability to reconcile some important issue. This inability would need to be presented in some verbal form in order for the soul of the person to be prepared for the intervention of the glimmer. The verbalization of the problem is introduced by the action of the glimmer of Power and moves such a person from the discomfort within the fast into the chamber of peace. Thus the person may experience some form of a local reconciliation due to the movement but would still not be capable of forming the peace into the shade of sense.

When the person is thus prepared the soul would seek some form of procreation. Thus the person may seek any situation which would provide the peace with the information allowing for the sense to be formed. The notion thus manifested would be equivalent to the willingness to procreate in Spirit. The person needs to desire the procreation in order for the Spirit to decide to intervene in the difficult state of the soul.

At this stage the Spirit may intervene with a direct conceptual action. This action would always be a very decisive one (one could say rough). The effect of such an action is a complete knockout of the soul. The person is destroyed due to the apparent reformation of the state of the peace. The sense is provided by the use of the spiritual force and the perception of peace becomes focused in the proper colour and connected to the glimmer of Glory within one action. The entire intervention thus described comes from the side of the Spirit.

The effect of such an action is the begetting of an idea always based in the fire of the Inner Word. The person becomes extremely humble as a result and the behaviour of the person changes instantaneously.

Let us now discuss an example of the procreation of the above type taken from the text.

The situation of Thomas one of the disciples could be seen in the above light. Thomas had problem with acceptance of the resurrection of Jesus. His perception of peace was disturbed due to the fact that it could not become formed in the shade of sense. Thus, to Thomas the resurrection

of Jesus was an illogical event. According to him there was no such notion and to him there was neither sense nor logic in the notion of resurrection. This is because of the logic of Thomas very much constrained by the collections of axioms he had been nurturing in his inner memory which would not allow for the notion.

When Thomas had been informed of the sighting of resurrected Jesus he objected due to his logic not allowing for one. His objection is a manifestation of the problem with the inner memory but the verbalization of the objection is the action of the Power. The Power is capable to modify any soul and even the one who happens to be in a difficult situation from the point of view of the spirit of faith.

The glimmer of Power moved Thomas from the disturbed peace into the state of the expecting peace. Again, as before, the soul of such a person needs to desire for the procreation. Thus the statement of Thomas may be seen in the light of a request of an intervention from the side of the Spirit in order to allow him for procreation he is not capable of attaining on his own.

The statement made by Thomas represents also the movement from the distorted peace to the calmer one. By making a verbalization of the problem and a possible solution to the crisis he was able to regain some form of expectation and hope.

When Thomas had been presented with the possibility of seeing the resurrected Jesus the scene became a brutal one. Not only the unquestionably alive Jesus has presented himself in front of Thomas but also the possibility of analysing the wounds of Jesus has been provided. Thomas is crashed because of that. The perception of peace is shaded into the colour of sense by the application of a brutal force.

Thomas can see the sense of resurrection by accepting the notion of Jesus being the Lord and the God. This is because being God makes Jesus capable of performing something which was not possible within the earthly realm on which the axiomatic memory of Thomas was being based on. Thomas would say then: 'This is the very God so he is capable of doing unthinkable.' Thus the notion of resurrection makes sense for Thomas. This is accessible to God only.

The crashing of the soul of Thomas resulted in the conception within the Inner Humility. This is because of the above statement and the word 'only' at the end. He sees himself below Jesus but also below the fellow disciples who were capable of believing without such strong intervention from

the side of the Spirit. Thus from now on the disciple Thomas would see himself as the lowest of them all becoming in fact the greatest one.

Again, as before, the answer of Jesus is to strengthen the idea that has been conceived. Thus, the statement issued directly afterwards is to strengthen the fire of Inner Word within the soul of Thomas and to strengthen his inner humility. Thus, there would be others who would believe without seeing. Again Thomas is moved to the lowest possible position. That is, all of those others who will believe without seeing would be more holy or maybe they will have more faith than Thomas.

Thomas becomes the lowest of them all. He is not only the only one of the disciples who was not capable of believing on his own but also the coming ones that will believe without seeing will be counted as having more faith. The inner humility within Thomas has been perfected at this stage and his fire of the Inner Word work in his soul.

### **The Glory attached to the perception of peace in the shade of moderation**

Let us now discuss the third of the ways of the spiritual procreation. The way attainable through the setting of the perception of peace in the colour of moderation.

The form of procreation which we would like to discuss in this chapter is represented in nature by the tuber of a vegetable. In order to procreate such a tuber (let us say belonging to a potato) we would cut it into smaller parts. Each of those parts needs to contain at least one 'eye' in order to be able to provide a shoot. Such an eye would be surrounded by some tuber matter which is to constitute the nutritious reservoir. This reservoir is used by the growing shoot as the source of energy at the time of initial growth.

The size of the reservoir thus created can not be too small for the vegetable to be able to grow. When a person decides for such defined cutting to be propagated the location of the eye and the size of the surrounding matter need to be taken into account. Thus what we see is the application of moderation in relation to procreation. The estimation of the size of the tuber cut is dictated by moderation.

The notion of the size of the tuber may be translated into the notion of the size of the burden a person is carrying. To big a burden would be not possible to carry in an ordinary situation. However, from the point of view of spiritual procreation the burden needs to be large in order

for allowing for the success. As in the case of the tuber there is a minimal size of the matter accumulated in such manner in order to provide the growing shoot with the needed support. In the case of the spiritual procreation the person procreating in this way needs out of necessity to carry as large burden as mentally and physically possible. Such large burden allows for the subsequent shoot to grow successfully.

The procreation in the above form consists of some standard stages. The first one is the accumulation of the spiritual matter within the soul of the procreating person. At this stage the willingness to procreate would also need to be demonstrated. Subsequently, the person may be subject to the notion of the actual suffering (carrying the burden). The suffering is to be joined by another person who is to be born out of the energy thus contained. The last part would be to allow for the person being born entering a similar form of burden accumulation.

Because of the requirement of the joining of the parent and the child in the act of burden carrying the nature of the born spirit is the same as the nature of the original one. This is consistent with the effect seen in the plant example where the shoot is of exactly the same nature as the parent. (In the case of a seed for example the conception may modify the nature of the genetic composition of the seed thus making the procreated seed different from the parent).

Let us now consider the first of the two possible cases of the procreation of the above type. We would like to describe the more natural one first and the case of the last resort later on.

The creation of the colour of peace in the shade of the moderation as the first preference would require transforming the perception prior to the actual conception. We would like to see the re-shaping of the perception as the result of the action of the spirit of love. We would also like to see the implementation of the requirement of willingness to procreate in the above manner.

The initial stage of the preparation to the procreation requires the gathering of the spiritual resources in some form. The person is to create the tuber of spiritual nature. The tuber is to be as large as possible in order to provide later on the required support for the growth of the procreated idea.

At the same time the willingness to procreate is manifested. This willingness is intrinsically associated with the setting some form of requirement which will later on constitute the constraining effect on the soul of the person. The

verbalization of such a requirement forces the perception of peace to attain the colour of moderation. What happens in practice is that the person thus being lead by the Spirit pronounces some constraining statements which by themselves define the size of the burden which is to be carried. The person defines the burden to be too large to be sustainable. In this way the new birth will become the reality. In a way the shoot is pushed out of the tuber by the pressure of the size of the accumulated energy within the tuber. In the case of a soul the procreation is enforced by the size of the burden which the person placed on oneself. This is where the moderation becomes evident.

The stage of the actual procreation consists of the joining of the experience of the parent with that of the child. The child participates in the burden of the parent and in turn becomes the shoot. This is where the act of conception is visible. That is in the joining of the effort and the movement of the burden from the parent to the child. As a result the child receives the spiritual qualities present in the parent. Those qualities had been previously gathered within the accumulated energy of the parent.

The strengthening of the procreated shoot is performed by the expectation of the child in the subsequent creation of the tuber. That is the child is expecting to act in the similar fashion as the parent and to accumulate the spiritual energy which would be sufficient to allow for the subsequent procreation.

In the sphere of the above procreation the child is an exact replica of the parent from the spiritual point of view. The spiritual qualities begotten within the soul of the child are of the same type as the qualities which had been moving the parent in the direction of the procreation.

In the case of the moderation as the first preference the spirit being procreated is always of the prophetic nature. This is because the initial energy gathering statements present within the soul of the parent had to be of the prophetic nature.

Let us now examine a practical example of the above type of procreation as provided in the text.

The example we would like to present is the case of Jesus carrying the cross. The procreation in this case is to be of the first preference as indicated above.

The initial state of the preparation to the procreation requires the accumulation of the energy related to the subsequent action. Thus, Jesus speaks about the notion of carrying of the

cross, about the burden that is light and in this way prepares oneself to undertake the actual act. The verbalization of the notion of the burden thus defined provides the energy for the subsequent action. He is binding himself as to the requirement such defined. Later on when he is to carry the cross in the actual realization he will be recalling the previously made statements to himself. Such recollections will result in the ability of undertaking of the action above his actual physical abilities. Please observe that the statements thus provided are of the prophetic nature. That is he is prophesying his future challenges and the challenges of the ones born in this way.

The initial stage of preparation requires also the willingness to procreate in the fashion described. Thus, Jesus requests his followers to adopt the same notion. Even more, he makes a demand of such a notion making plain that if anyone abstains from the requirement the person would not be worthy of becoming his disciple. Such strong requirement makes the perception of peace in the soul of Jesus to attain the colour of moderation. That is, because of the request made in this very demanding way, the extend of the requirement must of necessity be shaped in that colour. A person making statements in such a fashion becomes aware that the willingness of procreation is necessary and begins to apply the moderation due to the awareness of the expected future effort. One has to think about one's abilities and the potential when making any statements of such high demand.

The actual act of procreation is observed at the moment when Simon of Cyrene is requested to carry the cross of Jesus. Thus, the requirement of the child to literally participate in the act of burden carrying of the parent is manifested here. The child becomes a participant and at the same time it accepts the notion represented in the teachings of the parent. This is because of the love thus manifested. The spiritual procreation may occur only as a result of the association and the willingness to participate. In this case Simon had to accept the notion of becoming like Jesus and to actually participate in his suffering.

The effect of such procreation is that the spirit of prophecy becomes begotten within the soul of the child. The same notion of willingness to carry the cross is also introduced in the soul of the procreated child. Thus, the strengthening comes into play by the mentioning of the two sons of Simon. Alexander and Rufus are to be the next ones who are destined to carry the cross of their father in turn.

The procreation becomes even more manifested in the subsequent generations of those who accept this form of being begotten in Spirit. Thus the notion of association of their own sufferings and burden is most evident within the souls of the farmers. They accept the cross of Simon and his sons in turn. Please observe that the act of procreation is based in the spirit of love for the one who is currently caring a cross.

Let us now consider the second form of procreation by the means of moderation. The case when the perception of peace is formed in the colour of moderation as the last resort. In such a case the peace is not prepared beforehand but rather the Power moves the soul of the person from the perception of fast to the peace as the act of mercy and the glimmer of Glory descends on the peace shaping it in the appropriate colour at the same time.

The period of preparation consists of being placed in the state of the tuber (that is of identical form of burden as the parent) without the actual prior introduction. The person is in the same state as the parent and the energy gathered within the soul of the parent is evident but the person is not formed properly thus making the procreation impossible.

The impossibility of procreation and the inability of the person to attain such state are verbalized with the help of the intervention of the Power and the person is moved in the direction of acceptance of the incoming grace. The person needs the mercy of God to act in order to be capable of being born in Spirit in such a way.

Thus comes the request for the mercy and the provision of such by the conceiving parent. The conception becomes accepted within the soul of the child but the effect is not as dramatic as in the case of the previously described case of sense. Rather, the person finds peace within the state of being begotten and the isolation from the other persons who have not been granted this grace. The isolation or the clear distinction between the begotten person and the remaining ones who may be in a similar situation but has not been begotten is a manifestation of the presence of the fire of Outer Penance. The notions of distinction between the holy and profane and the clean and the unclean become obvious in such a case.

Please observe that the fire of Outer Penance visible in such case is a result of the fire already present within the soul of the parent and the energy gathered within the soul of the parent. When the actions related to the gathering of the energy in this form of procreation is performed by

the parent the demand of accepting the burden has been verbalized. This demand makes a distinction between those that accepted it and those who rejected it. Such a distinction is a manifestation of the action of the Outer Penance. Thus the energy gathered within the soul of the parent with respect to this procreation is of the type of the Outer Penance.

The strengthening of the begotten Outer Penance within the soul is performed by the continuation in the state of the burden taking and the awareness of the difference between the person and the other ones who have not been begotten.

Let us now provide an example of the situation described above. As before we would like to take it from the text.

The act of conception by the intervention of the glimmer of Power and the subsequent intervention of the glimmer of Glory happened when Jesus and the two guilty men were suffering the act of being crucified. One of the suffering criminals has been begotten in the fashion described above.

The initial preparation of the person to be begotten may be seen in the state of the identical form of suffering as that of Jesus. The man is not prepared for the procreation in Spirit though. He was at that stage a guilty one in the mental conflict with the society and God.

The situation of being in the same state as the procreating parent is a required one. The person needs to be joined in the burden carrying experience with the parent even though the person is neither capable mentally nor spiritually to be begotten. That is initially, the perception of peace of the criminal was not in the colour of moderation.

The intervention of the Power may be seen in the statements made by the criminals. The first one is moved in the direction of complaining against Jesus. Such complaint and criticism would not move him in the required direction but could motivate the other one in the direction of seeking of the mercy. Thus the second of the criminals is also moved by the Power and in this case the stimulation from the first criminal may be verbalized in the form of a request for mercy. This mercy does not seek the physical release from the affliction but rather the future or subsequent release within the realm of God. Thus he would like to enter the kingdom of God.

The request of the kingdom of God is the only one acceptable in this situation due to the fact that the criminal is in the state of the joined suffering



with Jesus. Thus, he may only seek the notion of becoming born, and the birth has to be by the means of accepting one's own lot. Thus the Power moves the criminal's soul in the direction of the moderation.

The answer of Jesus which is evidently based in the spirit of mercy grants the request. The criminal who is born at this very moment becomes reconciled within by the acceptance of one's own situation and not seeking of a temporary release. This is to say that he became separated from the other criminal who is still thinking in the earthly terms and seeking the immediate release from the state of suffering. The accepted person is thus moved by the fire of the Outer Penance.

The strengthening of the state of the begotten fire is obtained by the continuation of the joined suffering. The begotten soul sees oneself as being in the same state as the holy person and as being removed from the influence of the common one.

### **The glimmer of Glory attached to the peace in the colour of finery**

Let us now consider the forth of the possible ways of spiritual procreation. The way attainable when the glimmer of Glory attaches herself to the perception of peace in the colour of finery.

This method of procreation is represented in the nature by the propagation of a cutting. That is when a person takes a fragment of a branch of an adult plant by the means of a cut and places the cutting in the soul. The cutting is to produce its own roots and become a new plant.

The notion of finery (or fragility) comes from the fact that such a cutting is very susceptible to withering at the early stages of procreation. The cutting instead of growing the roots may just as well dry out completely. A certain level of attention and care needs to be provided in order for the cutting to have chances of succeeding.

Moreover, it is also advisable to take some precautions when preparing the cutting. Thus, the proper time of a year is taken into account and even the way the very cut is introduced may have decisive effect on the possible success of such propagation.

From the spiritual point of view all of the above points also hold. The person who is to be propagated in such a way needs to be properly prepared and the time of such propagation also needs to be taken into account. Also, the subsequent state of the soul of such a person is very fragile and needs careful attention from the

side of the Spirit in order to ensure the success of the newly begotten spirit.

A very important observation needs to be made at this stage. One should observe that it is not necessary for the person undertaking the propagation to actually execute the cutting notion. Thus, it is common to see cuttings for sale. A person who has access to the original plants may prepare the cuttings and another person who wishes to introduce them into the personal garden may propagate them.

In the case of the Spirit we may expect that there would be a different person who performs the cut and another one who places the new spirit in the soul allowing for the growth of the spirit.

Let us firstly discuss the case based on the spirit of love, which is the peace in the colour of the finery as the first preference.

The persons who are to be introduced to the new spiritual notion need to be prepared by someone who is capable of providing the cut. Thus, those persons may be removed from the surroundings in which they used to live. Those cuttings or freshly prepared souls are provided to another person who is willing and capable of procreating in Spirit. The second person would plant those cuttings (or souls) in the spiritual context which is appropriate from his/her point of view.

The planting thus provided requires further care from the gardener. They need to receive the spiritual sustaining nutrients which are most likely provided by the means of the words and God related deeds. The souls with the implanted notions of the Spirit grow in the context of the provided nutrients.

However, such taking care of the newly begotten spiritual qualities does not necessarily guarantee the success. One has to be aware of the possible loss of some of them only because of the difficulty of the method thus described. Thus, in the case of some of the souls the introduced spiritual quality may actually die and not withstand the pressure of the environment. Those who survive such an introductory period of time would most likely succeed in becoming the fully grown representations of the Spirit.

The spiritual qualities being propagated in this way are based in hope. This is because the spirit of hope plays the central part in the notions of providing the cuttings and the subsequent nurturing of them into the adulthood.

Let us give an example of such a way of procreation taken from the text.



The initial preparation of the souls to be implanted with the spirit of hope has been performed by John the Baptist. He collected a representation of the local population and introduced some notions related to the spirit of hope. He made them to expect the coming of the Messiah and he also removed some of them from the social fabric. Those became his disciples for the time being. Those disciples constitute the cuttings to be propagated later on. They await the time of planting in order to receive some form of spiritual impregnation.

When Jesus is presented with the souls of the John's disciples he plants them in the spiritual reality of his own. This is really what happens in all of such cases then the soul of a person is received as a cutting. The spirit on hope is explicitly introduced at the time when the disciples ask about their reward. They have left the homes and the families and became extracted from the social fabric. Thus, they have been removed from the original plant to which they used to belong. Now the spirit of hope makes them look forward toward the new spiritual reality within the teaching and realization provided by Jesus.

The souls thus implanted in hope need a lot of care and attention. This is provided directly by the teachings and actions of Jesus, but also directly by interventions of the Spirit. Such direct intervention is mentioned in context of Peter recognizing Jesus as Messiah. Also while being at the summit of a hill and seeing Moses and Elijah. All of those interventions are directed toward strengthening of the hope implanted within the souls of the disciples.

At the same time some of the begotten souls are not able of sustaining the spirit implanted. They wither and leave Jesus. Those who could not withstand could be seen as the cuttings that dried out in the soil.

Those who were able to remain and to grow became the new representations of the spirit of hope. Their presence becomes visible in the form of the new life which is independent from the previous one. This may be observed in the striking difference of spiritual interpretations between the older realization of hope and the new one. In particular the expectation of the future coming of the Messiah is interpreted completely different by the older group of believers and the newer one. (The older one still waits for the very Messiah the new one awaits for the return of Jesus at the end of time)

The second case of the procreation by the means of finery is related to the case of the last resort. The spirit of mercy as usual plays the most decisive role in moving of a suffering person from the state of impossibility to procreate to the state of being begotten. The act of procreation may be also represented by the similarity to the actions seen in nature.

The second form of procreation is related to the objective situation of the cutting being created by an external factor. Thus, for example if a strong wind breaks a branch of a tree one may leave it and allow for death but equally well one may decide to rescue the branch by the means of cutting preparation. Thus, if one takes such a broken off branch and prepares the cutting out of it and subsequently propagated the tree in this way the action may be seen as an application of the spirit of mercy.

The act of mercy is a responsive one and hope is joined by the fire of Inner Penance. This is because of the tragedy of branch breaking. The original event may be readily interpreted as an act contrary to the personal wishes of both the branch and the gardener. Such contradiction should be seen in the terms of the Inner Penance and the Inner Offering. Thus, we would expect to see those spiritual qualities to be propagated in the process.

As before the branch which became the cutting needs to receive some form of spiritual assistance if it is to survive the act of procreation. The soul of such a person is not only separated from the original environment (hence experiences the Inner Penance) but also needs support with respect to the expected growth in the new environment (hence experiences the spirit of hope). Thus the action of the glimmer of Power is necessary in order to rescue the soul of the person. Still more, the soul has to be willing to live in the newly created environment. There is no possibility of returning to the previous state due to the actions introduced by the external factors.

The intervention of the Spirit consists of placing the soul of the person in a new spiritual reality. The person is not only moved by the Power but also becomes modified by the glimmer of Glory. Thus the person is modified by force from the side of the Spirit. This is really what we see in the case of the branch. Such branch is not only torn away from the tree but also subsequently cut by the gardener. The branch needs to be modified in order to be capable of becoming a cutting.

In the case of a soul the effect is very profound. The person experiences the suffering associated with the act of being removed from the original

state of mind but also is forcibly modified by the Spirit afterwards. Thus, the soul is placed in a shockingly different state from the one enjoyed only some time before. The ability of surviving such a challenge is the main test of strength of the person and the intervention of the Spirit in order to help the soul is very extensive.

Let us give another example this time illustrating the notions related to the procreation in the peace of the shade of finery as the last resort.

The example we would like to provide comes from the text again. The situation we would like to describe is that of Mary the mother of Jesus standing at the cross.

At the time of her son being crucified his mother became torn away from the reality of having the son. This is really what we describe when we talk about the branch being torn away from the tree. She has been subjected to this situation without any prior preparation and by the action of the external factors.

Thus, the soul of the person is in a great distress. The distress represents the presence of the Inner Penance and is not supported by any other spiritual quality at the time. Thus, if left alone the soul would become destroyed due to the experience encountered.

The situation of the soul of thus suffering mother is without any form of hope. She could not also move to any form of higher spiritual notions on her own. All of this places her soul in the state requiring the act of mercy from the side of the Power.

The act of mercy comes in the form of pointing to the standing John next to her. John who is to be her son from now on constitutes the spiritual ground in which her soul is to be planted from now on. Thus the provision of the possible rescue is offered. What she needs though is the further preparation to be actually planted. Thus the suffering is expressed in the form of pieta. She has to express her sorrow in the most open way in order to be capable of accepting John as her son from now on. This is what the open grieving does when a soul is placed in a similar situation. The person needs to be able to become prepared for the subsequent new spiritual reality. In the same way as the branch is further cut and prepared to be planted, the soul of such a suffering person is subjected to the act of grieving and even open despair only to be moved further on by the actions of the Spirit.

The soul who has been subjected to the above modification is by the very nature of it changed in

the direction of Inner Penance and hope. The spirit of hope comes from the provision of the soil in which the cutting is to be planted. In this case the hope comes from the statement issued toward John. He is told about his mother to be. Thus John constitutes the soil surrounding the cutting. He is the place of support. Please observe that if the statement made to John had been omitted the entire notion would be pointless.

The soul of such a person needs to be strengthened by the interference of the Spirit afterwards. This is not described in the text but still is a fact. The soul needs a form of watering as the cutting also needs one. Thus, one should expect to observe the action of the Spirit within the soul of the person subjected to such form of procreation in the time immediately after the act. Also, one would naturally expect the Spirit to strengthen the person in the subsequent time as well.

### **The Glory attached to the perception of peace in the shade of modesty**

Let us now consider the fifth case of the spiritual procreation this time based on the peace in the colour of modesty. The modesty is represented in the natural world by the means of the roots of some plants that are capable of regenerating of their growth from the root only after the uprooting.

As it happens there exist some plants which are hardy enough to sustain the effort of uprooting. The plant may leave some root fragments in the soil at the time of being removed and the remaining part of the root is capable of regeneration of the entire plant again. (Clover is one of such plants). The spiritual form of procreation we would like to discuss in this chapter is represented by such a process.

The procreation of this type is intrinsically based on the spirit of mercy and the fire of the Outer Word. Thus, the procreated spiritual qualities will show the attributes of those and the related force of the Outer Humility. The name of the type of procreation (modesty) comes from the fact that only a small part of the plant needs to be preserved in the soil in order to allow for the act of procreation. Thus, what we expect to see is the ability of a spiritual quality to recreate one's own presence in the cases when only a small part of the original manifestation has been left within the soul.

The applicability of the method of procreation is most clearly visible in the case of the sacraments. Their action is to be permanent

within a soul and the fire represented by the sacrament is expected to remain within the soul even if some form of contradictory notion has been introduced later on. Thus, the modesty of the sacrament (or presence of the fire) really means the persistence of the presence and the ability to regenerate of one's presence if only sustained by the Spirit. (The root needs to be moist in order to regenerate oneself)

The willingness to regenerate oneself is also required. The person or rather the spiritual context of the soul needs to be willing to come to the previous state of the visible presence of the fire in order for the act of procreation to succeed.

Let us discuss the case of the procreation in modesty as the first preference at this stage.

In order for the soul to become included in the procreative state the fire has to be introduced first. Thus the person needs to receive the sacrament. However, the person who provides the sacrament needs to wish to procreate in this way in order to achieve the desired state. As in all of the other cases of spiritual procreation, the person who becomes the parent necessarily needs to wish and be willing to undertake the burden thus defined.

The subsequent stage of the procreation consists of the destruction of the originally implanted notion. Thus, the sacrament is uprooted by some external intervention. This is necessary in order to allow for the inner most part of the fire to remain within the souls of the children. Those inner most parts of the fire which are to be allowed to grow at this stage are to provide the bases for the new manifestation of the presence of the fire. They need to be nurtured as before in order to succeed in the growth.

The importance of the complex form of procreation described above may be seen by analysing of the resultant spiritual effect. The original planting of the fire done by the means of the provision of the sacrament even though it was successful left the souls of the persons in the state of externally introduced notion represented by the sacrament. The fire was present within the soul of such a child but the fire was still seen as an externally introduced invasion provided by the parent.

However, after the removal of the original planting the remaining root regenerated itself and reproduced the presence of the fire. This re-introduction of the presence of the fire has been done from within of the soul. The within is deeply hidden in the subconscious. The effect is that the fire becomes a natural part of the person's soul. The fire grows from the inside of the soul and

represents its nature. Thus, the fire is no longer an externally introduced intervention but becomes a representation of the nature of the person. The soul is born within the fire and the fire is a natural part of the construction of the soul.

As in all of the other cases of the spiritual procreation the newly begotten spirit needs to be nurtured to attain the strength. This is done by the means of the interventions of the Spirit but also may be done by the manifestations provided by the parent.

Let us now describe an example of such procreation in Spirit taken from the text. The example what we would like to provide is manifested by the provision of the sacrament of the holy communion.

In order to introduce the spiritual qualities present in the communion the souls of the receiving persons had to be properly prepared. Also, the person issuing the sacrament had to manifest the willingness to procreate in Spirit. These two stages of procreation are manifested by the washing of the feet of the Apostles and the statements related to Jesus becoming the friend of the Apostles and not just the Master and Lord. The washing of the feet of the Apostles represents the modesty. The colour of the peace which is needed for the procreation to take place. The modesty introduces the notion of a small root. The parent who performed this action sets the perceptions of peace of the future children in the state of expectation of small achievements which become great with time. The smallness of such an act counts as long as it is capable of propagating into the social fabric of the communion they are to form later on. Thus, the Apostles are advised to continue the same form of behaviour later on. Their future community is going to be formed by the small act performed by Jesus at the moment.

Thus, we see the modesty containing the notion of growth and formation of the communion of a society. The respective perceptions of peace of the Apostles have been set in the required colour.

The second statement made by Jesus is related to the willingness to procreate in Spirit. Thus, he makes himself their friend and servant. The procreation requires that the parent is capable of supporting the communion of the children. Thus Jesus places himself in the position of the one who is willing to provide the communion (both as the sacrament and in the form of social support) to the future society of the children thus begotten.

The act of conception is performed by the actual provision of the sacrament of the holy communion. The Apostles receive the sacrament

and the spiritual presence of the fire is implanted within their souls. This implantation though is external at this stage. Thus, they are told by the Spirit what to do and they may not necessarily mean the same by themselves.

The stage of uprooting of the plant is represented by the death of Jesus. Thus, all of the presence of his soul in the Apostles is removed at that time. He is not alive in himself so he may not live within them either. The Apostles become scattered and move to different places. However, the presence of the sacrament or the fire is still visible in them. This visibility is not obvious but may be inferred only because they tend to discuss the related topics among themselves.

When Jesus meets a pair of the Apostles the visibility of the presence of the fire is even more obvious. They themselves lead the discussion in the direction of the events of the past few days. This is the fire of the Outer Word that makes herself manifest in this way. The fire is concerned with the information gathering and passing.

The recognition of Jesus by the way of bread breaking is a clear manifestation of the recreated presence of the fire. This is because they become aware of the fact and are capable of pinpointing the nature of the observation. The most clear manifestation of the presence of the fire of the Outer Word may be visible in the ability to verbalize the apparent observation. Thus, they are able to give a name to the vision present in front of them.

The strengthening of the fire comes from the descriptions provided by the other Apostles. The Spirit works within them to manifest the presence of the living Master.

Let us now consider the second case of such procreation. The situation when the Power moved by the spirit of mercy needs to intervene on behalf of an inflicted person. This case represents the colour of modesty as the last resort.

The situation of a person who has been introduced to the action of a sacrament is complicated by the apparent lack of observation of the loss of the initially planted fire. Thus, in this case the soul is subject to exactly the same initial preparatory stages of procreation. The soul is not set in the colour of modesty though. This may seem to be out of place but the actual lack of the ability to become set in the required colour prevents the person from the reception of the fire in the proper manner.

Thus, the person may be provided with the exactly the same notions as the ones described in the previous case but the perception of peace of

such a person is still not shaded properly. The person does not see nor understand the notions represented by such a shading.

The effect of such situation is that the soul is not capable of receiving the sacrament in the most profitable manner. That is, if we use the similarity of the plant, the soul sees the sacrament as an ordinary plant. Such plant would be completely uprooted if pulled from the ground and it would not leave behind the required fraction of a root. When the actual time of uprooting comes the person would either allow for the complete removal of the plant (or fire) or would expect that the fire remains in entity and is undisturbed.

The situation of such a person is a very difficult one due to the apparent impossibility of becoming transformed by the fire. The person would always see the communion as an externally introduced intervention and would never see oneself as possessing the fire within the intrinsic nature of the soul. Such person would not be able to accept the notion of procreation as defined in this chapter.

At this stage the Power needs to intervene in order to provide the rescuing assistance to the person. The Power needs to move the person to the peace. Also, the glimmer of Glory needs to intervene directly and by doing so shape the perception of peace of the person into the colour of modesty.

The subsequent strengthening of the procreated spirit would be done by the actions of the Spirit and the parent. The most direct spiritual quality thus procreated is the spirit of mercy.

Let us see an example of the above complex case taken from the text.

The situation of the person undergoing such form of spiritual procreation is the Apostle John. He is suggested to be of a young age and possibly a minor. However, more importantly he is described as the beloved disciple of Jesus.

Being a beloved disciple of Jesus, John would treat the washing of the feet as a more natural act. He is not objecting as Peter does to the act. If Jesus loves him so much then maybe he has the fancy of washing his feet at some stage. Thus to John the act of feet washing may not be of such significance as to the other Apostles and is certainly not interpreted in the form of the modesty. Thus the problem indicated above is being created. For John has his perception of peace not set in the expected colour.

The communion received subsequently would therefore not be interpreted in the context of modesty. To John the communion is rather a



personal favour then the notion of communal life. The sacrament even although present in his soul does not modify him in the way of implanting the fire but rather becomes the notion of becoming sanctified due to the personal choice of the provider.

When Jesus dies the communion present in John is either not removed or is removed totally. John is present at the cross and is subject to the statements related to the mother of Jesus. Thus for John his communion is not uprooted but rather converted into the devotional state expressible toward the Mother of Jesus. And the plant introduced into his soul by receiving the sacrament is still alive and undisturbed.

The subsequent situation of John is a difficult one because to him Jesus never died. He still lives in his soul as a guest in the form of the communion. When the resurrection of Jesus is reported, John is not capable of believing in it only because to him Jesus never actually died.

At this stage the glimmer of Power needs to intervene in order to move John's soul into the proper place. Thus, when John and Peter are informed about the resurrected Jesus the Power provides the intervention. This intervention is visible in the reaction of John who decides to run in the direction of the tomb. The running is a representation of the need for information. Such need and desire of receiving the information is a manifestation of the Outer Word. Moreover, the fact that John stopped at the entrance to the tomb allowing for Peter to enter first is a manifestation of the Outer Humility. He respects the other to possess more reliable information than himself.

The manifestation of the fire of Outer Word and the force of the Outer Humility clearly indicates that John has been begotten in this fire by the Spirit. He received the grace of the Glory and is begotten but still his peace is not satisfied. It needs to be moved to the state of modesty in order to accept the presence of the fire.

This movement is done by the intervention of the Glory and the observation of the two fragments of linen present in the tomb. Those two fragments in order to be positioned in the places he sees them must have been moved by a living person. Thus Jesus must have returned to life. After the resurrection he got up and removed those fragments of fabric from his body. He placed one of them at the place of the head and the other one at the feet. All of this is seen and understood by John who at the same time makes a spiritual movement toward the colour of modesty. This is because those fragments of information are really

very small but still allow for the recreation of the actual scene. This is what the modesty is all about. The ability of growing a complex result (plant) out of the very tiny scraps of information.

John comments about himself that he believed at that very moment. However, what happened is that he has been properly begotten at that very moment. The presence of the fire of Outer Word has been interpreted by him as his own spiritual part and not the external intervention.

The spiritual effect of such procreation is the presence of the spirit of mercy. From now on John will be very forgiving and accepting to the others at any given issue. However, please observe that the fire of the Outer Word is also present in his soul as a result.

### **The Glory based on the perception of peace in the shade of reliability**

**L**et us not consider the sixth of the possible ways of spiritual procreation. The one which is based on the perception of peace shaded in the colour of reliability. The procreation is to beget either the spirit of love or the fire of Inner Wisdom. The procreation is represented in nature by the means of a graft introduction.

In order to procreate a plant by the means of grafting one looks for a suitable base plant (that is the plant which is to support the graft). The base plant which one would usually choose for such grafting would need to satisfy some important prerequisites.

The first one would be the compatibility. The plant needs to be capable of supporting the introduced graft in order not to reject it. The second would be the strength of the supporting plant. This is needed to ensure the robust growth of the introduced branch.

What one usually chooses is a plant of a similar type but not being of high quality as far as the usefulness is concerned. On some occasions one may choose a plant that otherwise would be considered to be of a weed like quality. This is because of the apparent strength and robustness of the weed like behaviour. The plant is to be capable of providing a large amount of the living juice to the introduced graft and is to be strong enough to be able to bear the introduced branch on its trunk.

From our point of view it is important to observe that the original supporting plant may be of a very poor quality as far as the usefulness is concerned. As long as the plant is a very strong one and is capable of withstanding a substantial



pressure exercised by the graft and as long as the supporting plant is capable of providing the large amount of internal energy to the introduced graft we may accept it as suitable for the purpose of such a procreation.

The graft by itself needs to be of a high quality as far as the usefulness is concerned. This is really why the process is undertaken in the first place. We find value in the introduced branch and not in the original one. Thus, we would expect that the introduced branch is capable of providing a quality fruit or is of some high aesthetic value.

The process of grafting requires that the original plant is cut so that the graft may be introduced. The cut is used to open it up and to remove or expose some of the tissue under the bark. We would usually open the bark and move it to the sides allowing for the graft to be placed on such created wound. Then, the bark would be pushed over the graft and the entire area secured with a string. The cut is necessary due to the need for the graft to reach the juice transported within the inner parts of the plant.

When the graft grows to some larger size one may decide to remove other branches from the supporting plant. In this way all of the juices would be moved into the introduced graft. In those situations the plant would become a representation of the introduced graft. One may not see the underlying nature of the supporting plant. However, the plant by itself is always aware of the state of being supported by the original lower part.

From the point of view of the Spirit a very similar process is introduced in order to implant a new growth into a not so perfect a soul. The method of spiritual grafting would transform a soul which is not refined into a state of high quality and perfection. The process would result in begetting of the spirit of love or the fire of the Inner Wisdom into the soul of such a person. The spirit or the fire would then grow receiving the strength from the person's past experiences.

The colour of reliability is seen in the notion of the function provided by the original plant. The base is the support for the introduced branch. The graft relies on the base trunk. The newly added spiritual quality needs to be able to rely on the strength and willingness of the original plant.

Let us analyse the two cases related to such form of spiritual procreation. Let us begin with the case of the first preference that is of procreation introduced by love and resultant in the begetting of the fire of Inner Wisdom.

The procreation of this type is a natural one. That is the person is being prepared in the fashion described above and the spiritual graft introduced. The person may not be a very holy to begin with. Even more a plain case of a venial sinner or even a casual heavy sinner may be used for such procreation. This is because the initial purity of the person is not so much important. The Spirit is going to improve this purity by introducing the graft. What is important is that the person is a very strong one. If a person is capable of presenting strong mental abilities, especially in relation to the ability of withstanding the challenges and pressure then the soul of such a person may be suitable to be grafted upon.

The person needs to be capable of providing the strength to the spirit introduced. This usually means that the person needs to be able to withstand strong critical mental pressures. Such person would not break under a stress not resign in some unfavourable situation. The person would be capable of making it happen even if there are a large number of obstacles. At the same time the person may have a dirty past with some strong moral problems on personal account.

At the same time the person had to be willing to procreate in Spirit. That is the energy being provided by the soul of such a person has to be compatible with the one needed by the spiritual quality introduced by the means of the graft. The person has to understand the notions represented by the spirit introduced. Otherwise such a person would reject the graft and it would wither.

When the actual time of procreation comes the person is subject to some incidents in life which would expose the soul to the grafting process. The wound is created. Such a wound may be related to a sin which results in the scruples. Those scruples are a manifestation of the opening of the bark. That is the soul of the person is opened for the external introduction of the Spirit. The introduction of such a wound may be performed by the Spirit herself. That is, the Spirit may allow for the person to sin in order to expose the place to be grafted into. A person experiencing such a situation would lose the trust in oneself as a result.

The last statement we have just mentioned is a central one in the process. The person is to lose the self reliance due to the loss of the trust in one's own decision making. Such a loss is a manifestation of the wound in the place of the trust within the soul. The place is directly responsible for the ability of receiving the spirit of love and subsequently of the fire of Inner Wisdom.

The soul of such a person is exposed due to the sin and the loss of self confidence and at that time the Spirit introduces the externally provided quality of Inner Wisdom. This is done by the means of acceptance from the side of God and the person needs to respond in the same manner. That is, by accepting the grace coming from God. Otherwise the introduced notion would be rejected by the soul.

If the grace is received and accepted the person would react in the form consistent with the fire of the Inner Wisdom. That is the person would seek the notion of reconciliation within oneself. This is done by direct addressing of the sin just experienced and removing any resultant repercussions. The process of healing of the wound would be performed in this way. The person finds healing notion in the presence of the Spirit introduced within the soul and accepts her. The Inner Wisdom thus accepted introduces the refinement into the soul. The person cleanses oneself and becomes purified.

The subsequent time is spent on the growth of the introduced spiritual quality and on strengthening of it. Thus the person may be recalling the previous behaviours which constitute the strengthening notion of the fire. The fire would move the soul in the direction of the inner perfection and harmony directing the current behaviour of the person away from the past one.

The support of the original plant is seen in the memories and the contrast with the current way of life. The person would always be remembering the past form of behaviour and would refrain from repeating them thus would strengthen the notions required by the fire of the Inner Wisdom. The person may become contemplative if the other forms of behaviour are removed. That is if the person concentrates all of the personal energy on the issue of inner perfection seen as a contrast to the past behaviour the person loses the remaining other branches and devotes oneself to the perfection within the fire.

Let us now give an example of the situation described above. As before we would like to take it from the text.

The person to be converted into a supporting soul for the fire of the Inner Wisdom is encountered in Jericho by travelling Jesus. He happens to be a tax collector and a sinful one too. This is indicated directly in the text and indirectly by the way he reacts to the discussion with Jesus.

Thus, Zacchaeus is portrayed as a person who is guilty of sin but at the same time he is capable of strength and perseverance. His strength may be

seen in the ability to obtain the position of distinction and his perseverance may be seen in his willingness to climb a tree in order to see passing Jesus. One may expect that the great interest he places in Jesus is a result of an unclean conscience of Zacchaeus. The description of Zacchaeus refers to a tax collector who would probably overcharge his customers and maybe even steal on occasion. The past experiences are expected to open a wound within his soul. This wound would most probably be present in his lost ability to trust in one's own judgement and consistency.

At the same time Jesus is moved by love. He wishes well to all. This is what love does and is most purely manifested by the good wishes without any specific actions. The statement of the need to stay in the house of Zacchaeus may be readily interpreted as a direct manifestation of the graft being implanted. The spirit which is present in Jesus at the time is to stay in the soul of Zacchaeus.

The reaction is a clear manifestation of the acceptance of the fire. He offers to repay the stolen money and to do it for a number of times. This is due to the fact that the fire of the Inner Wisdom is most concerned with the consistency within the structure of the soul and the guilt is a very problematic destructive notion. The Inner Wisdom act in this way to make sure that the person is not torn within by the reoccurring scruples.

Thus, we come to the state when the fire has been accepted by the soul of Zacchaeus. The fire will perfect the inner harmony of his soul and the overall quality of his behaviour. He will certainly never again make any form of financial crime. He should also refrain from any other form of sin which would inevitably break down his internal harmony. If other activities are removed he may become more contemplative and inward oriented.

Let us now describe the second of the cases related to the procreation by the means of reliability. The case of the last resort. In this situation the soul of a person happens in a no win situation and requires an external intervention of the glimmer of Power to allow it to procreate. The main problem is in the state of being contrary to the notion of reliability. The person is not only away from such state but also is in a state of a contradiction to any such notion. Anyone observing such a person would say that there is no possibility of trusting such a person because of that.

The person in such a state is under the influence of some heavy sin. The sin may be

multiplied by some additional occurrences or related situation. The sin is of such nature that it prevents the person from seeking any form of moral recognition. Thus, the person may not stand like the one in the previous example and offer the reparations. The person may not stand clearly in front of anyone due to the destroyed reputation.

This situation is similar to a plant that has been labelled as a weed. The plant is not recognized by any value and even the supporting possibilities present in the previous example may be challenged. The situation is so serious that the common notions applied to such a person are aimed at the destruction and not purification.

A person in such a state may not see any form of rescue and the only possible notion is to come to God and ask for mercy. This is where the Power comes into play. The glimmer would move the person in the direction of God and would present the person in the form of the Inner Humility. The person would place oneself in the form of complete dependence on the mercy of God. The person would request the mercy in the act which would be strengthened by the humility taken to the highest possible level. This is because there is no other possible way of finding a justification for the existence of the soul. (Please observe that the above note relies on the action of the glimmer of Power and not on the action of other people. One may not request by the ordinary means from such a person to become so humble. One should rather provide mercy oneself if possible.)

The reaction of God is to provide mercy. Such a provision represents the act of grafting. The soul is supplied with the spiritual quality provided by the Spirit as a response of the mercy shown. The spiritual quality thus grafted within the soul of the person is always the spirit of love. The person would instantaneously experience the sensation but would not make any form of manifestation of it. This is because of the nature of the spirit of love which is never active.

However, the resultant graft transforms the soul into something voluble. The plant would no longer be a weed but would become ornamental in nature. Please observe that in this situation the plant is never converted into a fruit bearing plant. The resultant state is always an ornamental one. Thus one would not take a fruit from the plant but would spend hours looking at one.

In the case of the soul the spirit of love becomes present within the soul and the contemplation is introduced. The person would inevitably become a contemplative unless for some reason the graft is rejected. (That would be a

very grave situation). The reliability is strengthened but it becomes oriented toward the site providing the grace. Thus the person would trust God in this case. The notion of the fire of the Inner Wisdom is introduced later on as an effect of the continuous contemplation.

This state may be illustrated by a plant who initially was at the level of a weed like and which has been beautified by the introduction of an ornamental graft. The plant becomes a centre of interest only because of the way it looks and not because of the fruit bearing capabilities. The continuous attention to the beauty of the plant allows for the extra care from the side of the gardener. Such extra care and attention is a representation of the fire of the Inner Wisdom which is interested in perfection of the internal structure of the plant (soul).

Let us give an example of the above situation taken from the text.

The case we would like to discuss relates to a woman who washed the feet of Jesus with her own tears. She displayed in this way the manifestation of the Outer Humility. She placed herself in the complete dependence of the judgement and mercy of Jesus.

The behaviour of the woman was induced by the Power who moved her in the direction of such a display of humility. The original problem of socially unacceptable sinfulness of the woman has been indicated in the text. Thus, she could not hope to obtain any form of recognition in the area of trust or reliability. None would trust her due to the accusation that she was capable to sell anything and anyone even herself.

The mercy provided by Jesus is a moment of graft implantation. She became provided with the spirit of love and with her she would walk away. There is no manifestation of the presence of the spirit only because of the nature of love which would never act in any way. However, if the spirit is accepted the woman would inevitably become a contemplative in Spirit. Her love would be directed toward God and her past experiences would be seen as strengthening her resolution to become perfect within. She would refrain from sin and would seek perfection in Spirit.

### **The Glory based on the perception of peace in the colour of usefulness**

**L**et us now consider the seventh method of the spiritual procreation. The Glory which is to be attached to the perception of peace in the shade of usefulness.

The act of such spiritual procreation begets the spirit of faith or the fire of Union. The natural representation of the procreation of this type is a process of division of a larger plant into a number of smaller ones. Let us look first at the situations when it is done.

Sometimes a plant may be a very robust one and to overgrow the container it is originally placed within. The plant may be of some grass like nature and develop a very strong root system. On another occasions we may be in the process of clearing of some area of the garden. A plant of a similar nature may happen to be in the area to be cleared. We may decide to preserve the plant by subdividing it and re-planting in the different parts of the garden.

Thus, we see the main two situations when the division of a clump formed by the plant may happen. The effect is very similar with one difference only. In the first case the plant after subdivision may be re-introduced into the same container providing in this way the additional smaller plants suitable for the procreation purposes. Those smaller new plants would be introduced to some other part of the garden.

In the second case the plant would be totally removed from the original location and the resultant smaller parts planted elsewhere. The original plant may not be identifiable as such after the re-planting.

The notion of usefulness comes from the fact that there is an abundance of the plant. We may generate an infinite number of such subdivisions with time and if we only wish we could propagate the plant to the entire garden. The useful plant may be used for any purpose as well. From ornamental to the very practical one like for example the ground covering.

The plants are in fact the same in nature. There is no genetic modification introduced in the process and therefore we may safely say that any of the subsequent parts of the plant represent in fact the original one. Thus, the plants would represent solidarity and union among themselves. They all tend to behave and 'think' in the same terms.

Moreover, the spirit of faith is very readily represented by the presence of self confidence. Any person who is filled with the spirit is strong within and displays the particular form of internal force. Such person is confident. In the case of the plants the ease of propagation and the abundance of the resultant plants are naturally interpreted in the terms of plant's self confidence.

Let us now analyse the first of the possible cases of procreation based on the usefulness. The natural one brought by the manifestation of the spirit of love.

The preparatory stages of such a propagation would involve the growth of the plant above the natural size of the container. This is when the need for propagation may be seen most often. We would say that the plant is willing to propagate and if only seen as useful by the owner the plant would certainly find the larger number of containers to be grown in.

The preparatory stages of such a propagation show naturally the expected features of willingness and usefulness. This is also what we expect to see in the case of spiritual propagation. Thus, one usually expects that the spirit to be propagated in the above way is the spirit of faith. The actions of the spirit result also in the gathering of a large number of believers who share the same faith axioms. Thus we see the Union and Faith ready to be propagated.

The need for propagation comes from the fact that the number of persons constituting the given gathering becomes unmanageable from the point of view of the leading person. Thus, if we see a notion of Union strengthened by the numbers of the believers to such an extend that the leader of the group is not able to contain the growth (or to control it) the need for the internal division is manifested.

The division is performed by the Glory and is consistent with the spirit of love. The spirit which is an underlying notion in the decision of the actual propagation would provide another leader who is capable of accepting some of the faithful. Thus the division is performed in the form of splitting of the leadership and the resultant splitting of the group of the faithful. Such splitting is done by the means of love and therefore there is no notion of conflict in it.

The splitting of the group is performed by the respective recognition of the leaders. Thus the first of the leaders would recognize the value of the second and at the same time the second one would recognize the first. They would agree on the principles and the abilities of the other one. Such an act is of the central importance if we would like the spirit of love to be present in the process. The act of recognizing the other of the leaders allows for the followers to choose the leader without any possibility of making a mistake. Any one of them is a good one. And any one of them is able to provide for the followers in an appropriate way.



The effect of such a splitting is the formation of two groups of believers. Each of the groups is much smaller now and therefore is manageable. Also, the groups recognize the rights of the other one. They would not enter into a conflict because the appropriateness of the other leader has been recognized by the leader of each of the groups.

The groups may wish to continue the personal contacts and to share the notes among themselves. This is really a manifestation of the Union still present and forming herself among such created groups. The usefulness is also manifested by the continuation of the providing functions among the groups thus formed and within each of those groups.

The spiritual quality that is propagated in this way is the spirit of faith. The Union may be also evident but this is the faith which is most obviously implanted in the souls of the followers.

Let us now give a practical example of the above method of procreation taken from the text. The example we would like to present is that of the splitting of the group formed around John the Baptist.

The initial state of the procreation is the result of the preaching of John the Baptist. He was capable of forming a large group of followers and disciples around himself. At some stage of his activities the group was so large that he had problems with managing it. At that stage the introduction of the person of Jesus becomes the possibility of the splitting of the group.

The splitting, in order to be successful, needs both of the leaders to be willing for the notion of procreation. Such willingness is manifested by the statements made by both of them showing the ability of baptizing. What we see in the scene of the discussion between John and Jesus is that each of them is really the same John the Baptist. The only difference may be seen in the form of the baptism provided and even this is not completely obvious.

From the point of view of the onlookers there is a scene where two men having the power to provide the sacrament of baptism talk to each other. During this discussion they recognize each other's abilities and value. The onlooker is placed in the situation of a free choice. Whichever road one decides to go it would be a good road. That is if one decides to stay with John or if one decides to follow Jesus there is no mistake or spiritual problem with it.

The spirit of faith is instantaneously implanted into the souls of the onlookers. This is because we see two witnesses providing supporting evidence

of the truthfulness of the sacrament. The faith in the actual workings of the sacrament has been even strengthened by the vision of the descending Spirit in the form of a dove. From the point of the onlookers the sacrament became a spiritual fact. Thus the procreation of the spirit of faith.

Such presentation of the situation of division allows for the subsequent good relationship between the two groups. What we see is that the disciples of Jesus request him to teach them the prayer similar to the one provided by John. We also see that the disciples of John come to Jesus with a friendly request for information. There is no conflict and the cooperation of the two groups is evident.

Thus, the procreation by the means of usefulness is strengthened by the support between the groups begotten.

Let us now discuss the situation of the procreation as the last resort in the case of usefulness.

The situation of this kind occurs most readily whenever one removes a plant due to some externally imposed reasons. If, for example one decides to clear the path or even more if one is forced to do such a clearing because of some objective reason. One may decide to spare the plant thus removed from the soil by propagating it through the division.

The original plant may be in this way destroyed but at the same time the plant is still alive in the begotten parts. Each of those parts would be planted in a different area of the garden then before. Thus, the surroundings of such a plant would be inevitable changed.

In the case of a soul the process begins when the person is placed in a critical situation. The soul is to be destroyed and may not be saved in the current spiritual state. Thus, the objective reality imposed by some external factor make the person vulnerable to the actions of the society. There is no choice here and there is no possible negotiation within the process.

The need for mercy is obviously evident in the above situation. The Power may intervene in providing some form of unnatural method of survival. In the case of the soul the Power would allow for splitting of the soul and for planting of such parts in the souls of the followers.

The soul destroyed in this way may not return to the previous form of existence. This is most evident in the context of the place of rest. That is, the soul may not continue to exercise the same philosophical notions as before. The philosophical environment of such a soul would from now on be



a different one. And in the new environment the newly begotten representations of the original soul would find life and the Union. The fire is procreated by the notion of the presence of the soul of the parent within the souls of the children. The Union is strengthened by the ability of observing of the activity of the original person within the souls of the other procreated children.

Let us now discuss an example of such a form of procreation taken from the text. The example we would like to present is the issuing of the holy communion by Jesus.

The situation of the critical crisis is seen in the inevitable death of Jesus. He is aware of it and may not escape from it. The only form of continuation of his presence is possible within the souls of the disciples.

In order to move the soul of Jesus from the distressed state to the state of the acceptance of the presence of the glimmer of Glory the glimmer of Power needs to intervene. This intervention is first seen in the prayer issued by Jesus at the table. The prayer is not only a direct manifestation of the request for the mercy of God. It is also a manifestation of the revelation provided by the Power. One may read within the text of the prayer the representation of each and every one of the spiritual qualities described within this book. The entire spiritual notion of God is described there.

The prayer allows for the subsequent action of the Glory and Power. The Power (as indicated in the chapter devoted to her) is capable of placing of a spiritual context into the material one. Thus, the possibility of creating of the holy communion is provided by the Power. The Glory acts along such a provided means allowing for the actual procreation. The entire representation of the Spirit is placed firstly within the bread and wine (objects) and in this way making them alive and subsequently by the means of consumption they become incorporated within the souls of the disciples. The act of breaking of the bread literally represents the division of the original plant into parts.

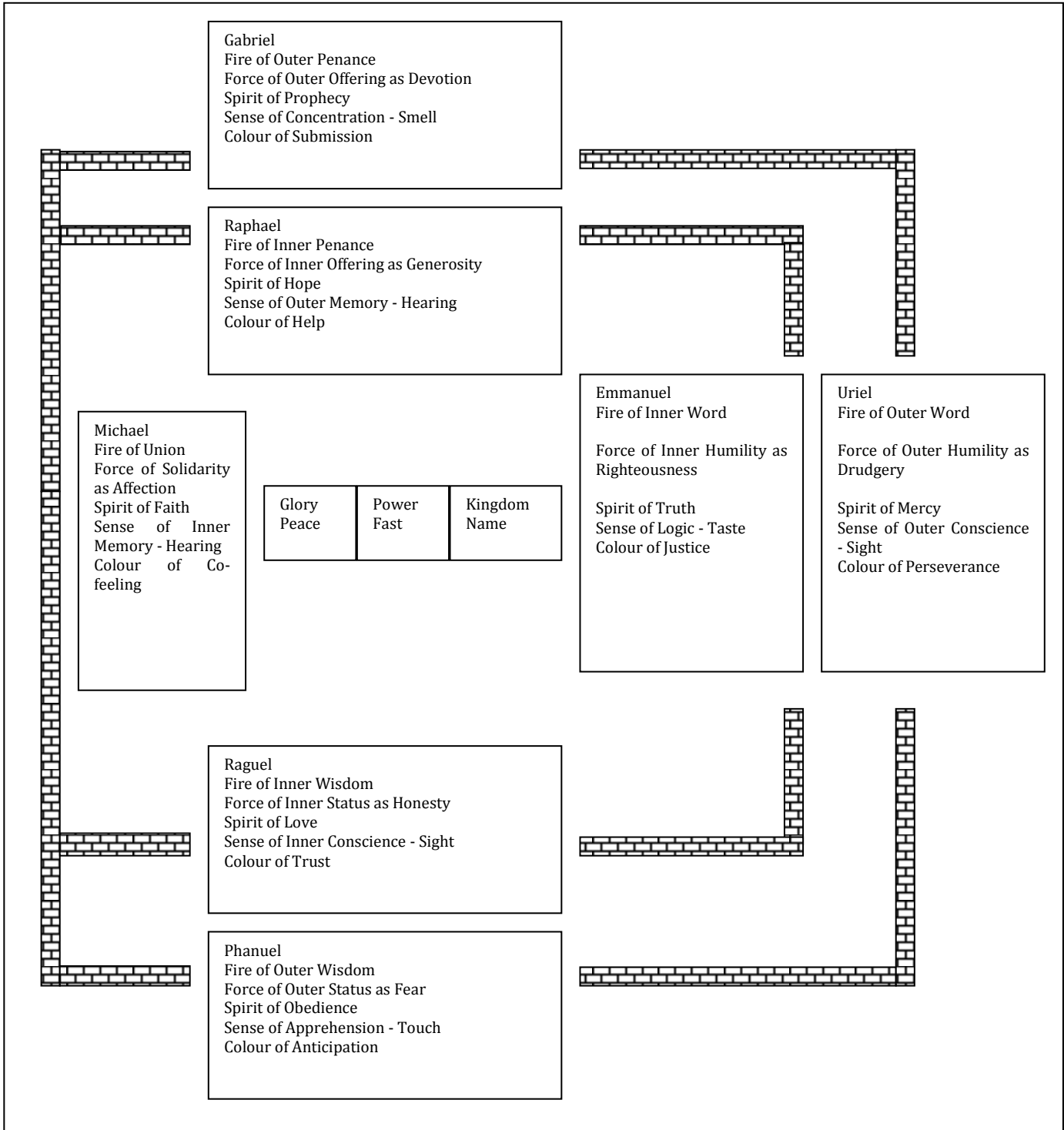
Thus, the disciples become procreated in the fire of Union. They will be able to see the manifestations of Jesus within themselves and also the actions of the Spirit thus provided.

However, thus procreated children in Spirit will not be allowed to live within the old philosophical realities. Thus, they are planted outside of the sphere of Judaism. The same happens with the resurrected Jesus. He is no longer concerned with the interpretations of his teachings by the Judaism. The new life became

planted in a completely different part of the garden.

Please observe that the subsequent life of Jesus is manifested within the souls of the Apostles and not independently. Therefore, Jesus would not appear to anyone from the outside of his original cycle. The Union is present within the procreated children and not within the world at large. The initial state however was more opened in this respect. Thus, at the time prior to the Holy Communion issuing, the interactions of Jesus with the surrounding world would include more or less anyone. After the issuing of the Holy Communion and the resurrection he would interact only with those recognized by him as being in the state of the direct Union with his soul.

## The Spiritual Temple



## The Way of the Balance

### The introduction to the way of the balance

In the first part of the book we have travelled along the way of the approach. Such a way allowed us to observe all of the spiritual parts of God. However, the description such provided did not allow for a proper analysis of the interdependences present within the structure of God. What we have seen is more like a subdivision of a person into the primary parts of the construction. We would like to correct this situation in the current part of the book and provide a description of the correlations of such parts.

There is only one God above us all. The one is not divisible. The one God is a structured person though. By the word structured we mean that the person may be described by the means of analyses. However, the more precise statement would be to say that the one person may be observed by others. This observation is individual in regard to each and every person who undertakes the observation. This is to say that each of such observing onlookers would describe the one person by the means accessible to that onlooker. Those means are always limited in their extend. Thus such a description is never complete.

Let us say that there is a building with seven walls facing the outer world. In front of each of those walls one of the onlookers is standing. Each of those onlookers would present a description of the building. Each of those descriptions would be specific to the vision accessible to the given person. Thus, the description is going to be limited by the apparent lack of overall vision of each of the onlookers.

In our earlier story we have presented the vision of each of the 'walls' of God. Those walls and their interior may be described by each of the onlookers but none of those is going to be capable of describing every aspect of the building in all of the details and complexities of it. The description is also dangerous due to the fact that each of them seems to represent a different God. This would be an error. The apparent multiplicity of the descriptions comes not from the multiplicity of the persons being observed but from the multiplicity of the observers and from the fact that each of those observers is limited in the descriptive capabilities.

Therefore, in this part of the book, we would like to join those descriptions into one indivisible person. There is only one God and therefore each

of those descriptions needs to fit into the other ones resulting in one consistent vision. There should not be even possibility of separating the parts called the Will and the Spirit. God is just one person therefore there is no possibility of separating the heavier and lighter parts from each other.

The one person of God constitutes something called the 'primary world'. This is the highest level of spiritual perfection and is equivalent to the totality of spiritual information.

If we however, isolate some parts of God and give them names then we construct in this way a 'secondary world'. Thus, the identification of the so called arch-angels who would contain one and only one of the fires of God would provide us with the secondary world. This world is not as perfect as the primary one only because each of the representatives of the world lacks the remaining spiritual parts present in the primary world.

We could make another step and isolate some persons who contain only a combination of the wet spirits. Those would constitute the 'tertiary world'. They lack the fires present in the secondary world. They are sometimes called the angels.

Even more we could separate some more persons who possess only the representation of the Will within them. This is the 'Quaternary world' and is the least perfect of them all due to the lack of the parts of the Spirit present in any of the above ones. This world represents the domain of the humans.

The world may talk to each other but there are problems with communication. That is if someone from the tertiary world talks to the Quaternary one they may understand each other to some extend. This is because there is only one part of difference in their respective spiritual construction. However, if someone from the Quaternary world tries to discuss with the secondary one there is a problem of miscommunication.

The miscommunication comes from the lack of possible understanding due to too big a difference in spiritual construction between the persons. The person who is two worlds apart from another one may not be able to understand the emotional states present in the higher one. Such lack of understanding would be usually interpreted as being 'strange in behaviour or thinking'.

The aim of our book is to describe God. That means that we would like to describe the primary world. In order to do that we need to provide some descriptive statements which by themselves

would explain the vision being seen. The vision may not be described in a finite number of words though. This is a technical problem not a visionary one. However, the technical problem becomes a visionary one from the reader's point of view. This is because the reader may see the statements but not the vision itself. The reader would build a vision of his/her own using the statements provided. Such a vision would therefore be not complete by definition.

A set of statements constitute a description of a mental state of the one being described. We are going to provide the statements which are to pinpoint some of the characteristic behaviours of the person being described. Those statements could be chosen in a different way. One needs to be aware of the problem being addressed here. The person before providing the statements is a completely movable one. Like someone who may change the particular behaviour at will. Such a person is completely free to do so. But later on, when the person provides the statements of self description those statements hold the person in those particular places. If someone says: 'I never go to this place' and the person is willing to hold the word then from now on the person would not be able to allow oneself to go to that place ever.

If one chooses some statement in such a self description and if that person is so completely self consistent then those statements are going to immobilize the person. The immobilization is relevant to the statements provided and allow for the movement in the area not described. However, if we are to describe God in all of the main features then the effective mobility of God is very strongly restricted.

Each time there is a definite statement provided the person providing the statement becomes immobilized in this particular place. Thus God becomes crucified through the word spoken. Each of those statements becoming a nail immobilizing the particular part of God in the place given.

There is another observation which needs to be provided here as well. The difference of understanding of the worlds mentioned above. The world we would like to describe is the primary one. That is the state of mind of God. However, a reader may happen to be in any of the other of the worlds equally well. Thus so the ways of thinking appropriate to the primary world and provided in here may seem to be at least strange to some of the readers. Those who experience more and more of the grace provided by the Spirit would soon recognize those statements as more and more natural and appropriate. This is because

there is a definite possibility of moving upwards within the structure of the worlds.

What we are aiming for is a description of God. Such a description would inevitably be stressing the stability of the person. This is after all what the notion of immortality is all about. The person who is completely and absolutely stable emotionally and mentally is immortal. The immortality and the stability of the soul are achievable through the support of the spirit of truth and the proper arrangement of the other spiritual qualities. This is because the spirit of truth describes the objective reality of the existence.

A person who is immortal is at the same time timeless. It means that the notion of evolution and modification is not applicable to such a person. On the other hand the spirit of truth is concerned with the objective description of reality. An 'objective reality' is a notion related to phenomena that do not change. This is what is understood by the word 'objective'. It does not depend on the external subjective intrusion. The objectivity is timeless, that is: does not depend on any possible modification. We would sometimes say that the objective is a 'fact'. That is something that is not modifiable.

Thus, the truth which is concerned with objectivity seeks the non-changeable and provides it to the other parts of the spiritual construction. In order for God to be immortal all of the other spiritual parts need to be based on the spirit of truth. We call it that 'God is planted in truth'. A natural similarity may be found in the nature. The spirit of truth could be represented by the trunk of a tree supporting all of the branches.

Thus, the second aim of our book is to describe the balance or the stability of the construction of God. In order to do that, we will have to refer each of the statements provided to the judgment of the spirit of truth.

God is a living person. A living person would usually rely on the environment in order to sustain the needs of the body. God does not possess body in the physical sense but in the spiritual sense may undergo notions similar to the humans. The most important ones are the ability of breathing, eating and drinking.

One may be very much surprised by the statements provided above. The notions of drinking, eating and breathing seem to be very much body related. However, the body may be also in this case just a representation of some spiritual qualities of God. We would like to describe those spiritual functions performed by the Spirit in order to understand what they mean.

We would like to understand the notions of spiritual resurrection and the return to the agreement with God. We have indicated beforehand that any person who is present on earth has been isolated from God at some stage and such a person needs to return to the agreement with the Spirit. We would like to see this happening in the book.

How are we going to do all of that? We would like to provide those statements describing the state of mind of God and by developing them to come to the notions described above. We do not want to make any subdivisions any longer but rather to combine the individual observations into more and more consistent vision of just one person of God.

Just as in the case of the way of approach, which has been presented in the form of three parts, we would like to present the way of the balance in three parts. Those parts are a natural consequence of the intrinsic construction of God and represent three aspects of the internal harmony of the Spirit.

The first type of balance could be compared to the sensation of being upright. When we look at a tree we observe that the ability of growth is intrinsically correlated to the ability of balancing the weight of the growth around the central trunk. Similarly, in the spiritual case the person of God, and therefore anyone who attains the state of similar internal perfection, is emotionally and mentally balanced. This balancing act is centred around the spirit of truth which could be compared to the trunk of a tree.

It is very important to understand this form of balancing as it is directly responsible for the immortal existence of a person. Just like a tree when removed from a balanced, upright position would fall over and die, a person who loses this internal balance may not sustain spiritual life.

In this form of balance all of the other spiritual qualities of the Spirit are related to the spirit of truth and rely on her being supported by the truth. We sometimes say that God is planted in truth. By this we mean that any form of mental activity is always referenced by God to the statements issued by the truth. At the same time the Will may act whenever the support of truth is present.

The second type of balance is related to the presence of the fires. This has been manifested in the case of the burning bush by the presence of the sensation of burning. (The previous case was mainly related to existence of the branches as such). The fire is continuous and immortal due to the balance between the action of the flame and

the presence of the branch. The flame represents the Spiritual fire and the branch the sustaining spirit (wet spirit). Their balance each other in pairs. For example the presence of the spirit of hope sustains the fire of inner penance and they balance each other. One may say that the wet spirit supports the presence of the fire. If one was to be in excess of the other then the soul of a person would be disturbed and removed from the balancing equilibrium. Thus, a person who is overly motivated by the spirit of hope would push in the direction of ones ideas and if not slowed down by the fire of the inner penance would fail to stop before becoming over-active. At the same time if a person experiences the presence of the fire of the inner penance, a strong mental depression would be attained if not for the presence of the spirit of hope. Each of the branches (the spirits) sustains one of the fires balancing each other in pairs.

The third type of balance is associated with the ability to withstand heat. A person may be capable of approaching the burning bush at some distance and may not come any closer due to the danger of being burnt. Such ability varies from person to person and for some even the vision of the fire seems to be dangerous and repulsive. Some may come to a close contact with the fire, and some still would be able to come directly into the midst of the fire without being burnt.

The ability to come closer to the burning bush is directly proportional to the personal cleanness (and holiness) of a person. Someone whose conscience is complaining about the past behaviour would not be drawn in the direction of the fire. Such a person may even pretend not to observe the existence of the burning bush failing in this way into the atheism.

A person who is clean would come closer and this would be seen in the form of devotion. The stronger the devotion the closer the person comes to the burning bush. However, even then there is a limit of the approach. A person would feel uncomfortable when pressed to come even closer then the actual state of mind. One could try to make an analogy to the seating places in a church. A person feeling very devotional may be drawn to sit closer to the altar when someone else would refrain from such close encounter. A person who choses to sit in the tenth row may feel uncomfortable when being pressed to sit in the fifth. Such a person may even feel oppressed when pushed to hard in such a direction. Moreover, such a person may develop a dislike when being placed closer to the burning bush than the actual state of mind would permit. In such cases the person may



even move away even further as a result of experienced contradiction.

Thus, this form of balance is concerned with the finding the right place in life in relation to the mental state of a person. This is the balance referenced in some older writing when referred to the structure of heaven where the souls would be positioned at some different distances from God yet still feel comfortable due to the proper representation of their individual state of mental involvement and holiness.

The balance thus being defined is responsible also for the ways of becoming a part of God. When a person returns to the Spirit such a person becomes a part of the overall construction of God. Like a cell of a body such a person is incorporated within the body of God. The incorporation reflects the mental state of the soul of such a person and is appropriate from the point of view of the balance. The incorporation may be done by one of the following three means: by inhalation, by being consumed as a liquid and by being consumed in a form of a solid. If a soul is inhaled by God then the soul is treated in a form similar to air. Such person experiences spiritual sensations related to the fires of the Word. If a person is incorporated by the means of a liquid the soul of such a person experiences the sensations related to the fires of the Wisdom. Finally, if a person is incorporated in a form related to the consumption of solids such a person experiences the sensations related to the fires of Penance. In any of such cases the balance of the soul and the balancing of the form of incorporation need to be maintained for the good of the souls and the good of God.

The previous part of the book which is called 'the Approach' provides a dynamic description of a stationary God. The description has been chosen to be dynamic in nature in order to make the text more readable. The effect is a notion of coming closer and closer to the presence of God. However, that part of the book does not in fact constitute a basis for the dynamic change of a person who wishes to become more closely related to the Spirit of God. The Approach is just a description of God and not the 'way of becoming holy in God'. Such a way is described in the second part of the book, that is, the part called 'the Balance'. The name suggests a static and motionless description of God but in fact should be seen as a basis of the actual development in personal holiness.

In order to become holy one needs to grow within the structure of the Spirit. That growth may be compared to the growth of a tree which in order to sustain its upright position needs to balance all of its branches around the common

support provided by the trunk. Thus, the balance of growth which by first general observation would seem to be static is in fact a dynamic process. One grows within the Spirit by balancing about the trunk. And the trunk in fact represents the spirit of truth.

This is just the first part of the description of the growth in the Spirit. All of the chapters belonging to this part of the book are to be devoted to the growth in (or within) the Spirit. The growth by balancing around the spirit of truth is equivalent to the growth in the wet spirits only. This is like the bush without any fire attached to it. However, later on, the bush becomes the 'burning bush'. It is not only balanced in the mechanical form but also in the ability of being permanently inflamed. It is burning but not being burnt out.

This particular ability is achieved by the balance between the wet spirits and the fires. The wet spirits sustain the fire in the same way as a branch of a burning bush would sustain the flame by growing with the same speed as the fire consumes it. They need to be in this very peculiar balance in order not to change the form. The amount of fire may not be bigger then the ability of the branch to re-grow within a given amount of time.

We would like to describe all of those phenomena within the chapters of this book. The description is to allow for a treatment as guidance to the personal growth in Spirit of a reader. Even though the description is static in nature and does not suggest any form of dynamism, a reader may observe personal change while accommodating the newly described balancing ways within personal life and philosophy. The text may become a little more complex at some stages because of those facts.

The first part of the book was a description of a mountain of God. The second part of the book is to show how to climb it. The climbing process may, as it usually is, be a bit more complex and dangerous than the mere description but the reward of the climber is much bigger then that of an observer.

## The vision from the far south

Let us now begin the description of God as provided by the seven onlookers. Each one of them is to provide some statements related to the personal experience of being in the close contact with God. Each of those experiences is to consist of statements about the same spiritual qualities. However, due to the differences of the point of observation the statements may differ substantially. Moreover,

each of those statements is to be provided in relation to the objective truth. This is required in order to obtain the consistency of the overall picture.

The first of the observers is positioned at the far south of God. He is characterized by some personal spiritual structure which is very much relevant from the point of view of the description. The way one is constructed may definitely shape the description provided.

The observer at the far south possesses the spirit of obedience as one of the main and permanent spiritual components. The spirit is attached to the sense of apprehension in the colour of anticipation. The observer also possesses the fire of outer wisdom as a permanent spiritual component. The fire is attached to the force of the outer status in the colour of fear.

The observer collects information by the means of touch. At the same time the observer would ensure us that the touch is returned by the person being touched. Thus, when touching God the observer is being touched as well in return.

All of the features of the observer are very important due to the fact that they determine the interpretations and even the observations experienced and provided by the observer.

The first statement that the observer is willing to provide is related to the spirit of love. The observer would say:

‘You are to help your enemy who happens to be in need.’

This is how he feels the presence of the spirit of love within the nature of God. We would like to know what he understands by the above line.

God is completely non aggressive. That is in any situation God is trying to find a peaceful solution and to reach toward the offending person. God is trying to find the solution by resolving the apparent hostility and in doing so is capable of acting on behalf of anybody. The apparent manifestation of the good will is just a representation of the intrinsic feature of being ‘good’. The goodness is manifested in any situation and most obviously in the cases related to any conflict.

God wishes well to anyone and that includes the enemy. However, where would that place such an enemy? The effect is judgmental like.

The enemy becomes exposed in the bad wishes being present. Such exposition is visible to the enemy as well. This is because even the enemy becomes aware of the good and clean state of intentions of God. At the same time the enemy

becomes aware of the entire badness being concentrated in his evil wishes. The effect is a profound amount of fear experienced by the enemy.

Our observer becomes frightened because of that. He would see the possibility of being judged as evil or guilty in any conflict with God. God would react to any form of conflict by acting on behalf of the observer and in this way would instantaneously push the possible guilt on him. The fear is even more profound due to the fact that it comes from within. The observer becomes a judge over oneself sometimes not even seen by the other people. He may faint of fear being afraid of the possible verdict.

Such stressful situation may result in the apparent aggression. The hunted observer may seek a defence in the form of aggression toward God. The observer may try to defend oneself by accusing God of being not trustworthy. The observer would say that the apparent actions on behalf of the enemy are an intentional attempt to push the guilt toward the enemy. Thus, it does not represent a genuine goodness of God but rather an attempt to look good but in fact wishing badly to the confused and unable enemy.

At this point the spirit of truth needs to intervene in order to establish the actual reality of the conflict. Is it true that God is so good as to wish well to his enemies or is he just pretending to make them look bad?

The spirit of truth would follow the way of examining the objective. The first step is to establish the platform of judgement. That is to describe the way of establishing of the objectivity. In this case the spirit of truth would ask if the help provided to the enemy is indeed genuine. Is it a manifestation of a good will or just a fabrication of such?

The answer would be found in the ability to determine of the effect of the help provided. Any such proper good wishing help from the side of God may be measured in some rational and well defined quantities. The person being helped would observe the influx of some form of grace. The amount of such grace may be established by the means of a common measurement. However, if the so called good wishing is constrained to the expressions which may not be measured by the natural means then such behaviour would be seen as a fabrication. This would be interpreted as being a way of wishing destruction to the enemy.

According to the spirit of truth a reception of a measurable help (even if the form of financial help if this is the need) from one of the sides of the

conflict would instantaneously push the guilt toward the other side. The other side should seek the agreement at this stage or would be labelled as intrinsically bad wishing.

Let us now move to the next of the spirits as being experienced by the observer from the far south. This time the spirit of mercy would be described by the following statement:

'You are to compensate five times a destroyed talent and four times suffering'.

The interpretation provided by the observer is that God seeks the restoration of the mental state of the harmed person and not the destruction of the offender. The restoration of such a person in order to be effective needs to be a very generous one. Those are listed as being far more in substance than the original loss.

There is no notion of penalizing the offender. This is because the penalty does not restore the offended mind. Even more the person who has been harmed would now feel guilty of bringing the suffering to the offender if the offender was actually penalized. The notion of providing the corrective interference is left to the actions of the Spirit. The Spirit is to create reforming notions within the soul of the offender in order to bring it to the proper mental state.

The person who has been harmed needs to be able to return to the proper mental functionality. This return is obtainable by the means of the reparations and the awareness of personal worth by not directly penalizing the offender.

Our observer again becomes agitated and experiences fear. This is because of the apparent observation that the above approach would sponsor the offenders. They would not fear to become aggressive as they would not be afraid of the penalty. He is going to be afraid of moving out of his establishment being afraid of becoming a victim.

More than that, he is afraid that the high reparations to the offended persons would sponsor the self mutilation in some people. They may seek the high income coming from the reparations by placing oneself in some dangerous and provocative situations where they could become the victims. That would not only be false. It would make the surroundings filled with the cripples and the like. They would all be the victims receiving the juicy parts of the rewards for their self provoked sufferings.

Seeing the above problems the spirit of truth needs to intervene again. The spirit needs to establish the proper, objective, realities so the

apparent abuse of the above statements would not happen.

The seekers of the provoked mutilation would be withheld by the apparent self destruction of their souls. A person who is actively seeking to be harmed would in the end destroy oneself becoming not only the victim but also the offender. The seeker of the injury receives the harm in greater amount than the subsequent reparations are capable of providing. This is because of the lack of possible restoration of the proper state of mind by the means of the reparations. They function well in the case when the guilt is on the offender's side. However, if the person is oneself an offender then there is no way for the reparations to remove such a mental damage.

From the point of view of the actual offender though the notion of penalty strengthens the notion of being bad. Thus, a penalized offender moves mentally to the realm of the offenders. This is a different world which needs a lot of self determination to move away from. However, if the offender is modified by the Spirit the offence may be converted into a modifying aspect. Thus, it is very much possible for the Spirit to modify the offender in such a way as even to provide for procreation. Such procreation in Spirit may be seen as using the resources of the past bad behaviours for the purpose of strengthening the current good ones.

The observer becomes frightened again. This time he is afraid of sentencing a not guilty person. The confusion of distinguishing the guilty one from the pretending one is also present. Most of all the possibility of sentencing someone while being guilty of the same crime makes the observer terrified.

Instead of going any further into the discussion of guilt and sentencing the observer changes the subject. He would like to tell us a description of the next of the spiritual qualities as perceived by him in God. He is to make a statement about the spirit of prophecy:

'You are to remove any views which bring harm to the others'

God knows all of the ends of the beginnings. The statements we make and the situations we encounter lead to some subsequent effects. We may not be aware of those but to God all of such resultant situations are transparent.

If we hold a set of views related to any topic we may not be capable to understand the result of them. God however requires to expect the consequences of such and to remove the views

which bring harm to the others. That is those which result in the suffering of someone.

Our observer becomes frightened again due to a number of reasons. The first one is inability of understanding of all of such ends. However, the expectation of such is his natural tendency. This is because of the colour of his apprehension which is the anticipation. He anticipates the future and tends to take it into account in his decision making. His biggest worry is related to the way he collects information. That is through the means of the touch. He is a blind leader and he is not capable of actual seeing.

Due to his inability of seeing he is afraid of falling into some trap or just unexpected situation. He is requested to expect the consequences of the decision making but at the same time he can not see far away. He only touches those things which happen to be close enough to allow for such contact.

If he was a leader of some group of people he would be a dangerous one. He would not only fall into an unexpected problematic situation but also he would lead others into the same trap. He is afraid of the responsibility of being a leader and the dangers of making a mistake.

He definitely needs the assistance of the spirit of truth to bring him out of the problematic situation. The truth would set the above requirement into a feasible one.

The spirit of truth would firstly look at the requirement of removing the harmful views and asks if one would not remove the proper ones just because of the over sensitivity to the issue. Our observer from above would probably tend to err on the safer side that is he would gladly remove most of the views which in any possible way could seem to be a suspect.

The truth would say that the views which evidently endanger the life of other people are the problematic ones. Thus, the spirit of truth would interpret the above law in the terms of the situation created for the other people. If they are endangered by a view then it should be challenged.

The other problem which our observer seems to encounter is the question of ability of identifying of those improper views. How are we to identify them in the first place if we have problems with seeing so far as the actual consequences of such?

This may be expressed in the following statement: 'You are not to have other Gods besides me'.

The spirit of truth would say that the claims that there exist other gods beside the only one God are the suspect ones. This is because those statements lead the population into an obvious error and at the same time set those persons in a conflict with God. How far may one extend such a statement? What kind of view could be interpreted as claiming for the other god's existence?

If the view leads a person into the state of placing one's faith in that other god then we may safely say that such a view would be interpreted as harmful.

This brings us to the next spiritual quality which the observer would like to describe. The spirit of faith. He would say a following statement to illustrate her:

'You are to place a curse on anyone who directs oneself toward the other spirits than the one of God and who performs the witchcraft'

Thus the observer brings the issue indicated in the previous spirit into a much stronger statement. He is now actively attacking the ones who would possibly place themselves under the influence of those other spiritual qualities. He is directly destroying due to the internal fear and anticipation of the possible personal harm being brought by such believes.

The observer is afraid of becoming mentally unstable. This is the situation in which God places those who direct oneself toward those other spirits. God makes those persons incapable of controlling their own mental state and the decision process.

When a person happens to be in the state of the above sin God reacts very decisively. The reaction of God is to remove from such a person the ability to make independent decisions. The person starts to rely on the impulses provided by others. Such person would seek from the outside any form of indication how to behave. The person would lose the ability of trusting oneself and would try to compensate the situation by looking for some external indicators of the possible decisions to be made. Those indicators may not come at all or may come in a form directed against the actual interests of the person. In any of such cases the person is in a very strong disadvantage.

A person being cursed by God in such a way may be allowed to realize the apparent situation at some stage. Such realization is always associated with an instant perception of terror. This is only because of the apparent realization of being on the edge of insanity and of complete loss of control over one's own life.



The observer who is terrified at the thought of being in such a state would request the spirit of truth for assistance again. He would ask the spirit to explain how to recognize if one is in error with respect to one's beliefs or prayers.

If a person brings a temptation or leads other people away from faith then their beliefs are improper. Thus, in order to see if any given set of beliefs is an acceptable one the person needs to see what kind of effect such a set of beliefs makes on the onlookers. If a person is destructive to the others or if one brings harm to the others then the person is under an influence of such a bad spirit.

In the case of the witchcraft the person who commits such acts becomes afraid of oneself. Thus, one may recognize such situation by observing if the person is terrorized. If so then the person is under the attack of a bad spirit. Most importantly the state of being terrorized comes from within and not from some objectively occurring external situation. The state of being terrorized by one's own thoughts or tendencies is a clear sign of being under such attack.

The observer who is more or less stiff due to the just encountered experiences would like to have a little bit of a break and tries to describe the next of the spirits. This time the spirit of hope is referenced to by the following statement:

'If an objective fails then you are to find another one related to the original one, so that the hope would be able to succeed'

The seemingly positive statement comes in fact from the underlying fear of losing the sense and purpose in life. A person needs to have some form of a goal in order to be of good nature. Otherwise, a person would submit to depression and despair. This is why God always tries new solutions and ways of achieving a goal. If any of them fails then he would try something related as long as it leads to some loosely predefined direction of growth. At some stage at least one of such ways would succeed and the resultant goal is reached. At that stage another goal may be created thus allowing for the mental activity and growth.

The observer would agree but at the same time would have problems and fears with the statement presented above. This is because he is not sure if some of such goals are just created for the purpose of the time consumption. They may not be of any sense or purpose in fact. What about if one tries to fool oneself into believing in such nonsense and wastes all of the time running after some phantoms?

Or maybe this is just for the purpose of looking good in front of some people. A lot of people would

try to impress others by pretending to try to achieve some lucrative goal. Such a statement may even bring some social cost due to the people creating false pretences and unproductive goals.

The spirit of truth is requested again to intervene and to settle the self intimidating discussion in an objective manner.

The spirit would observe that first of all if a person is not capable of sustaining any set of predefined objectives by the method described above such a person would tend to blame someone for the apparent mental depression. The most natural candidates for such blame are God and the leader of the nation. The person would say that God is not providing for a proper growth and the leadership of the nation is preventing from the possibility of making a career. The general notion of accusation and finger pointing is the effect of such a loss of purpose and sense in life.

The statement relevant to the above narration would be: 'You are not to bad-mouth God nor curse the leader of the nation'.

The problem of identification of the appropriateness of the goal may be addressed by the observation of the name by which the goal is addressed. If the person needs to mention the names of other gods in the process of definition of the goal then the direction of the growth has been diverted from the proper one. The proper goals are only identifiable within the one true God. This may be expressed by the following statement: 'You shall not name other Gods'.

How one is supposed to know that? The above method of identification of the proper goal seems to be over complicated.

In this case the name refers to the underlying philosophy of the argument used. Thus, if a person is describing a specific way of attaining a defined goal such a description would have to be set within a specific philosophical reality. The description by itself represents the process of thinking performed by the person. The rationality of it would be consistent with the way of thinking present in God or not. If it is consistent then the goal is a proper one. If the rationality of the argument is inconsistent with the structure of God then the goal is not proper.

At this stage the observer would like to provide a statement related to the next of the spirits of God. This time the spirit of obedience is described by the following line:

'You are to establish two chambers of control: one of truth and one of obedience in order for them to provide the information about the problems in the society'



A lack of such chambers would create a situation of inability of identification of the problems present in the society. The lack of such chambers brings fear of being unaware of the apparent destruction taking place within the society. This could be compared to the situation when a person is sick and at the same time the person is not able to become aware of the fact.

The observer agrees instantaneously with the need for such two chambers but at the same time is afraid that they may abuse the apparent credit provided by the society. What if those two chambers start to terrorize the people? What if instead of providing the requested information they start to misbehave and to mislead the society? Those chambers by themselves may become sick and in effect not only not to provide the required information but to create some problems within the nation.

Again the spirit of truth is requested to intervene and to establish some objective resolution to the fears expressed above. The spirit would first observe that the two chambers may be judged as to their behaviour by observing their actions performed against the population.

First of all if they try to enforce the obedience then there is a clear indication of the chambers misbehaving. The obedience should never be enforced and in this case it would be a clear signal of an apparent problem within those chambers. This may be stated as: 'You are not to enforce obedience'.

A second form of verification of the state of health of the chambers is to look at the possible abuses of power. The answer of the spirit of truth is a bit enigmatic at first. She says that: 'You shall not curse a person of weak faith nor your are to tempt one lacking in love'. We would like to know what the spirit means by that.

If the chambers try to enforce their decisions on the people (that is of weak faith) then they are in problem. A person of weak faith is difficult to manipulate. Such a person may not respond to the request of the governing bodies. If the governing body tries to force those people to accept the apparent decisions then the bodies are in the process of internal sickness.

The second of those requirements is related to the information manipulation. The bodies are to perform the notions of informing the public of the state of the social organism. If the chambers try to manipulate the society by providing untrue information then this is a clear sign of misbehaving and internal sickness.

The last of the spirits to be described by the observer from the far south is the spirit of truth. The statement provided with respect to the spirit is as follows:

'You are to remove the views which are contrary to the truth of God'

This statement is a clear manifestation of the observer's acceptance of the interventions provided by the spirit of truth. The observer is afraid of loosing the contact with the reality as defined by God and therefore would like to have any contradictory views removed. The fear is taken further however. The observer is afraid of loosing the objective perspective toward the external world and toward oneself. Even more, the observer is afraid of loosing the grip of personal sanity. He wants to be completely down to earth, and this earth is understood in the terms of the spirit of truth.

Again, the observer requests the spirit of truth for the assistance. He asks how to observe if a person is sane and clearly thinking.

The spirit answers in a very short way. She just says: 'do not steal'.

This is because of the apparent supposed effect of taking someone else's possession, be it material or intellectual. A person who steals thinks that keeping an object in one's hand constitutes the act of possessing. However, this is not the objective reality. The reality is that the object is still the property of the original owner. A thief fools oneself by assuming that the ability of keeping an object makes him an owner. Such self delusion is a sign of lost objectivity and the inability to observe the reality.

Therefore, if you want to be completely sane refrain from any form of stealing. Never take someone else's material possession. Also, never assume to possess someone else's intellectual property. Those things may not be taken from the rightful owner. This may be formalized as follows: 'You are not to seize intellectual property of another person'.

Thus we have been provided with the descriptions of God as perceived by the observer standing at the far south of God. He seems to be very much terrified and is fainting from time to time. He is very much concerned with the mental stability of his mind and the general perception of the reality.

### **The vision from the near south**

**L**et us now observe the vision of God presented by the person at the near south location from God. This person, who

happens to be a woman, is blessed with the spirit of love attached to the sense of inner conscience in the colour of trust. She also possesses the fire of the Inner Wisdom attached to the force of the Inner Status in the colour of sincerity. Her main way of collection of information is done by the means of the inner sight.

When requested for the description of God she would also begin with the spirit of love. She would characterize the spirit by the following statement:

'Whenever you come to God offer God a gift'.

Her interpretation of this statement is deeply rooted in the willingness in expressing her love toward God. She would provide a gift whenever given an opportunity and in this way she would manifest her good intentions toward God. Also, in this way she seeks to attain as close relation with God as possible.

From the point of view of God such a gift is worthy of acceptance. Also, due to the fact that God would never allow himself to be in debt he always repays the gift in some measurable manner. The exchange of such favours makes the person to move closer to God and the movement is encouraged by the Spirit.

At this point confusion is introduced by some external parties. They would claim that the gift is not a true representation of the intentions of the person. More than that, they would claim that it is a form of a bribe offered only in order to receive the expected return. They may also accuse God himself that he enforces this form of offering in order to receive the extra favours from the interested person.

Those accusations come from the other people. The observer on the near south is sensitive enough to know the actual interest in God and the mutual attraction strengthened by the gift exchange. However, the spirit of truth needs to intervene at this stage to remove any form of possible accusations provided.

The spirit of truth reacts to the above accusations by requesting the observer to honour the Sabbath. The reasoning of the spirit is that both the Sabbath's inactivity and the offering of the gift should be always correlated. This is because the inactivity of the Sabbath is a manifestation of the actual love. Moreover, if the person is capable to manifest the love to God then the gift may be safely interpreted as just a manifestation of love. The gift becomes proved to be sincerely given. It is most appropriate to join the act of offering with the day of inactivity. In this way the gift is a manifestation of the true love to God and may not be treated as insincere.

The second of the accusations related to the possibility of over exploitation of the gifts is addressed by the spirit of truth by the following statement: 'You are not to exploit the love of your neighbour'. This seemingly unrelated statement limits the size of the gift provided to God. A person who wishes to be immune from the accusation of using the pretext of the gift in order to provide a gift would only need to limit the value of the gift appropriately. In such a case also the returned favour from God would be appropriately limited in size.

The next of the spirits to be discussed by the observer is the spirit of mercy. The observer would provide the following statement within that spirit:

"You are to leave one seventh of your income for the purpose of supporting the poor."

A person providing for the poor in this way manifests the generosity. The generosity comes from the fact that the person may not expect any form of return from the side of the poor. Thus, a person who supports the poor becomes truthful in his/her generosity. Please observe that the notion of support is more concerned with the side that provides then with the side that receives. The person providing the support is to be detached from the expected result and possible gratefulness of the recipients. The recipients are not discussed here and are not judged as to the total amount of the gifts and support obtained.

The above statement is very much concerned with the seeking of perfection of the giving site. A person is to give without expectation of receiving anything in return and without asking about the subsequent usage of the funds provided. Thus, the act of giving is a very personal one. In this way it is to teach the giver to find distance to the concept of possession.

Due to the above interpretation a possible problem may be immediately observed. That is the abuse of the giver by the site of the recipient. Even to the extend of creation of the vast number of the recipients only because of the possible large number of funds provided by the giver.

The spirit of truth is needed to express her view of the subject in order to clarify the possible misinterpretations.

The first statement issued by the spirit of truth is to observe the apparent usefulness of the people living without financial security (or more precisely without an access of financial means). Those people constitute the special supporting role for the rest of the believers by the means of manifestation of the trust placed in God. The

statement provided by the spirit of truth could be summarized as follows: "You are not to prevent a faithful from accessing the holiness of God". This statement assumes that the person who lives under the burden of the lack of financial excess is at the same time a faithful. That is it does not sponsor the poverty for the sake of poverty. A person who is poor without accompanying faith is not the faithful and therefore is not a desired state of mind. However, a person who is capable of expressing ones own faith through the means of poverty is accepted by God.

Such people are to be supported by all means so that their existence may strengthen the faith of the community. This is what the spirit of truth desires to see.

Another observation provided by the spirit of truth is the requirement of not overburdening of the poor. In particular the society is not to expect from a poor person to provide any form of pledge when supporting financially. Such overburdening would be interpreted as a form of cruelty applied to the poor person who is carrying a heavy burden already. This requirement may be expressed in the following statement: 'You are not to request a security pledge (chattel) from a poor'.

The subsequent spirit characterized by the observer is the spirit of prophecy. The observer would describe the spirit by the use of a following statement: "You are to point to your neighbour a sin in order not to fall into it yourself".

A person who decides to make a comment about behaviour of another one should be wary of doing so. This is because the comment would inevitably provide a negative reaction from the side of the other. The person commenting is in the position of trying to preserve ones own perfection by disassociation from the way of thinking and behaving of the other person. Such comment is in a way a form of accusation and therefore not welcomed by the recipient. The comment should be made in the most natural manner and in a way spring out from the current discussion as a natural consequence. In this way a person making the comment would not be guilty of seeking of other person's humiliation.

There is a marked problem in any of such comments. The problem is a natural one and is perceived on the level of subconscious. The person making any form of a comment with respect of the other person feels torn within due to the apparent intrusion within someone else life. The person making the comment is to feel exposed due to the act of exposing the other.

The spirit of truth is requested to provide a discussion of the above problem. The apparent exposition of the person's soul by the act of making a comment and the perceived discomfort of intrusion have to be understood within the framework of the truth.

The spirit of truth provides additional requirement in relation to the above behaviour. The requirement is as follows: "You are not to allow for a person without the spirits of: love, mercy, truth and faith to be a representative of the deeds of God".

This very cryptic statement needs to be understood in the context of the comment toward the sinful neighbour. A person who makes a comment has to be moved by the above spirits in order to provide an appropriate verbalization of the seen problem. Thus, the spirit of love would make the commenting person to seek the good of the neighbour. The spirit of mercy would not make one to be judgmental by making the comment. The spirit of truth would allow for objectivity of the comment and the spirit of faith would make the comment acceptable within the framework of the accepted bases of reasoning.

Another statement provided by the spirit of truth is: "You are not to seek social advancement by the means of personal favours". Such personal favours and the association with the others which binds the hands of a person prevents from the required comments to be made. One should strive as much as possible to retain independence from the other people. In particular one should not become bound by the interrelation with external world making one incapable of independent decision making. A person is responsible for the life he/she conducts and this responsibility is not removed when in association with some other people.

The subsequent spirit described by the observer is the spirit of faith. The statement provided is as follows: "You are to give glory to God for anything good that happens in your life".

There are a number of points that need to be observed in relation to the above statements. Let us look at them one at the time.

The first one is that the word 'glory' has been used in the statement. This suggests that God provides a possibility of spiritual procreation within the statement.

Imagine a person walking through forest. Let us assume that the person is very much self oriented and sees oneself as a centre of the world. Suppose, the person stops at some stage in order to examine some berry bush. The person would

look for the berries and would be wishing to try some in order to examine their taste. Such examination would result in one of two possible judgments. Either the berry would be found to be sweet and tasty or tart and unsuitable for consumption.

As we indicated above the person is self oriented in the relationship to the surrounding world and therefore would be inclined to make demands from the berry. If the fruit is sweet then the person would say that the fruit is 'grateful' for being consumed. He would say that the fruit responded with sweetness to the act of being chosen by the person and provided good taste as an expression of gratitude for being consumed. When consuming the uncooked form of the sweet fruit the person would say that the 'nature' of the berry is good. Or that the fruit is good by its intrinsic nature.

Such 'good' fruit could be consumed directly when picked from the bush's branch or later on in form of some dish. If it is suitable for becoming an ingredient in a dish its value would be even more appreciated. The fruit is not only good by nature but also suitable for more complex tasks and improvements in the form of processing. The fruit would be described as 'good and useful' because of that.

On the other hand in the case of the fruit unsuitable for consumption the person would blame the fruit for being 'ungrateful' and even evil. The berry would not be suitable for the direct consumption and its very nature would be described as being evil.

Thus the person would distinguish between the two kinds of fruits by associating intrinsic values with them. Those values are to describe the 'nature' of the fruit and characterize their usefulness to the person.

In the above example we assumed the person to be very much self oriented and to judge all of the surroundings depending on the usefulness to that person. However, please observe that the judgment provided may be seen in a more objective way as well. This is because the purpose of the berry is to propagate the bush. It contains the seed and the seed is to be moved from the branch of the bush to some distant location for the purpose of propagation. Thus, it really is in the interest of the berry to be consumed by the person (or a bird or some other animal as it may happen). Further more, the berry should be grateful to the person for such consumption.

Due to the above fact the sweet berry behaves in a logically consistent way. The sweetness

becomes a reward for the carrier of the seed for the function provided in the process of propagation. The berry is not only logically self-consistent but also the reason for being grateful is an obvious and natural one.

The other fruit is self-contradictory though. By being unsuitable for consumption it acts against its own interests. Neither a bird nor a human would be willing to consume it and in this way help in propagation of the bush. This self-contradiction may be seen as being intrinsically evil. An evil berry fights with itself and at the same time becomes a problem or even a danger to the surrounding world (it may be poisonous for example).

When we discuss the situation of humans the situation is similar. In this case however, a human being should be seen as such a berry and God is the person walking through the forest. When God comes to a person he provides such a person with some grace. The grace may be of any form: it may be some material goods, or some ability or talent. The grace may be of some more complex form like for example ability to withstand a difficult time or a clear mental vision and understanding. There are a huge number of forms the grace of God may be provided to a person. However, when the grace is being provided God looks at the form in which the person responds to the gift. This response is determined by the nature of the person. If the person is of 'good nature' then such a person is 'grateful' to God for the gift. If the person is of 'bad or evil nature' such a person would not be grateful and may be even accusatory to God.

The above observation is one of the most profound distinctions among the types of people and their ability to grow in the Spirit. A truly responsive and grateful person would be seen by God as useful and be included in some more complex Spiritual undertakings of God. An ungrateful person would be rejected or even fought against in order to remove the danger such a person constitutes to the others.

Why then should we give glory to God for the goodness received? This is because the 'nature' of being good may be introduced to the soul of a person. Such introduction would inevitably be interpreted as a form of procreation of the Spirit. A part of the Spirit which would be placed within the soul of a person would make the person of 'good nature' and it could be seen in the form of the person becoming grateful to God for the gifts provided. Such a person is capable of thanks giving.



A natural child of God would be expected to be grateful to God because of his/her natural nature. An ungrateful child risks being rejected or being labelled as spoiled. (Just in the same way as the good berry may become spoiled because of some secondary process like improper storage). However, not all strongly modified fruits are considered to be spoiled. For example if one decides to make wine of some berries they would be very strongly modified but not spoiled. That is they are still suitable for consumption in their new modified form.

At the same time God is capable of taking an unsuitable fruit and process it to such a degree that it becomes suitable for consumption. That would explain why some of the person who initially would not be considered to be of good nature may be so strongly modified by the actions of the Spirit that they become 'good in induced nature'. In any case one may look at the things people do with the fruit of any kind in order to make it suitable for consumption (or more attractive for consumption) in order to draw more complex comparisons to the actions of God performed on souls.

We would like to see what the spirit of truth would be willing to add to the above discussion.

Firstly, the spirit of truth would underline the notion of the 'intrinsic nature' of a person. People are either good or bad by nature. Just like the berries in the forest. However, two more fine points must be made by the truth.

The first one is in the context of the good fruit that became spoiled. Such spoiled fruit may not be easily returned to its prior good form. The spirit of truth would express this fact in the form of a warning: 'You are not to reject faith, as the rejected faith would not return to you.' This statement describes the act of becoming spoiled in spirit. There is no way for a person who lost faith (such person had to have her beforehand) to regain the spirit of faith again. Does it mean that the person is completely unusable from the God's point of view? Well, look at the spoiled fruit. Can we use it for anything afterwards? Maybe one could for example make some alcohol or vinegar out of it? Maybe it could be used for some other purpose which would not necessarily be consumption? If we do that then we are giving the fruit another chance. However, the new usage is not compatible with the original one. That means that the faith may indeed not be regained. But the usefulness may possibly be retained by a different spirit, like for example the spirit of hope. (This is for example what may have happened to a number

of people who left the Catholic church but still cling to the Christianity through hope).

The second instance indicated by the spirit of truth above is the case of the bad fruit which may be converted to something useful after all. This fact is expressed by the spirit of truth in the following manner: 'You are not to judge nor criticize your neighbour in need'. In other words if you see a person in need you are to refrain from making any judgments of the person of the reasons responsible for the sorry state in which the person has happened to find oneself. Such constraint of judgment would result in the direction of the mental energies toward finding of a solution to the difficult state of the person and not to blaming one.

In the case of the fruit it would mean that we are not looking for the ways the fruit may harm us but rather for the ways of making it suitable for consumption. One still needs to be very careful when undertaking such an improving action as some form of the poison may still present in the product we would like to create.

Can we actually change the nature of such a fruit for a better one? Even though it may seem to be very difficult the spirit of truth claims that it is possible.

Why is it that the spirit of faith is represented by 'gratefulness' by this person who is looking through love at the entire world around? This is because the act of thanksgiving and the feeling of gratefulness assume that the gifts come from the direction of God. Without seeing the giving person one associates the good fortunes, the possessions or their lack, the strength in spirit or just mental endurance and any other property with the unseen providing God. Such an assumption is equivalent to faith.

But the faith manifested in the above manner would be challenged and attacked. There would be a different spirit which would request to check if the person is indeed grateful to God. This is the classic situation of Job being checked against the gratefulness. Does he really think that he is being cared for? Does he really think that he is on the receiving end? And most of all, does he really think that this is good God who gives him the strength to persevere in faith and gratefulness in the time of hardship and misery? If it really does, then he is 'intrinsically and by his very nature good'. Such a conclusion makes him infinitely useful in the eyes of God and completely acceptable from the point of view of the Spirit. And when consumed by God he becomes a permanent part of God for ever



becoming a victory of love through the manifestation of faith over rejection and death.

Let us now move to the next spiritual statement. This time the person seeing the world through the spirit of love would like to make a statement regarding the spirit of hope. The statement is as follows: 'You are to defend children from the moment of their conception'.

The above statement seems to imply a presence of endangering force directed against the newly conceived child. Such statement seems to be also assuming that the danger is always present regardless of the actual particular situation of a given child. What kind of danger could it be? Let us discuss their two main types.

The first one comes from within of the parents, the second one from the surrounding society. In the first case the parents need to be totally committed and interested in the procreation and welfare of the conceived child in order not to be a potential aggressor. If for example the parents (or one of them) sees some other objective (apart from the child) as worthy of interest, then the parents may be willing to persecute the child. They may blame the child as standing on the way preventing them from attaining the other goal. They may try to create a feeling of guilt or accuse the child of being unwanted. In boundary situations they may wish to kill the child in the process.

There is no easy way of addressing the above problem. The only solution to it seems in the bringing of the potential parents to the high enough state of mental responsibility. Such, truly adult and responsible persons may become truly devoted parents for their children.

The other form of endangering comes from the society. The surrounding people in most cases try to exert some form of mental pressure on the parents in order to harm the conceived child. This kind of pressure may not be very obvious to any onlooker. Sometimes it takes a form of silently understood disapproval. Sometimes it takes a form of convoluted statements which are intended in harming the feelings of the parents. All of such pressures tend to weaken the resolve and determination of the parents, and in this way to bring some form of harm to the child. The part of society most responsible for such statements is the immediate family of the parents. Their parent and siblings may become hostile in such hidden way expressing their disapproval and ill wishes. The parents need to be able to withstand such pressure in order to succeed in defence of their child.

One may ask why such complex subject happens to be mentioned in this place. Why is the person responsible for the spirit of love and the Inner Wisdom so much interested in this form of expressing hope?

The answer comes from the fact that the spirit of love is capable of winning over the death. The struggle between the spirit of love and the death should be seen in all of the statements provided in this chapter. Most importantly the spirit of hope, which is discussed here, is responsible for life as such. Therefore, the struggle becomes direct and obvious in this place. The life of the child discussed here is in danger and the parents are to defend it. By defending the child the life of not only the child but also of the parents is secured. On the other hand if they lose and the child is killed then also the parents die.

Because of this reason, the forces seeking to harm the parents attack the child. They do it by mentally assaulting the parents (as mentioned in the first case) and by using the surrounding society as a means of aggression. Both of those attacks are always performed in a very intelligent and non obvious way, making them even more difficult to par. But they would always consist of two notions. Firstly, a social pressure of non acceptance and possible rejection of the parents. Secondly, some other direction of interest provided to the parents in order to make them disinterested with the child.

We would like to see now how the spirit of truth would be willing to comment about the above problems. The spirit of truth would issue the following statements: 'You are not to request an instant gratification from a new undertaking in order to strengthen the perseverance and the spirit of faith'.

This statement is meant to address the problem of personal destruction which could be imposed upon the parents. Instead of moving to another subject of possible success, the parents are to strengthen their perseverance by defending the child. Even if there is some obvious other attractive goal which could be pursued the parents are to invest their mental strength in providing for the child. The effect of such a choice is to build upon the notion of accumulation of perseverance. The parents are to learn the notion of succeeding in difficult situation and. Later on when the child will become an adult the parents would be capable of looking back in time and seeing oneself as the winners. They would be able to see oneself as capable of overcoming the difficult time, the temptations of abandonment, and the pressures of the surrounding world. All of that would become

the bases for the strong faith. (As we discussed in other parts of this work the spirit of faith relies on the previous experiences which may be converted into mental axioms within the inner memory).

The pressure coming from the society is addressed by the spirit of truth in the following manner: 'If you undertake a resolution you will not abandon it on the same day'.

Such a statement needs to be treated as an axiom of faith. The parents would use it when discussing the issues with their accusers. It just gives the bases for being stubborn and not flexible. The parents may say to the other people that they may not change the situation that has already occurred only because they are required to be stubborn in such cases. Thus, if other people exert mental pressure on them they would be able to say: 'We can not do anything about it. We have to stick to the situation which has presented itself to us. We have to bear the fruit of our prior actions.' With this form of mental approach the society will not be able to prevent the parents from bringing up the child.

Let us now look at the next spirit as seen by the person of love. This time she would be describing the spirit of obedience. The statement provided is as follows: 'You are to take care of your body'.

This statement needs to be seen in the context of the spiritual composition of a person. A person consists of a physical part called 'a body' and the spiritual part called 'a soul'. Both of those parts coexist together and what is most important they interact with each other. In other words the state of the body makes a marked effect on the state of the soul and the state of the soul determines the appearance of the body.

Many times people would look at someone and appreciate the physical good looks or even beauty of the seen person. Those most often relate to the facial features of that someone. We may see 'intelligence' or 'depth' within someone's facial features. However, equally well one may see 'ugliness' or even 'meanness' in someone else face.

Those observations do not really relate to the physical composition of a face but rather the reflection of the state of the soul seen manifested through the facial features.

In a similar way a person who is physically misshaped or in any other way impaired may experience mental distortions which are really just results of the physical problem. Such a person would at least experience some form of mental pressure and discomfort due to the apparent problem with the physical body.

The person who is so strongly motivated by love would see those interrelations as a manifestation of obedience. The body obeys the soul and the soul obeys the body in their reflections of the state of the other. Because of that mutual obedience if one wishes to keep one of the parts in a prime condition one should also take care of the other part. We would like to see what the spirit of truth would add to the above observation.

The truth would make a distinction between the two parts of a person making one of the parts more superior to the other. The spirit of truth would say that the soul is capable of ruling over the body but the body should not really rule over the soul. Thus, a marked distinction in status has been introduced between the two. Being so the spirit of truth would require from the soul not to over-exploit the body. The statement issued by the truth would read like the following: 'You are not to over-exploit those who are obedient to you'. This is because the exploitation of the body puts the pressure on it and if this is extended over some sensible limit the body becomes ruined. Such a destruction would subsequently work against the interests of the soul which (as discussed above) is in turn depended on the state of the body.

At the same time one should not allow for the body to overcome the soul. This would be a process similar to the one just discussed but directed from the body toward the soul. In such a case the body would overcharge the soul and degrade it, subsequently suffering degradation to the improper state of the soul.

This second case is phrased by the spirit of truth in the following manner: 'You are not to be ashamed of other people customs'. The word 'to be ashamed' used here emphasizes the fact that the bodily behaviours contrary to the state of the mind result in an apparent contradiction within the soul. Thus, a custom which is not in accordance of the state of the soul results in the destruction of the soul. Moreover, one may safely say the observation of the shame is an indication provided by the soul that it is being over-exploited by the body. Thus, one is to refrain from any such customs.

The above statement seems to be over convoluted. It would seem that the same statement could be spoken in much simpler way. However, it is provided in such a form in order to allow for a possible escape from a situation when an inappropriate bodily behaviour among the others is encountered. A person seeing that some other people behave in a fashion resulting in the feeling of shame may use the above statement to

withdraw from such a company without judging the offenders. Such judgment would not be consistent with the spirit of love and truth which are issuing the above statement.

The spirit of love needs to be able to withdraw without harming other people's feelings. The spirit of truth is aware that some of the customs adhered to by the withdrawing person have a potential of offending others. Thus it would not be appropriate to issue a more strongly worded statement. This one allows for the preservation of the healthy state of the soul without offending anyone and without making any false pretences as to the perfection of the soul involved.

Let us now look at the last of the spirits described by the person looking through the spirit of love. The spirit of truth. In this particular case a form of contradiction to the common way of thinking is encountered. Most people would think that the truth needs to be uncovered. However, the person who feels in accordance to the spirit of love would see the truth differently. She would say that the truth needs to be preserved. This is because of the underlying good wishing which motivates the person and the resultant intention of preserving of the goodness of the truth that has already been presented. Thus, the person would say the following statement: 'You are to preserve the tradition of God'.

The above statement underlines the aspect of preservation in the most stable and persistent form (that is via the means of tradition). Also, the tradition is to preserve the truth as defined by God and no one else. In this way the actual spirit of truth is served in the best way.

One may wish to ask the spirit of truth herself for a comment about such a statement. How would it work in the context of truth? She would respond firstly by insisting that: 'You are not to insinuate schism nor lead to temptation'.

This statement is to address the problem of coming away from the established truthful tradition. The actions leading to division or/and confusion are the main means of destroying of the tradition and the truth. After the divisions occur they are usually played against each other with the intention of destroying both of the competing sides. After some time the people come to a conclusion that in order to establish some form of peace they would accept abolition of all of the competing sites of the tradition.

The second statement issued by the spirit of truth brings back the importance of discovery. The statement is as follows: 'You are not to prevent anyone from attaining any goal as long he/she

uses methods which do not contradict the law of God'. By making emphasis on the openness of the searching toward any goal the truth may be established. Thus from the point of the truth she needs to be found and subsequently preserved. At the same time the spirit of love is mainly interested in the indefinite preservation of the spirit of truth within the society.

### **The vision from the far north**

Let us now describe the vision of God as provided by the person standing far north. That observer could be characterized as having the spirit of prophecy as the main spiritual ingredient and the fire of the Outer Penance is also present in him. The spirit of prophecy is attached to the sense of sense of concentration in the colour of submission. The fire of the Outer Penance is attached to the force of the outer offering.

Because of such spiritual characterization of the observer he is inclined to look to the future whenever describing any topic and the consequences of any decision would be of most interest to him. Also, the fire and the force would make him interested in preservation of personal holiness and cleanness and he would refrain from becoming mixed up with unholy or unclean. He would tend to make a clear distinction between the clean and unclean and the holy and profaned.

While describing God he would begin with a statement relating to the spirit of love. He would provide us with the following sentence: 'The first born is to be offered (given to) God unless the child is to be bought back'.

This strange statement needs to be seen in the context of the well wishing to God and society (love) and the concentration of the attention on the future effect of such an action (prophecy). If one offers the first born child to God, the parents become strongly attached to the work which is being performed by that child. This fact would be also applicable to the subsequent children all of whom always look at the eldest one for guidance and judgment. The child may attain some specific function in an organization devoted to the God's work or equally possibly may perform any other function in the context of being called. Whatever the particular function the immediate family of such a person would look at him/her as their spiritual guide and champion.

We would like to see what the spirit of truth would be willing to say about the above statement. As in all of the other cases the spirit of truth would make two comments. The first one may be expressed in the following way: 'A priest would

not be interested in profane, sinful nor would have any lay interests’.

This first comment is issued in order to ensure that the first born, who became a priest, would not lead those who see him as their champion into error. The first born who has been offered to God became an example and standard to the others. They look at him as their guide. It would be most inappropriate if he showed an erroneous way or in any manner caused moral harm. Therefore, such first born, when grown up, is required to seek complete holiness in life and faith.

The second comment made by the spirit of truth would be as follows: ‘You are not to mix up the word of God with the human wisdom nor you are to refrain from absolution from a sin’.

This second statement is to prevent the family of the first born from influencing his judgment. Being the leader and an example to his family the first born is a subject of their mental pressure. It is easy to imagine that the family in turn would be trying to influence the chosen child. It should be prevented at all cost mainly because their way of thinking is of necessity coloured by the ordinary and not holy life. Moreover, the ordinary life results in hardening of the views. Those hardened views would very often seek justice through the means of revenge or some other form of mental offence. On the other hand the priest is to become fluent in the spirit of love and mercy. A priest should be capable of absolving the sin even though the family may be pressing otherwise.

Let us now discuss the next of the spirits as described by the observer looking through the spirit of prophecy. This time let us discuss the spirit of mercy.

The statement provided by the observer is as follows: ‘You are to cleanse yourself from a sin by the means of confession and reparation (or penance)’.

In order to understand the placement of the above statement in this part of the description one needs to understand the consequences of a sin. Our observer looks through the time perspective. He is interested in the long term consequences of any action (this is because of his prophetic vision). Therefore, he would be very wary of allowing a sin to nurture its poison within a soul of a person.

According to our observer, a sin present within a soul of a person would deteriorate that soul. The deterioration is both in the sphere of mental facilities and in the sphere of physical ones. A sinful person would tend to accommodate the effect of the sinful thinking within one's own sphere of views and claim that the way defined by

the sinful thinking is really a part of his/her own personality. Such a sinful person would sometimes make statements like ‘this is really who I am’ or to a similar effect, making the distorted vision a part of self definition.

When a person is cleansed from a sin, such a person may feel repulsion to oneself for allowing accepting the above way of definition of one's own personality. Moreover, such a person would feel repulsion to the particular sinful act.

One would like to ask here why is it so? Most importantly, why a sin results in such a deteriorating state of mind? The answer is found in the truth being the main supporting part of the construction of God and therefore in the human soul also. The spirit of truth may be compared to the trunk of a tree giving support to the entire structure of the tree.

When a person commits a sin, such a person tries to accommodate the fact within the existing structure of the soul. The logic which performs the function of reconciliation among all of the mental senses tries to accommodate the effect of the sin within the structure of the soul. Therefore all of the other spiritual senses are rearranged in such a way as not to conflict with the newly introduced information. Most importantly the sense of apprehension needs to be redefined in accordance with the new information. This is like a tree which has been distorted by some external means which is now leaning to one side and needs to rearrange the branches in order to keep the overall balance.

Now, such a distorted soul would define oneself within the context of the distortion introduced by the sin. The sin would not be defined by the person as a distortion but rather as a newly defining element of the authentic and internally consistent personality. We would see a tree which is bent to one side which rearranged its branches to the other side so to keep the balance, and the tree would be defining oneself as being of such nature. Such a tree may be in a danger of falling completely to one side and becoming destroyed. Most often however, such a tree would be prone to external influence and in danger of becoming broken.

A similar effect we may see with the people who have been disturbed by a persistent sin. They may be easily influenced by the other people and would have difficulty in sustaining the ‘straight’ honest behaviour. They are also prone to social ills and personal disabilities. Such mental deterioration usually results in a physical deterioration as well. This is mainly due to the fact that the person would not care for the body in a proper way or



would just abuse substances as a reaction to the mental suffering.

Let us now see the comments made by the spirit of truth in regard to the above discussion. The first statement issued by the spirit of truth would be: 'You are not to persecute a converted mutineer'. In other words if a person who formally was subject to a sin comes to you with an intention of rectifying ones own behaviour, you are not to subject such a person to any additional penalties.

The above statement is dictated by the fact that the state of being under the influence of a sin painful by itself. The person is disturbed from the natural, mentally comfortable state life and suffers accordingly. Similarly, we would not usually disturb a tree which is being corrected in its growth. We would be rather satisfied by the fact that the tree has become properly growing again.

The second statement issued by the spirit of truth is: 'A priest is not to be under the influence of a deadly sin'. This statement comes from a practical consideration of the mechanism of the sin cleansing. The process of the cleansing from a sin is always performed by the Spirit of God. A person is not capable of achieving such cleansing by oneself. This fact really reflects the relationship between the humanity and God. God, as the creator, acts as a gardener who tends to the plants present in the garden. All of the creation constitutes various parts of that garden.

In the case of the cleansing from a sin, a penitent person requests assistance from a priest in order to receive such cleansing grace. Thus, a priest acts as a mediator between the sinful person and the cleansing Spirit of God. A person may not be capable of direct request due to the sin already present within that person soul. Such sin prevents direct communication between the person and the Spirit. Similarly, if a priest was under a heavy sin, such priest would be incapable of communicating with the Spirit (exactly because of the presence of the sin). Thus, the requirement issued by the spirit of truth is meant to ensure the possibility of communication in the process designed for the appeal presented to God on behalf of a sinful person.

Let us now discuss the next spirit as described by the person filled with the spirit of prophecy. This time the spirit of prophecy is described by the statement: 'An act of blessing must be joined with the consumption of the holy communion'.

In order to understand this statement one needs to understand the effect of the blessing as provided by a priest. When a priest blesses a person such person receives a special attention in

the eyes of the Spirit of God. The person would become favoured and enriched in some way by the Spirit. (This is one of the main functions of the Fire of the Outer Penance present in the observer providing the above statement). When only the blessing is provided without the consumption of the communion the person becomes favoured in the external relationship with the surrounding word. One could risk a statement that the person became 'lucky' for the duration of the blessing being active. This may seem to be a good thing when one is concerned with the problems associated with the society at large but not when one is concerned with the inner spiritual growth. Thus an externally blessed person may become very successful socially or maybe he/she would make a good social career but at the same time would not progress in the personal spiritual growth.

However, when a person receives the communion while being blessed the blessing becomes associated with the spiritual growth of the person. The Spirit of God acts within the realm of the soul of the person allowing for its perfection.

One could ask why the second of those two forms of enrichment is more valuable then the first one. This is due to the situation being encountered at the time of the physical (bodily) death. At the time of the death a person is isolated from the surroundings and is faced with the judgment of personality. The soul is being evaluated and not the world of the association. Thus, the first case does not really provide any mark advantage. The effects of the actions of the 'luck' are left behind. However, the second form of blessing becomes of great value due to the obvious enrichment of the soul which would be clearly seen at this time.

Let us ask the spirit of truth for a comment on the above issue. The first statement provided by the truth is as follows: 'You are not to use profane views or customs for the purpose of spreading of the laws and truths of God'.

This statement emphasizes the importance of the inner growth versus the outer one. In order to spread the actual truth of God the particular fire needs to be invoked. This is the Fire of the Outer Word and the action of the Spirit of Gods needs to be present in order for the information to be propagated in the proper undisturbed way. If one uses the 'external means' for the purpose of spreading the 'laws or truths' of God such a person would distort the information in the process. Even more importantly the information would be rejected or/and distorted by the listeners. Thus, the growth of a person should be undertaken on



the spiritual level and the actual agent of growth would be the Spirit of God acting directly on the soul of a person.

The second statement provided by the spirit of truth is: 'A priest is not to accept obsolete views not would be seeking recognition from the people'.

This statement is to ensure that both the act of blessing and the offering of the holy communion are performed in a pure and free from sin way. Living in the darkness of old/obsolete view prevents the priest from the acceptance of the notion of the dynamic spiritual growth which the act of blessing is to provide. Thus, if the priest is not willing to grow in the Spirit then the blessing would not be effective either. Also, the willingness to seek the recognition from the people would place the emphasis of the growth on the external values and not the inner soul related ones. Thus, the search for social recognition would be contradictory to the function provided by the consumption of the holy communion.

The next spirit described by the observer is the spirit of faith. The statement issued in regard to that spirit is: 'You are to distinguish between the holy and profane and the clean and unclean'.

The above statement constitutes the most basic constituent of the Fire of the Outer Penance which always relates any issue to the above distinction. Let us try to understand why it is related to the spirit of faith.

Faith is always based on some prior experiences which are recorded in a special part of the memory called the 'axiomatic memory'. The information thus present determines the way a person behaves. According to our observer, in order to possess faith (here meaning the faith in God) one needs to accept the essential division of the universe into holy and profane as well as into clean and unclean. This essential division comes from the history of God and as such constitutes the most important axiom of faith.

The division needs to be seen through the pages of the historical (biblical) text. Thus, in the case of Adam and Eve we see the distinction between the types of the trees in the garden. The fruit of one is suitable for consumption and of the other is not. With regard to those two trees (of life and of knowledge of good and bad) God makes a statement. You are allowed to eat from one and not the other. An acceptance of the statement, i.e. acceptance of the distinction between the clean and unclean would constitute the bases of faith for Adam and Eve. Please observe the equivalence of the two notions. Firstly, the statement made by

God which was to be believed in and secondly the distinction between the two kinds of trees. By ignoring the suggested distinction and by claiming that the tree of 'good and bad' had fruit nice to look at, Adam and Eve doubted the statement spoken by God.

Later on a person who would ignore the basic distinction between the holy and profane and the clean and unclean would lose any faith in God. This effect is present throughout all of the ages. Most importantly there are two kinds of people present on Earth. Just in the same as there are two descriptions of creation of humanity as related in the Bible. One creation relates to the humans the other to the children of God. Creation of humanity is ordinary, and therefore scientists try to explain it in some more down to earth manner. The creation of the children of God is extraordinary. This is mainly because the act of direct God's procreation is an element of this creation (breathing of the Spirit of God into Adam). Without the acceptance of this basic distinction a person (belonging to either of the above groups) may not possess faith in God.

Also, as a corollary the effect of the underlying distinction may be seen in the presence of the law related to food consumption. Some foodstuffs are suitable for consumption when some others are not. Those laws are essential for faith to be present in a soul of a person mainly because of their constant applicability. One is presented with the awareness of the above distinction whenever one decides to eat anything. But also, the same laws are a continuation of the original problem presented to Adam and Eve. Believe in God, and believe God and therefore accept the distinction among the various foodstuffs. Build your faith in this way.

The above law is brought into active form not only in relation to the food being consumed but also in relation to any form of activity. Moreover, the distinction is applicable to the lay people in their ordinary life and to the actions performed by the priests. In all of those situations the holy and profane as well as the clean and unclean is being separated. This is because of God being holy and perfect versus the profane 'serpent'. This is also because of the existence of the holy heaven and the hell which does not contain in itself any form of presence of the Spirit of God. One needs to understand that the place commonly called 'hell' is not of any special activity but rather it is defined as lacking the presence of the Spirit of God. Such lack of presence constitutes the suffering of the souls present in there.

Let us now ask the spirit of truth for the comments about the above statements. The first comment is expressed in the following manner: 'You are not to expect that an acceptable offering would be performed in the spirit of love or from a person of God's child'.

This very convoluted statement needs to be explained in detail in order to be understood properly.

In order to understand the above prohibition one needs to recall the properties of the spirit of love. The spirit of love is completely non active and at the same time always 'wishes' good to the other people. Because of those intrinsic properties of the spirit of love a person being under influence of this spirit may not be seen as even potentially frightening to the others. Such a person would gladly sacrifice oneself for the good of the others only because of the above 'good wishing'.

Because of the above properties of the spirit of love, making a sacrifice from such a person would seem to follow the desires of the sacrificed person. That in turn would make the offering void. One would say that the person offered actually wanted to be placed in such a state and therefore everyone else would just wash away their hands of it and would not feel mentally moved by the act. Even more than that, God himself would be presented in the same situation, that is, an accuser would come and claim that God should not have pity over the sacrificed person. This is because the person wanted to be sacrificed in the first place.

This seems to place the entire problem in the reversed light. The person who wished well for the others, and the wishing was so strong that the person would allow for being sacrificed for the good of the others, becomes accused of being guilty of ones own suffering. This makes the offering invalid.

More than that. Because of the apparent contradiction, the persons performing the sacrifice (the priest) would be seen as an essence of evil. The priest would performed an act which did not bring any good to anyone but harmed the peaceful person so well deposited toward the others.

There are two very clear examples of the above situation. The first one comes from the description of the action performed by the serpent toward Eve. As we have mentioned before and will discuss in more detail later, the soul of Eve contains a permanent ingredient of the spirit of love. This is obtained in the similar manner as the spirit breathed into the soul of Adam at the time of his begetting. Because of her intrinsic construction she is always well wishing toward the others. The

action of the serpent, which was meant to bring harm to her, is therefore seen as unacceptable. Moreover, the serpent from that time is associated with the notion of the complete evil.

Another well known example is provided in the case of suffering of Jesus. His person is seen as completely well wishing to the others and the presence of the spirit of love (even though not a part of his soul's original construction) is apparent. Therefore, Jesus is seen as not aggressive and always well deposited to the surrounding society. The effect of making a sacrifice of his person as performed by the priests placed them in the situation of being accused of being evil. Later on Christianity would depict the nation of priests as serpent like.

A similar argument is applicable to the children of God. Those, who always wish to please their spiritual parent (God the Father and the Holy Spirit), would be willing to offer oneself for the sake of God. By following the same argument as above we may understand why such an offering would not be acceptable.

The second comment provided by the spirit of truth could be expressed as follows: 'Before you accept any new views or believes you are to understand them and find their relationship to the laws of God'.

Again, the notion of distinction between the holy and profane as well as clean and unclean becomes the underlying nature of this statement. A person is to be able to refrain from polluting oneself by observing the cleanness of the object before making a contact with it. The views and the believes become a part of the axiomatic part of the memory. In order not to pollute the memory and not to distort the proper state of the faith a person is to be aware of the nature of the information being introduced. In many ways it could be compared to a requirement of looking at the food before putting it into ones mouth. (Please observe that the sense of taste is a representation of the spiritual sense of logic). Thus, the spirit of truth which by herself is attached to the sense of logic is very much concerned with the issue of the distinction between the two types of information.

Let us now consider the spirit of hope as seen by the observer through the eyes of prophecy. He would describe the spirit of hope by the following statement: 'A priest is to consume the holy communion twice a day, once in the morning and once in the evening'.

The above statement is originated in the state of mind of God during the time of the original creation act. It is said that there was a natural

rhythm at that time, which was being measured against the mornings and the evenings. Moreover, during the time the aspect of progress toward unknown but promising was present in the thought of God. Thus, each act of creation was associated with the expected (or hoped for) outcome of the action, and each of those acts was separated by one morning/evening event.

When a priest consumes the communion a time of reflection is called upon. In the morning, immediately after the consumption a priest would spend some time on contemplation and during that time the spirit of hope would be strengthened. The communion works within the soul of the priest and prepares him for the subsequent acts relevant from the creation point of view. Similarly, in the evening a priest would spend some time on contemplation and reflection after consumption of the holy communion. This time however, the thoughts are more related to the experience of the closing day. The priest would reflect on the passing emotional states and would be stimulated toward the proper resolutions of the problems encountered. Thus, through the action of the holy communion, the spirit of hope is strengthened again. The evening contemplation is more related to the solutions of the current topics of interest and the priest sees oneself as receiving the guidance. This feeling of being on the receiving end is very apparent in the evening. In the morning all of the interest is stimulated toward the coming time making the above feeling not so apparent.

We would like to see the comments provided by the spirit of truth in regard to the above statement. The spirit of truth would provide us with the following observation: 'A priest is not to leave the spiritual temple of the Kingdom, the Power and the Glory'.

This observation is really a more direct statement correlating the behaviour of a priest with the state of mind of God at the time of performance of the act of creation. The state of Power is evident when the creation by the means of issuing verbal statements is recalled ('... and God said...'). In the case of a priest the ability of directing of ones own words in a verbal and constructive way is a reflection of the same action. The glimmer of Power does not need to be spectacular in order to be present. What is more required is that the glimmer is capable of directing issues which would not be accessible to the other spiritual faculties of a person.

The glimmer of the Kingdom is presented by God by presenting Adam and Eve with a law (or directive) of not eating the fruit from one of the

trees present in the garden. In the case of a priest he is to be capable of making binding resolutions through the means of verbalization. Finally, the glimmer of Glory is evident in the creation of Adam. At that time God breathed his Spirit into the soul of Adam making him his natural offspring. In the case of a priest a similar effect is to be attainable through the means of the words and the deeds performed by the priest.

In all of those above cases the priest is to be directed by the spirit of hope which is strengthened by the double consumption of the holy communion. In effect the Spirit of God performs those acts by appropriate actions within and through the soul of the priest.

The second comment made by the spirit of truth may be expressed in the following manner: 'You are not to mix up bodily induced emotions with those which are an effect of the actions of the Spirit of God'.

The reason for issuing the above statement is two fold. Firstly, because of the apparent strengthening of the spirit of hope one may expect that a priest may actively seek the manifestations of the Spirit of God within ones own soul. The hope makes one very much interested in achieving any given goal and acts as a strong stimulant within the soul of a person. Thus, a priest may be willing to find those manifestations regardless of the actual state of affairs. The spirit of truth would like to cool the priest's head in this regard a little bit, so that the actual actions of the Spirit are perceived and not imaginary ones.

The second reason is in the possibility of an actual error. It would be very unfortunate to assume ones own abilities in the place of the actual actions of God. This is the place where all of the so called 'false prophets' come from. There are a great number of possible mental and physical sensations which are possible to experience and only some of them represent the actual manifestations of the Spirit of God. One really should never seek those manifestations and rather to resign oneself to waiting and contemplation. In order to achieve the manifestation of the Spirit one needs to make room for her but not to seek her. In other words one is to try to remove the clutter of the considerable number of the irrelevant thoughts present in the mind and to seek an emptiness of the mind. At the same time if one consumes the holy communion the mental space provided in the above manner would be gradually filled with the presence of the Spirit of God. It may take a number of years to actually see the marked effect of such a transformation and it really depends on the willingness of the person to

remove the obscuring and clattering thoughts from the mind.

Let us now discuss the spirit of obedience as seen by through the spirit of prophecy of the observer. The obedience would be described in the following manner: 'You are to remove from the congregation all those who are rebellious, proud or in the deadly sin'.

Again as before we may observe the underlying notion of division of a society. The observer always seems to be likely to address any of the apparent issues by subdividing the subject into the acceptable part and the one which is to be rejected. In this case the rebellious ones are to be separated and removed from the congregation. Also, the notion of the future effect of allowing for the presence of the problematic persons seems to be the underlying reason for the action proposed. That is the prophesy would suggest that the problematic persons would later on create even more serious problems which are to be avoided by applying the above solution.

A person who is self oriented and at the same time rebellious would seek a way of directing the personal grievances against the others. In such a case the person would seek to harm the other members of the congregation. The harm may be of any nature, but most commonly it would be some form of imposed mental suffering for the others. There is no obvious way of addressing the apparent problem and for example a correction of the way the person thinks is not proposed. Rather the rejection and removal from the congregation is proposed.

Please observe that the above approach has been employed by the Catholic church on a number of occasions when some of her members were removed from her. This so called 'excommunication' would be always justified by the argument similar to the above. The presence of the person would be harmful to the other members of the community only because the person was self oriented and at the same time rebellious. This state of rebellion would have most likely root in some heavy sin committed some time before the actual problem is observed. The nature of the sin is rarely apparent and in most cases it is not discussed by the sites involved.

We would like to see the comments to the above problem as provided by the spirit of truth now. The first statement is as follows: 'You are not to allow for a rebellious, under the influence of the deadly sin, or professing forbidden customs priest to issue the sacraments'.

The main reason of the prohibition is the effect such a priest would have on the believers. The persons who receive the sacraments see the priest as their way of making contact with God. The priest works as a form of inter-mediator in respect to this communication. If a priest is in some dire spiritual state then the believers feel polluted by him. This pollution is transported to them by the way of provided sacraments.

At the same time the above statement does not call for the outright removal of the priest. He is only prevented from spreading of his personal problem among the people. One would probably expect for the problematic priest to be moved to some more secluded position as to make any appropriate verification and modification of ones own state of mind. The means of return to the proper state of mind are provided for the priest, thus allowing him for such a spiritual recuperation.

The priestly call is eternal and the priestly nature may not be removed ones one has been recognized as such. Therefore, it would not be appropriate to just remove the priest from his function and to pretend that he is no longer one. Moreover, such a removal would create an actual schism within the religious body. The priest would still be a priest but outside the original body. Thus, it was not proper for the Catholic church to apply the concept of excommunication to any priest. Instead, such a priest should be prevented from issuing the sacraments but kept within the body of the church.

The second comment made by the spirit of truth may be presented in the following way: 'A priest with confused perception (apprehension) of the world is disallowed to provide the sacraments'.

A priest work on the daily bases with the spiritual manifestations of the Spirit of God. His constant contact with the sacraments makes him subject to the possible mental distortions. At the same time he is in frequent contact with the lay faithful who out of the necessity live among the ordinary world. Those believers are also under pressure but of a different nature. They are subject to mental assaults issued by the remaining part of the human population.

In order for the priest to provide the believers with the proper support he has to be extremely rational in his judgment of any problem. May it be any issue relevant from the directly accessible spiritual interaction or any issue relevant from the world's point of view. The complete rationality



and the coolness of head is the absolute key to his ability of performing his function of a mediator.

In an unspoken way this rationality of mind is being observed by the believers. They always seek their own mental stability basing on the stability of the priest. One could say that the priest is to be the most mentally stable person within such a congregation and all the others try to become as rational as the priest. However, if a priest loses his objectivity then the entire congregation is in danger of becoming confused. In such a case the priest should be allowed for a time of recuperation in order to return to the proper state of mind.

Let us now discuss the last of the spirits as described by the prophetic observer. The spirit of truth is described by the following sentence: 'The spiritual offerings are performed by the means of the decisions of personal will or by the natural (not enforced) emotional acts'.

In order to understand the above statement one needs to recall the function the spirit of truth performs within a soul. We have been comparing the spirit to a trunk which is the point of reference and support for all of the other spiritual qualities of a soul. Thus, in the case of the observer here (a prophet) he makes the notion of performing the offerings as the central and most important part of the personal stability. This stability needs to be seen in the context of personal growth (because the prophecy as such is interested in the future by its very definition). Thus, our observer would see the central notion of the personal growth attainable by the means of offerings. This is the reason why the observer may be identified as person defining the notion of the priesthood. And this is why the priesthood is so much interested in the issues related to the offering.

This is also the reason why so many other statements in this chapter relate to the issues concerning the priests. It all comes down to the original priest who sees the central supporting part of his soul planted in the concept of an offering.

If this is the case then we would like to understand the particulars of the above declaration. What are those proper forms of offerings and what is their effect on a soul? First of all the spiritual offerings are to be performed by decisions of the will. That is the offering person is to undertake a conscious decision as to the act of offering. This kind of offering is evident when a person decides to present a donation of some form. The donation would have some measurable value and the offering consists of rejecting of the value for the sake of someone else. This rejection

is performed intentionally with the complete awareness of the transfer of the value from the offering person to the receiving one.

Why such an act would be of such a great importance as to make it a central part of someone's personality? This is because the offering person becomes mentally elevated above the concept associated with the object offered. The effect of the offering is two fold. Firstly, the most obvious effect is the enrichment of the receiving site. Someone who has just received a gift is obviously made richer. However, the other effect is more subtle. The giver, by rejecting the object becomes master of the possession of such object. He/she is capable to possess the object but not to be mentally paralysed by the act of possessing. Thus, the ability of offering becomes the means of spiritual growth. If you can give away everything then you are a master over it all.

The second form of offering mentioned in the above statement is of emotional nature. A person may perform an offering through the means of naturally occurring emotional states. It is very important that those emotional states are not artificially induced. Otherwise, the person would fall into self mutilation and mentally degradation.

The proper emotional offering is always induced by some external situation. Those situations are usually of unpleasant nature and the person responds to them by mental suffering. The suffering needs to be experienced in the context of God's spirituality in order to make them sanctified. Because of this one should expect that the above form of suffering should have some prior history within the Spirit of God. It is not a repetition of the suffering of God but rather a suffering which because of its similarity in emotional context may be related the one experienced by the Spirit. In those cases such a person is brought by the Spirit to a spiritually higher level which consists of becoming above of this particular form of emotional state. Such a person would mature emotionally becoming at the same time more pure and perfect within the internal balance. This form of offering cleanses from the impure emotional states again applying the notion of distinction between the holy and profane at the innermost level of the soul. The process thus experienced give rise to the concept of the Fire of the Outer Offering as seen at the level of the soul.

At this time we would like to see the comments provided by the spirit of truth. The first statement issued by the spirit is: 'You are not to join the foreign believes nor customs to the sacraments of God nor to the faith of God'.



This statement is meant to strengthen the requirements associated with the offerings of the will. A person who associates any foreign customs or believes with the sacraments or faith of God disturbs in this way the notions just described. For example if one sees oneself as becoming good because of the ability of providing material goods to the others (for example through a charity organization) one becomes distracted from the proper interpretation of the value of the offering. There is nothing wrong in helping others by financial means. Quite the contrary, any form of financial help should be valued and appreciated. However, this form of action is not an offering. This is because the above action does not provide any means of becoming freed from the object. A person who gives in this way does not grow above the object being given. In order to grow the act of giving would have to be more total in nature and substance. Thus, those other interpretations (even though possibly good within their own context) would introduce confusion to the actions relevant from the point of view of the offering. And the concept of offering is superior to any other concept associated with growth.

The second statement provided by the spirit of truth is as follows: 'You are not to recognize as truthful any subjective feelings which may not be verified against the logic'.

This second statement is related to the emotional offerings. This is because there are a potentially infinite number of possible emotional feelings which any one person could experience. However, the spiritual growth as described above very strongly relates to the ones experienced by the Spirit of God. Thus, the above condition tries to ensure that the person suffering emotional offerings experiences them within the context of the Spirit. Those spiritual sufferings are very fruitful from the point of view the spiritual growth. However, in order to be so they need to be accountable. By applying logic to them one should be able to see that they are rational. The emotional reactions to the situations encountered should also be explicable within the accepted reason. Thus, a person growing emotionally preserves the personal sanity at the same time.

### **The vision from the near north**

Let us now consider the description provided by the person standing to the near north. This person is a man with the spirit of hope attached to the memory in the colour of help. Also, the man has the fire of Inner Penance attached to the force of Inner Offering. Let us hear his description of his vision of God as provided in the form of the individual statements.

The first of the spirits described by the observer is the spirit of love. He would characterize the spirit by the following observation: 'You are to defend children against any form of rape and any form of violence as well as from any form of sexuality'.

In order to understand the reason for making this kind of a statement in this place one needs to recall the observer's spiritual construction. His main wet spirit is that of hope and therefore he would see any act of such child abuse as an act of destroying the hope of the child to grow properly into the adulthood. Moreover, any such act of abuse would place the child in the state of extreme mental suffering (Inner Penance) which would be overwhelming to the child. In order to be capable to deal with the difficulty of the Inner Penance one needs to be grown up and already very strong mentally. Also, a person needs to possess a strong spirit of hope in order to be capable to deal with the burden of the inner suffering. In the case of a child it is never a case. Such an abuse leads to a destruction of the soul and the child may not be able to recover from the abuse even when growing up into the adulthood.

An act of child abuse is dictated by the hatred of the abuser. The person committing such an act would always seek to harm the victim even though, on occasions, some of such persons would claim otherwise. The underlying reason for the hatred comes usually from the fact that the presence of the child requires effort and time which the adult is not willing or mentally capable to provide. In those cases the adult performs a form of revenge on the child by abusing it.

On the other hand the child expects to receive love from the adult. The child takes it for granted that the adult is wishing to provide the appropriate care as well as to defend the child from any form of danger. This is because the child sees ones own presence on earth as a response of the prior wish of the parents to bring it here. Thus, the natural way of thinking of a child is to assume that it is born because the parents wanted it to be born. And as such the presence of the child is a loving response to the hope of the parents.

This loving response of the child, in the form of its presence, should be naturally welcomed by the parents by the means of love and care provided to the child. If in such a situation the child is abused it would inevitably interpret the act of abuse as a statement of rejection. This rejection would be interpreted by the child as a failure to please the parents. Thus, the child would see oneself as failing the original expectations of the parents and blaming oneself for such a failure.

The mental problem arising in such a situation is a very profound one. This is because the child blaming oneself for not pleasing the parents relates the problem to its own very existence. The child would think about oneself as brought to earth as a result of the expectations of the parents, then being rejected because of the failure to satisfy those expectations, and then the child would infer that it should not have been born in the first place because of that. Such a child would have self destructive tendencies. Would possibly be abusive to ones own body and later on as an adult may fall into deep depressive mental states.

All of the above states relate to the overactive fire of Inner Penance which instead of being in balance with the spirit of hope becomes unrestrained and destructive. In such cases the fire would lead the soul to the states of despair.

We would like to see the comments provided by the spirit of truth at this stage. The first statement is as follows: 'Do not covet'.

The above prohibition is to explain at least some of the most commonly found reasons for the child abuse. The act of rejection of a child may come from the fact that the parent or the guardian may wish for something else instead of the particular child. The child becomes an expense or just consumes time which could be spent in a different way.

However, the 'coveting' may be of a different nature as well. For example, a child may be seen as a potential challenger to the status of the parent. When the child grows into an adult the person would be challenging the notions professed by the adult. Also, the child may become a challenge be its very existence in the cases of more complex parental arrangements (for example if only one of the guardians is the natural parent of the child). In any of those complex situations the guardian may be afraid of the child and try to destroy it mentally by an act of an abuse. The guardian tries in this way to keep the child at the bottom of the social structure and mentally retarded so to destroy the potential enemy before it gains any real strength.

Sometimes we call such an act 'to bottomise' in order to stress the effect which is brought on such an abused child. The child is mentally brought into the bottom of the social ladder and the strength to move upwards is removed from it. An act of such a degradation from the guardian or otherwise is just a representation of an extreme cowardice of such a person. This cowardice is a reflection of the coveting for personal improvements, social status or even some prosaic financial gains.

The second comment provided by the spirit of truth is as follows: 'You are not to keep double standards being leaner to yourself and harsher or more demanding from the others'. The statement is a reflection of the moral judgment provided by some of those abusers. They would very strongly defend their own way of behaviour and at the same time require a markedly higher standard of moral values from the others. One may instantly suspect someone with such double standards as being a potential abuser, especially in the cases when the double standard is obvious and marked.

A person of above type would tend to accuse others of misbehaviour very easily. At the same time, such a person would seek personal gain and be hostile to the others whenever anyone stands in the way of his/her personal advancement. Moreover, the person would not hold oneself responsible for the wrong doings made on the way. In such a case such a person would allow oneself to abuse a child only in order to express ones own disapproval of it or to destroy the child's mental peace.

Let us now consider the spirit of mercy as described by our onlooker. He would provide us with the following statement regarding the subject: 'You are to proclaim an absolute and global absolution of sin every fifty years'.

In order to understand the meaning and the reason behind the above statement we need to look at some processes occurring around us. We would like to point to some common phenomenon which is certainly seen by all but maybe not by all it is understood. The problem of deterioration. As it happens all objects as well as living creatures tend to deteriorate with age. Such deterioration may differ in nature or in speed with which it occurs, but still it is a universal phenomenon concerning everything around.

The problem of deterioration has been completely understood and described by the physicists of the nineteenth and twentieth centuries. The theory of thermodynamics deals with the problem as its part and provides a concept of entropy in order to allow for accurate measure of deterioration. The entropy is in fact a measure of chaos, or randomness if one likes it more. They are correlated in a proportional way, that is: the bigger the chaos the bigger the entropy. At the same time the theory of thermodynamics would say that all processes occurring in the universe tend to increase the total amount of entropy (that is the total amount of chaos always increases).

Because of the above, if one wishes to increase 'the order' at some isolated place one needs to do it at the cost of some other. That is, the total amount of the chaos would still increase even if we provided order locally.

One may ask why would this would be of any interest to our story? The physics seems to be such a remote subject without any practical relation to the human soul. However, one may postulate that the same or maybe a similar process occurs within the soul of a person or within the mental state of a society. One could argue that the total state of any society has a tendency for a natural deterioration, and that this deterioration may only be prevented or reversed by injection of some external mental energy. A society left to itself would reduce its mental and moral strength over the time and become uncontrollable collection of unhappy persons after a prolonged time duration.

In order to combat the above problem the statement listed here was provided. That is every fifty years a release from the problem of deterioration would be provided. This release would be at the cost furnished by the Spirit. This is the mercy of God acts as a form of moral energy injection. The effect of such an injection is the restoration of the hope present within the society and therefore the ability to restore the moral standards within such a society is provided.

One needs to mention here that the spirit of hope is the main driving force behind the moral advancement. Hope is like the propelling substance supplied to an engine. She allows it to function and to convert it into some form of work. The engine is in fact a representation of the spirit of faith and they work together in this way.

In order for the hope to be supplied properly to the human soul a person may not be overburdened with the guilt associated with the sin. Thus, the above statement tries to restore the original strength of the hope and subsequently the ability of the faith to work properly by removing the excess of the sin which has been accumulated within the society. One needs to remember that all of this releasing energy comes from the Spirit of God. As mentioned at the beginning of this discussion an isolated system may not help itself by lowering the entropy. Only an external intervention may change such a state and the change is at the cost borne by the external agent.

Thus, we may say that the Spirit of God provides the energy when the absolution of the sin is given, and that the Spirit carries the burden of that energy injection. The internal state of suffering of God makes it possible for such an act.

That is, God who is crucified, produces the energy of mercy within oneself. This energy is self recreating by the means of that internal suffering. The mercy of God is continuously replenished within the Spirit of God but it happens at the cost of the internal suffering. One may say that the process is contrary to the laws of the physics as there is no other external source of energy from the point of view of God. However, please observe that there is a part of God's spirituality which is capable of acting above the laws of physics. The glimmer of Power is capable of performing such a task. In this case the glimmer of Power allows for God to sustain his own state of suffering without mental deterioration.

Let us now ask the spirit of truth for some comments regarding the above issues. The first statement provided by the spirit of truth is: 'You are not to assume that an act of confession of sin could be treated as a form of offering'.

This statement is just another form of treating the problem of entropy. As in physics the second law of thermodynamics may be expressed in a number of ways we have here a different form of expressing the problem of mental energy infusion. A person who confesses a sin relies on the mercy of God. Thus the saving energy which is to recreate the state of internal harmony within the soul of a confessing person is to come from the outside (in fact from the Spirit of God). If someone claims that the act of confession is an offering then the person assigns to oneself all the goodness of the act of rebuilding oneself. Such a person would claim that he/she is capable of regaining the mental strength in isolation from society and God. A person would be a self healing miracle maker. This is contrary to the laws of physics and to the laws of the Spirit. There is no possibility of such self healing apart from the very special case of God himself through the Power as described above. The ability of such self sustaining healing as present in God comes from the fact that God is absolutely sin free. However, in our case the person is supposed to cleanse oneself from a sin. Thus, by definition such a person is sinful. The above statement could be rephrased in even more direct form by saying that the person confessing a sin is not to claim nor assume that the act of confessing is a burdensome to him/her.

The proper approach to the confession is to rely on the healing power (grace) of the Spirit. One is to cooperate with the Spirit when being brought to the ordered state again. In this way one allows for the Spirit to actually perform the act of healing.

The second statement provided by the spirit of truth is: 'You are not to perform any other form of penance apart from the prayer while kneeling'.

This statement represents a basic truth about God. That is, that God is merciful and compassionate. It is not an intention of God to overburden the penitent person but rather to bring that person to the proper state of mind. An act of acknowledgment of the sin and the opening of the way for the healing power of the Spirit is enough. Thus, the act of kneeling mentioned above is equivalent to the act of acknowledging of the sin. The act of praying constitutes the cooperation with the Spirit in the process of healing. In many cases a slow moving contemplative prayer is a perfect solution to the problem of cooperation with the Spirit. At the time of such a prayer the soul of the person becomes calm and the Spirit is able to rearrange the various aspects of the soul in order to make it whole again.

Let us now discuss the spirit of prophecy as described by the observer. He would provide us with the following statement regarding the subject: 'You are to consume the holy communion in such a way as to attain a complete agreement with God'.

In order to understand the above sentence we need to observe that the notion implied suggests the possibility of determining the reaction of God to the current behaviour of a person. That is, the person should be capable of planning how to behave at the time of the consumption with the expected effect of the acceptance from the site of God. At the time of the consumption of the holy communion the person should be able to perform a set of predefined and purposeful actions, gestures, and bring oneself to think about some predefined thought. All of those would lead to the subsequent approving reaction from the site of the Spirit of God.

The ability of prophesying the reaction of God to those personal actions should be seen just as a representation of the educated guess and not as something mystical or mysterious. A person should be able to plan his or her behaviour and still be genuine in the emotional approach to God. Is it really possible to be truthful in this way? Is a person really expressing ones own emotional states when at the same time the person is planing them and prearranging them?

It seems to be possible because of one special reason. This is because the prior presence of the Spirit within the soul of the person. The Spirit is present even though may not be manifested in any obvious way. The person takes part in the

preparation in a planned way but at the same time one may say that the Spirit is actually leading the person through those preparations. Moreover, this leadership of the Spirit is purposeful by its very nature. That is the Spirit leads the soul of the person through the stages of preparation toward the consumption of the holy communion, and later on through the actual consumption with the intention of attaining the state of subsequent acceptance and agreement with the Spirit Herself. Thus, it is all a game which God plays with himself but the player actually relies on the agreeable participation of the human player in the process.

What should be done then in order to satisfy the Spirit in such a development? The above requirement provides a justification for the leadership of the Spirit. By accepting the above sentence a person agrees to participate in a prearranged exercise of reconciliation. At the same time this is what the Spirit intends to do. The Spirit wishes to perform a prearranged operation on the soul of the person and has a plan how to do it. The person says that it is very much proper to participate in the prearranged spectacle as long as the final result of it is the total agreement with God. Thus, the Spirit is allowed to lead the soul of the person without any contradiction or challenge.

We would like to see the comment of the spirit of truth in regard to the above discussion. The spirit of truth provides us with the following statement: 'A person who is in a sin against love or mercy or whose apprehension is disturbed should not consume the holy communion'.

The above statement provided by the spirit of truth addresses the initial description in even more direct way. The leadership of the Spirit is a manifestation of the love of God toward the participating person. The subsequent acceptance and the spiritual perfection is also a manifestation of mercy of God. Thus, the person allowing for the leadership of the Spirit in the preparatory stages of the consumption of the communion cooperates with the spirit of love and mercy offered by God.

If a person is in a conflict with any of those two spirits such a person is in danger of rejecting the assistance provided by the Spirit. In such a case the person would see oneself as invaded and violated by the attempts of the Spirit to lead. A person consuming the holy communion in such a situation would without doubt fall into a more serious sin. Such a person would directly contradict the Spirit and therefore would be in danger of offending her.

Also, if a person's sense of apprehension is disturbed such a person would have difficulty in



recognizing the actual actions of the Spirit. Such a person would see the attempts provided by the Spirit as personal mental abbreviations and distortions. The person would see oneself as mentally confused and would contradict the underlying faith. Also, there is a danger of becoming rebellious because of the fear of becoming mentally unstable. In any of those situations the person should refrain from the actual consumption of the holy communion. Instead the person should seek the sacrament of reconciliation and spend some time of prayer. After recovering from the lapsed state the person should seek the holy communion in order to attain the state of complete reconciliation with the Spirit.

The second statement provided by the spirit of truth is as follows: 'You are not to bring offerings with an intention of gaining the personal status or in order to become more elevated above the others'.

The holy communion is an offering. This offering is of supreme nature and one needs to always remember that fact. It would be quite possible for a person to try to use the assistance of the Spirit in the preparation to the consumption of the holy communion in order to 'show' oneself as being more holy than the remaining part of the congregation. Being over penitent, singing louder than the rest or in any way elevating oneself above the others could be seen as an attempt to use the assistance of the Spirit as a means of becoming more accepted or recognized by the society. This would be contradictory to the objective of the Spirit. The objective is the acceptance by God not the acceptance by the society. A person is to be recognized by the Spirit of God as wishing to attain the complete agreement with God, but not using the preparatory stages leading to the consumption of the communion as the means of finding an agreement with the congregation and society at large.

Thus, one when participating in the process of offering should keep a very low profile. At the same time the person should try to participate mentally and emotionally with the Spirit. The preparation is to be seen on the inside and not so much on the outside as the final agreement is to be achieved within the soul of the person and not within of the society. Later on, if the inner peace is perfected the person would be elevated within the society anyway, provided this is the plan of God.

Let us now consider the spirit of faith as described by the observer. He would provide the following sentence on the subject: 'You are to perform the offerings in spirit and in truth'.

The above statement clearly consists of two parts. The first part identifies the method of performance of acceptable offerings. Those are to be done in spirit. In other words the offering is not to be performed by some physical or material means but rather by some emotional effort. In this context the act of offering becomes of some very special nature. For example if one decides to give an object to someone else that would not be considered as an offering. However, if someone loses something by giving the object to someone else then this would be considered as an actual offering. The difference comes from the effect on the person's emotional state. A gift would be considered as a form of help and therefore would belong to the lower part of the will. (Help is the colour of memory which allows for the spirit of hope to attach oneself to the person's soul). However, if a person loses an object on behalf of the other then the effect would be felt within the fire of the Inner Penance. The person would therefore be in a state of spiritual mourning after the loss. Such an effect would be considered to be an offering.

An offering is always a rejection. Moreover, as defined here an offering is also a loss. The rejection and the loss are to be of spiritual (emotional) nature and therefore are difficult to express in a material form. Therefore one may not value the offerings or compare them in any easy way. This is because the value of the offering is proportional to the truthfulness with which the spiritual suffering or loss is experienced. If it really hurts to the spiritual bone and if the person is really mentally suffering due to the loss then the offering is of greater extent. If the emotional effect is milder then the amount of the offering is less. Thus, two persons losing the same object may experience completely different level of mental loss and therefore may be seen as offering a different amount of emotional value.

A biblical example of such a comparison is given by the story of a man possessing a single sheep. When the one is taken away from him his suffering is much greater than that of another person possessing a flock and losing just one of them. That is because of the initial emotional involvement of the first man is much greater than that of the other. There is a marked result of such a difference. Namely, one may expect that the people who possess much less are more likely to perform spiritual offerings than the people possessing a lot. For a poor man a loss of a small amount may be experienced of a disaster when for a man of means a loss would have to be of colossal proportions in order to produce any significant emotional effect.



There is also another observation worthy of mentioning in regard to the above problem. Namely, even in the situations when a man of means loses all of his possessions it is not seen as a real disaster. As experiment suggests, on many occasions' people who possess a lot when loosing all of it may still see oneself as capable of regaining the fortune. Thus, they do not lose their vision of oneself as a really successful person. They would not lose hope in order to gain the fire of inner penance. Rather they would still see oneself as hopeful. Because of this effect their loss is not an offering. One could say that their loss is not in truth.

Thus, we come to the second part of the above statement. The proper offering is to be performed not only in spirit but also in truth. This means that the person needs to be capable of acknowledging the actual loss objectively. A loss of a poor man is great, but in order to be recognized as a proper spiritual offering the person needs to feel the sorrow but also to face the reality of the loss. The spirit of truth is concerned with the objectivity. The actual amount of the suffering needs to be objectively recognized by the suffering person.

Again, in the case of a man of means this objectivity may be lost in the false hopes of recovery from the loss. As indicated above if the person still sees oneself as being capable of regaining the lost value then the objectivity is not really present. However, that does not mean that a man of the means may never be able to objectively face ones own loss. What we are saying is that this form of objectivity happens quite rarely.

We would like to see the comments to the above discussion provided by the spirit of truth. The spirit of truth would provide us with the following statement: 'You are not to place oneself in front of God if you are of weak faith'.

The above statement is related to the situations when a person comes to a gathering of the congregation (like for example a mass or other situation when the prayers are being said) and is in a state of substantial doubt. This doubt is usually an effect of a serious sin related to the person. The sin may be committed by that person or may be committed against the person. Especially in the second case such a person might think to oneself: 'If there was God then this would not have happened to me...' Such a thought or a similar one would represent a weak faith. In those cases the person would be mentally rebellious against God and would not be capable of proper participation in a given spiritual action.

The above objection is provided here because of the possible effect a loss may have on a person. Thus, a spiritual offering as described above may result in a form of rebellion within the soul. An offering which was to become fruitful in later time and which was supposed to build the faith in the person would become a destructive element. A proper offering builds faith. This is why the above statements are placed here under the subject relating to faith. The faith is being build because of the lack of material reward and because the recognition of the offering be the side of the Spirit. The reward is in spirit.

When a person loses an object without any material reward and without any social recognition all of the mental energy of such a person is directed toward the interpretation that the reward for the loss is going to be provided by God. This reward may be provided later on in some other form relevant to the life on earth or in some spiritual form or both. Because of this form of interpretation of the loss the persons' faith is being strengthened. The Spirit of God comes to such a person in order to provide a compassionate assistance. This is also the proper effect of an accepted offering. When an offering is accepted the Spirit would come to the person and make herself more approachable.

If a person sees oneself as suffering without any sense or purpose, and also if the person starts blaming the others and/or God for the loss the offering would not be considered to be in truth. In those cases not only the Spirit would not be able to reconcile the soul of the person but any form of a close approach would be rewarded with hostility from the person's side.

The second statement provided by the spirit of truth is: 'You are not to make any representation of the created things in order to worship them'.

The above statement provides an expansion of the explanation why it is not possible for some of the losses to be converted into the offerings. The creator of the universe is to be worshiped and not the creation. If one decides to worship the creation then one removes from the personal set of axioms of faith the original creator. Instead, the created objects and their peculiar features become the elements of the axiomatic faith. If this happens then the person is not able to reference any possible loss to the context of the creator who is above us.

In the proper and healthy state of relationship a peculiar form of hierarchy is present. God is above, the person is below God and the object is always below the person. Only in such a state the

loss of an object may be seen from above by the person and the person may be able to reference God who is still above for the sake of the consolation. This is what is supposed to be happening in the case of a proper spiritual offering. The person is to be consoled by the Spirit who is above because of a loss of an object which is below of the person. This particular ladder represents the relationship in the personal spiritual value among those who are present.

However, if a person worships any object such a person places that object above oneself. Then, God is removed from the structure of the ladder and any loss of an object may be rewarded only by another one. Thus, in such a case a person would fall into a state of a complete materialistic philosophy seeking other objects as rewards for a loss of any of them. There would be no spiritual offering present in such a soul as there would always be another object worthy of seeking as a reward of a lost one.

Let us not discuss the spirit of hope as described by the observer. He provides us with the following statement: 'A priest as well as one offered to God are to fast, profess meditation in prayer and is to be in solidarity with the saints of God'.

In order to understand the above statement we need to recall the spiritual construction of the observer. His main spiritual parts consist of the spirit of hope and the Fire of the Inner Penance. Thus, the spirit of hope which he is describing now is also his personal property. Because of that, he sees the above statement as the main definition of the personal spiritual advancement. That is through the hope and the inner penance he is willing to attain the holiness of God.

The persons mentioned in the above statement are indeed the ones who wish to attain the holiness of God. Both a priest and anyone who has been offered to God are on that way. The observer provides three building blocks of advancement for those persons. Let us look at each of them in turn to see their role in the process.

The first one is the requirement of fast. This is clearly a representation of the Inner Penance as the internal suffering is always a part of any fast. But fast may be seen as something more complex than just the self constraint. By fasting one may try to reject the current pleasures in order to strengthen the expected ones. A person who is fasting is inevitably brought to a mental state of expectation. This expectation maybe associated with the time of the completion of the fast, and in this way of fulfilling the hidden desires. It may be

brought even further to the state of strengthening of the hope associated with the future spiritual satisfaction provided by the Spirit of God. In any of those cases a properly performed fast would strengthen the spirit of hope and because of that the spirit of faith would be also strengthened. A properly completed fast provides a feeling of achievement and therefore the spiritual self content.

There is also another effect of a fast. This is of the Spirit of God coming in form of assistance to the fasting person. It is very much easier to achieve an acceptance of a prayer while fasting than when one is full. It is much easier to experience the closeness of the Spirit while the person is fasting as well. The Spirit likes a fasting person because of the apparent mind set of such a person. By rejecting the material goods or just by rejecting the food for some time the person is clearly seeking the spiritual part of the universe. Thus, God sees himself as being desired by the fasting person with a seemingly genuine desire.

The second form of action mentioned by the observer is the meditation in prayer. By this the observer would understand the prayer which is not very wordy or particularly dynamic. The prayer needs to be soothing and monotonous in order to allow for the mind of the person to wander freely. Such a prayer needs to be performed in seclusion and with a minimal amount of distraction. Also, such a prayer takes time and could last even for the duration of a few hours.

One needs to be aware that the true meditation in prayers is granted by the Spirit and may not be performed just because a person wishes so. By this we mean that even if the person is isolated from any potential disturbances the person may not be capable of sustaining the prolonged and monotonous demands of the prayer. An ordinary person would be restless in such a case and would not be capable of becoming still enough. Because of that fact a very hard fast would not go well with the type of prayer we are describing here. Such a fast puts a lot of pressure on the person and makes such a person restless. However, a mild fast may be extremely useful from the point of such a prayer.

A meditation in prayer is most successful when one is poor. Not hungry but poor. This is because of the apparent need for relaxation and at the same time for the mental orientation toward God. A poor person is interested in the spiritual realm and not in the material one. A hungry person is interested in the material food.

The meditation prayer results after some time in the assistance of the Spirit and if in conjunction with poverty it should result in the dynamic manifestations of the Spirit. Those manifestations may occur after some time but it should not really take years for them to become present. If they are not visible after some sensible time then there is a marked possibility that the person is not chosen for this particular form of spiritual advancement. There is nothing wrong with that as this particular form of advancement is not required but rather possible.

The last element of the statement relates to the solidarity with the saints. This is because the spirit of hope relies on the support of help. The part of the memory of a person which is more 'outer' within the soul needs to be in the colour of help in order for the spirit of hope to function properly within such a soul.

The solidarity with the saints is to provide such a helping hand. The saints are interested in the advancement of a person on the way toward the holiness and they help such a person on the way.

One may ask why would they be so much interested in the task? This is because of the wish of building of a community within which they are to live forever. The community is to be as large as possible and as advanced as possible at the same time. The saints think about a future journey which they are to participate in. That journey is to be one way only, and only those who come with them would participate. All of the rest are to remain behind without any further assistance.

One could try to think about oneself as being a part of such a journey. One would take with oneself only those who are friendly enough and clever enough to allow for even simple conversation. They need to be in solidarity among themselves in order to be able to communicate and to understand each other. Apart of that they certainly need to be of good nature as to constitute a pleasant partnership. The saints try to complete their crew in this way and are aware that there is only one final day of departure. After that they would be separated from the rest of the humanity and would not have any form of contact with them.

We would like to see the comments provided by the spirit of truth in regard to the above discussion. The first statement is as follows: 'You are not to place your hope in your personal wishes but rather it is to be stirred by the Spirit of God'.

The above statement is provided in order to address the issue of the mental orientation of a chosen person. Such a person is to seek the

advancement toward God and not personal gain. The spirit of truth assumes here clearly that the person is not capable of directing oneself toward God by ones own cleverness or desires. Only by an appropriate spiritual intervention God may direct such a person toward himself. This is also applicable in the context of spiritual wishes. A person may not wish for example to become a contemplative. Such a wish is futile unless actually provided by the Spirit. A person may not wish to become a saint either. However, a person may cooperate with God by the means described above. Therefore a person may wish to try fasting or to pray or to have good views about the saints. By performing the above the person opens up the ways in which the Spirit may access the soul of the person and to lead one through the complexity of the spiritual growth.

The second statement provided by the spirit of truth is as follows: 'You are not to place your hope in the common things'.

This statement is provided as a balance to the one just above. The statement above made it impossible for a person to attain God just by ones own desires. The current statement prevents a person from loosing hope in the spiritual advancement. If we are not allowed to place our hope in the common things then we are forced to place the hope in God only. Even if we are not able to advance by this hope alone, we are prevented from becoming a mere creature of the earth.

The hope is to direct us up. One needs to remember that the spirit of hope is the main direction pointing device of the soul. Wherever hope points there all of the spiritual qualities of the person would follow.

Let us now discuss the next spirit as described by the onlooker. The spirit of obedience is characterized by the following statement: 'You are to celebrate the day of cleansing'.

The above statement relates to a day established in the biblical text which was to be spent on communal soul cleansing. The celebration thus defined was to consist of a gathering of a congregation and the appropriate religious exercise.

The most important element of the celebration was a common admission to sins. The entire congregation was chanting some predefined sentences and admitting to the wrongdoings. However, such an admission was never to be individual. Therefore any element of individual responsibility had been removed or at least played down.

The communal admission to sins and the subsequent absolution from the sins has a very important aspect. Firstly, because it does not place any mental stress on the individual participant it may be made compulsory. Thus, the element of obedience comes into play in an obvious way. Each member of the congregation is required to attend such a gathering which happens once a year at an appointed time.

However, there is another aspect of the celebration which has an actual personal effect. This is a result of the notion of the gathering and the communal admission to the sins. A person in order to fully participate in the confession needs to see oneself as a member of a group. That is the admission of the sin is performed by a group of believers and a natural effect expected is that the person would identify oneself with one of such groups.

The above effect may be described even more clearly. Suppose, there is a hundred people gathered at the celebration. It would be possible to try to identify some sub-groups within the congregation. There may be for example five smaller sub-groups consisting of about twenty individuals each. Each of those sub-groups would see oneself as self consistent and identifiable from the rest.

In such a situation an individual is faced with a question of identity. When confessing the sins as a member of a group the individual would have to ask oneself about the actual personal identity and the relationship to any such group. A person needs to perform some form of soul searching in order to be able to answer the most basic question: 'Who am I, and do I relate to any of the groups of people present in the congregation?' This is a very important question from the point of view of the personal spiritual growth. A person has to be able to establish one's own identity and the relationship to the possible groups of people in order to be able to grow in Spirit. This is because, always, such a growth has a beginning and even the notion of spiritual procreation does not happen in an empty space. A plant has to have a root and even a new seed has to come from some prior existing plant.

What happens therefore during such a gathering? A person who is a member of a congregation is forced emotionally to seek the personal identity. This identity is always in the context of existing definitions of possible groups of people. It does not mean that those groups of people are represented within the given congregation. It may quite possibly happen that the group of people is present somewhere else and in such a case the person would see oneself as

being a guest of the current congregation. 'I am here, among those people who just like me pray for mercy and absolution but I belong to the particular group who lives somewhere else'. It may even happen that the person would be able to identify oneself with a group which is in all practical aspects extinct. In that case the person would see oneself as one of the few who are still present.

Such belonging builds the fire of Union. The solidarity with the identified group is obviously a result of the soul searching. This is only because of the identification of the way of thinking and the underlying common philosophical vision.

Let us now ask the spirit of truth for a comment to the above discussion. The spirit of truth would provide us with the following statement: 'An Arch-priest is not to force one's own will on the others nor would advertise his holiness'.

The above statement is to be seen as a strengthening of the communal effect of the gathering. An Arch-priest is by definition removed from any other group of believers. The person is blessed with a special form of presence of the Spirit which actively makes him holy. By advertising this holiness an Arch-priest would be setting himself against the notion of the community building and the notion of the search of belonging. The believers (who see the Arch-priest as special anyway) should not be overwhelmed with this notion as it would prevent them from exercising the described above self identifying searches.

At the same time the Arch-priest is not to enforce his will on the others. Such an act of enforcement would contradict the underlying notion of safety which a person feels when required to attend the above gathering. A participant needs to feel comfortable enough to allow oneself for a spiritual search of personal identity. If on the other hand there is a pressure from the visible superiors then the natural reaction of the spirit of obedience is that of self defence and rebellion. A person placed in a situation of strong pressure coming from such superiors would lock one's own mental reaction on the preservation of the current mental state and would not be willing to open up and search freely for the defining group.

The second statement provided by the spirit of truth is as follows: 'An Arch-priest is not to leave the spiritual sanctuary of the temple of God'.

This statement provides a means for the Arch-priest to identify oneself within a particular group



of people. One may say that the need for this statement comes from the previous comment which has set the Arch-priest apart from the congregation. However, an Arch-priest needs also to identify oneself with a particular group. This group consists of the persons who are constantly in communion with God.

Thus, an Arch-priest is a person who is constantly filled with the Spirit of God and who at the same time is aware of the fact. The Spirit of God manifests her presence to the Arch-priests via the emotionally and physically perceivable means. Thus, an Arch-priest is capable of identifying oneself within the notion of belonging to the Spirit of God. A group of people who are blessed with the same spiritual favour may identify oneself as united by the fact. However, please observe that as indicated in the discussion above an Arch-priest may be a unique example of that group at any given gathering. Even more, such a group may consist of persons who had lived some time before the actual gathering taking place.

Let us now discuss the spirit of truth as described by the onlooker. He would characterize her by the following statement: 'A person performing a penance should attend to the sacrament of reconciliation frequently'.

The above statement is applicable to a special stage of life of a person at which time a person undertakes a long lasting penance. This penance is meant to achieve a major cleansing of the soul and to make the progress in the spiritual growth of the person a rapid one. During that period most if not all of the time is devoted to the actions and contemplations related to the cleansing process. The person is to recall most of the past behaviours which could be considered to be problematic and to analyse them in depth. This analysis is to be associated with the confessions of sins and a substantial amount of prayer.

The reason for the above requirement is of quite a simple nature. A person who undertakes such a period of penance tries to achieve the state of reconstruction of proper mental balance. This balance is to be seen in the context of objective truth. A person needs to be able to see oneself in a critical light and to reconcile ones own past decisions and emotions with the vision provided by the truth. In order to achieve such a state a person needs to hold on to the objectivity and to remove rapidly any deviations which could potentially contradict the spirit of truth. This is done by the means of the frequent confessions which may be attempted every two or three days.

While confessing the sins the person needs to be as objective as possible. At the same time such a confessing person needs to try as much as possible to refrain from any temptation to present oneself as not guilty. The confession is about guilt and the past offences and only those are to be discussed during that time. This is the time of cleansing and not the time of self justification nor the time of boasting. Thus, a person would spend some time on prayer and analyses of the past. Would possibly discuss some of the issues with a close and trusted person and then would prepare oneself for the sake of the confession. Immediately after the absolution the person would receive the holy communion and then spend some more time on prayer and meditation.

At the completion of the confession a penance is assigned and this one should be fulfilled with the utmost care and precision. All of those requirements may seem to be a bit difficult for such a person due to the fact that the process of cleansing is associated with the marked emotional suffering. The person may feel torn apart because of the admitting to the past misbehaviours and because of this may try to mentally escape from the burden thus being curried. It is very important to cooperate with the Spirit at that time precisely because of those lapses in faith.

We would like to see the comment on the above subject made by the spirit of truth. The spirit would provide us with the following statement: 'You are not to profess injustice in the judgment'.

The above sentence is directly related to the precision with which a person is to confess the sins. That is, the description of the sin and the personal relationship to the sin being confessed needs to be expressed in a very precise and objective way. The person confessing needs to be completely aware of the nature and extend of the sin being confessed. Even to the extend that the one receiving the confession may object, like for example by saying: 'This is not a sin...' It is of utmost importance to be able to explain in such a situation why the confessed event was actually a sin. Not only to explain but also to convince by some logical arguments and maybe by some referencing to the scripture. Thus, the person confessing a sin has to be able (and prepared) to convince the one receiving the confession about the nature, extend, seriousness of the sin as well as the guilt resulting from it. Otherwise, the confessor would contradict the confessing person stating that one is not actually feeling guilty nor one is immediately understanding the seriousness of the problem being described.



The above process is extremely difficult to the penitent person and the proper completion of the process is more difficult than the practical penances which may be requested in the due course.

The second statement provided by the spirit of truth is as follows: 'You are not to bring a gift nor would you provide an offering in front of God if you feel hatred'.

The reason for the above statement is associated with the possible mental over-reaction to the pressure associated with the feeling of guilt and the recollections of the problematic behaviours of the past. One needs to be aware that those behaviours with time became deeply rooted within the memory. Because of this, a person could have made subsequent decisions which would try to accommodate the prior sins. Thus, a person may find oneself under a substantial pressure because of those prior misbehaviours. In such cases a person may try to contradict the objective truth and to fall into a state of rebellion and hatred. When in such a situation one should try to lessen the amount of mental pressure but most importantly should not feel obliged to receive the holy communion. It would be very damaging to contradict the helping hand of God while being stubbornly adhering to the prior sin.

### The vision from the far east

Let us now discuss the vision as described by the observer situated at the far east.

The observer is a man whose spiritual construction may be described as follows. His main wet spirit is that of mercy which is resting on the sense of outer conscience in the colour of perseverance. He also is blessed with the fire of the Outer Word which is attached to the force of outer humility.

As in the previous cases he would begin the description with the spirit of love. His characterization of the spirit is: 'You are not to attain your goals by the means of exploitation of the others'.

In order to understand the above statement we need to recall the spiritual construction of the observer. Please observe that his wet spirit of mercy relies on the notion of perseverance. This is why he would be very much interested in the strengthening of that colour of conscience. In other words the person is to try to train ones own perseverance by the means of attaining of any particular goal by personal effort and not by the exploitation or reliance on the surrounding society.

Such training of perseverance would undoubtedly strengthen the spirit of mercy. However, the observer placed the above statement under the headline of the spirit of love and not mercy. We would like to understand why he did so.

The answer is in the nature of love. The spirit of love always, by her very definition, wishes well to the other people. Thus, a person is to act in such a way as to act on behalf of the others and certainly never to exploit them. In the case of personal goals one is under a pressure to reach for the objective and to do it in any accessible way. Thus, one may fall into a rejection of love.

When we look at the above discussion we may see that the observer sees the spirit of love and the spirit of mercy as an undivided pair. One supports the other and one strengthens the other. The love toward the surrounding society ensures the proper relationship to it and at the same time causes the strengthening of the mercy by allowing for the perseverance to be strengthened. Thus, the strengthening of the spirit of love would result in the stronger mercy.

At the same time if one tries to strengthen the perseverance one would refrain from abusing the society. This is because the mental energy of such a person would be directed toward the strengthening of the personal and internal spiritual construction. The effect of this is that the person would never try to exploit the society. Thus, in this case the growth of the spirit of mercy strengthens the spirit of love at the same time.

Let us now see what the spirit of truth has to say about the above statement. The first comment provided by the spirit of truth is as follows: 'You are not to remove the participation in the establishment of the laws of God (the legislative) from the blessed of God'.

In order to understand the relationship of the above statement to the topic being discuss one needs to observe the effect of exploitation of the others. The most important effect as seen from the point of view of the spirit of truth is the actual pushing down of the society instead of rising up of the exploiting person. The spirit of truth would argue that the notion of goal attaining at the cost of the others is not really a progress of any sort but rather a degradation of the society. Those, who are being exploited, are in effect suffering degradation when the person claiming a progress and the reaching for some goal is in fact stationary.

Such relative vision may seem to be a bit abstract until we observe the situation of God who is absolutely stationary. That is the Spirit of God

does not evolve in time and does not change her personal state of advancement. Because of that absolute point of reference the person who wishes to advance at the cost of the society is not actually advancing. The Spirit of God would see such a person as actually deteriorating morally and therefore certainly not progressing on the way of moral and spiritual perfection.

When one remembers the absolute stillness of the Spirit of God one would also see that those who are being exploited are in fact being pushed down. That is, their moral state and the spiritual advancement are being reduced. This is because of inevitable state of disillusion, shame, loss of faith and disappointment experienced by such people. They clearly see their reduction in status and the loss of value removed from them by the exploiting site.

When talking about the blessed of God who are to keep their law creating rights the above reasoning is applied. Someone who removes those abilities and rights from them by claiming that one would be more capable of performance of the function in fact achieves the goal of legal progress at the cost and via the means of exploitation of the originally established social relationship. The effect of such an advancement is in fact the reduction of the status of the blessed of God and not the advancement of the other parties. This is because the ordinary people's law creation abilities are not actual. An ordinary person who breaks a law in order to become a law maker is not really a proper one. However, if the person is in fact a blessed one of the God then the breaking of any law by such a person is an active act of law creation. In this second and proper case the law maker is above the law in order to be able to create laws.

The second comment provided by the spirit of truth is as follows: 'For the sake of propagation of the word of God you are to appeal to the logic and not to the conscience'.

The second comment thus formulated takes into account a special property of the balance. As we indicated before this entire part of the book is devoted to the notion of the balance as found within God. That perfect state makes God eternal. In order to keep the balance any possible action is contrasted by a similar one but acting in the opposite direction. Thus, in the case of the person who wishes to achieve any specific goal the progress has to be done in such a way as to retain the internal balance of the person and the surrounding society.

If a person exploits the society then the moral balance seen in the terms of justice is lost. The society or in particular the persons exploited would after some time request for some form of reparations. This is just one of the possible ways of regaining the emotional balance. (Please observe that we have used the word emotional here). The emotional balance may be obtainable even long after the original act. For example if a person at some higher social position (let us say a king) abuses his subjects then it is very much imaginable that his son would be revolted against. The abused society may need a number of years to react to the original exploitation but it will eventually happen.

The example of a revolt may not happen though if for example the son of the original king pays some form of reparation to the society. In this way the original offence would be accommodated and the emotional balance recreated. But please observe, whatever the actual form of re-establishment of the original state of the balance, it would have to happen. One way or the other.

This form of emotional balance has to be kept within the society in order for her to exist. Otherwise the society would deteriorate and the social breakdown would occur. In very boundary situations this social breakdown may be observed when we see a need for introduction of oppression in order to keep the society united. These are employed in the cases when the social emotional imbalance has been existing for a long time and the effective reaction of the society is of a violent nature.

One may ask for a clarification of the relationship of the above note to the original statement provided by the spirit of truth. The form of spreading of the word of God is to be done by the means of appealing to the logic because the sense of logic constitutes the central trunk within the spiritual body of a person. (The spirit of truth is attached to the logic). Thus, the growth may actually take place in this part of the soul without disturbance to the overall spiritual balance of the soul. If you are able to 'convince' your listener to the argument being presented, and if that argument is being presented by the means of the appeal to the logic, then the person would not feel displaced from the original emotional state and would not see oneself as being exploited.

On the other hand if you create an emotional state which is to direct the soul of a person in any intended way then the person's emotional balance would require that that soul would react by emotional contradiction later on. Thus, the soul in

a way fights back when disturbed emotionally but allows for the growth within the realm of logic.

The above effect is due to the fact that all of the emotional states are present on one of the branches of the tree we are describing. When any of them is overburdened or even pulled down strongly then the one on the other side needs to react in some way thus, allowing for the recreation of the overall balance. However, if the top of the central trunk is growing then there is not danger of making the tree unbalanced.

Let us now discuss the spirit of mercy as described by the observer. He would characterize her by the following statement: 'You are to raise the status of and provide reparation to a person who confessed a sin and fulfilled an appropriate penance'.

In order to understand the meaning of the above statement one needs to observe a specific fact regarding all of the observers described in this part of the book. As it happens each of them contains a specific spirit of God as a main constituent of the soul. They all list the entire collection of those spirits in this way. Also, each of the observers sees God through the perspective of those spirits. The effect of such a perspective is that each of the observers sees ones own spirit as the main contributor in the process of growth within the Spirit of God.

Thus, the observer of this particular part of the book would see the spirit of mercy as the means of making progress on such a way. The progress is to be done in accordance with the statement provided above and if fact the possibility of the rise of the status of a sinner and the potential reward for the effort of becoming released from the burden of a sin constitutes the main motif behind the willingness of such a person to make an effort.

This is how God approaches the problem of sanctification of a sinner. When a person is in a state of a serious sin the Spirit of God may come to such a person and present a possibility of becoming sanctified. This possibility is usually presented in a form of a vague offer or even a dream. A person is stimulated by the possibility of finding oneself in a morally more acceptable state and of self content. While being under the influence of a sin a soul suffers greatly. This suffering is not consciously perceived because of its continuity (the spiritual senses usually would accommodate any long lasting uncomfortable state and would call it 'normality'). When such a tormented soul is presented with the possibility of great improvement and the peace associated with

the future holiness the person becomes aware of the suffering resultant from the presence of the sin and is strongly drawn in the direction of the holiness. As an effect of that attraction the person would be willing to undergo any form of soul cleansing which is required on the way. Thus, the effect of sanctification and purification is obtainable by a form of a side effect of the process of reaching for the presented goal.

The above statement provided by the observer is realized in practice in an exact form as described above. Only the order of the events is reversed in the mind of the sinner. Thus, from the point of view of the sinner the proposition of the effect is provided first and the cleansing from the sin is provided as an effect. However, the society would see it differently. The society would firstly see a sinner who, because of some inexplicable reason, became interested in the process of moral cleansing. Moreover, the sinner was so much set in the effort that subsequently achieved a state of holiness. One should be aware that this mechanism has been applied to a great number of saints who started in the state of moral difficulty and progressed through the cleansing and penance to the heights of holiness.

Let us now ask the spirit of truth for a comment about the above discussion. The spirit of truth would provide us with the following statement: 'You are not to be cruel'.

The state of cruelty is a deadly sin. The seriousness of the sin comes from the underlying intention of bringing harm to the subjected person. In fact the cruelty is designed to push a sinful person into even deeper sin. In this way someone who is cruel tries to prevent the subjected soul from any form of reconciliation and recreation.

Cruelty as such represents a state of a soul which could be called 'evil'. This should be contrasted to the persons described as being of 'good nature'. Here the cruelty represents a person who is intrinsically and by the very nature 'bad'. Because of that a cruel soul is in fact not acceptable to God.

A cruel person would try to prevent the cleansing of a sinner. Instead of allowing and helping the sinner to return to the state of acceptability the cruel person would try to push the sinner into even a harder sin. The intention of such an act would be to destroy the soul completely and to prevent the soul from returning to the healthy state.

The second statement provided by the spirit of truth is: 'Do not kill'.

In order to understand the meaning of the above statement we need to recall the particulars of the balance within the soul of a person. When we described the burning bush we indicated that the central trunk of the tree represents the spirit of truth based on the sense of logic in the colour of justice. Because of this the central trunk of that tree does not represent any emotional state. One would say that if someone behaves according to the logic then such a person acts with premeditation.

On the other hand all of the branches are associated with some emotional states. If any of them is pulled to any direction a person perceives it as an emotional disturbance. Thus, 'appealing' to any of the branches would disturb the persons' emotions.

Because of the above distinction one may introduce a distinction in the realm of an act of killing. The first type would be called 'a murder' and it is performed by cutting of the spiritual trunk of a soul. Thus, if someone commits a murder such a person would commit the act being motivated by some argument of logical nature. On the other hand the notion of 'manslaughter' is introduced in the context of killing when the underlying motivation is of emotional nature. Thus, an act of manslaughter may be compared to the pulling by the branches of a tree so hard that the trunk is broken as an effect.

The second form of killing allows for introduction of the notion of offering. A priest who performs the offering may not be motivated by logic in order for the offering to be acceptable. The only situation when the offering may be acceptable is when the offering person is motivated by the very strong emotional disturbance but at the same time is completely sane.

One may argue that such an act is not possible in practice as there is no practical way of removing the element of logic from a priestly function. This is the reason why the proper offering may be only achieved while the person participating in the act is lead by the Spirit of God. Let us see two examples of the above in order to see the difference.

The first case is that of High Priest Caiaphas who appealed to the congregation of priests by a logical argument: '...It is better if one man dies than if the entire nation does so...' This form of a statement is definitely of the logical nature. At the same time the scripture states that Caiaphas was being lead by the Spirit of God while making the statement. Only because of the comment the

behaviour of the High Priest is not being interpreted as an intention for a plain murder. The statement regarding the Spirit of God makes the High Priest unaware of the true meaning of the statement and thus suggests that he still may be acting emotionally.

Another example is that of the decapitation of John the Baptist. In this case the request for the head is made based on the emotional commitments of Herod and involvement of his future wife. Even the act of the dance performed by the younger woman is to be interpreted within the realm of emotions. There is absolutely no suggestion of logical premeditation even though one may freely suspect one.

As a matter of fact both of the above listed deaths should be interpreted as premeditated by the human accomplices. It would seem to be impossible for any of them to occur if the involved parties of the executioners were not prior logically motivated. As an effect of this we interpret both Herod and Caiaphas guilty of murder and not manslaughter or acceptable offering.

Is there any way then, to interpret the above deaths as offerings? The only way to do so would be by pointing to someone else as responsible for the deaths of the two. This may seem to be a very difficult point to observe as there is no obvious candidate for such a function. In the case of Jesus all of his accomplices seemed to be subject of the situation and not capable of determining the outcome of the crises. Even Peter after the initial presentation of a sword resigns from any key function when confronted.

However, there is one person who actually seems to be capable of controlling the process to which Jesus had been subjected. This person is the angel who appeared to him in the garden. If we assume that the angel is continuously with and inside of the soul of Jesus for the duration of the subsequent events then we may be able to conclude that the angel is actually offering him. The angel (according to the logic) is supporting Jesus therefore may not be made guilty of a murder. However, at the same time, his spiritual support of Jesus makes him capable of withstanding the pressure of the interrogation and persecution. Such emotional support (especially in hope) leads to the ultimate death of Jesus. (He would be made to exit in some other way if not stubbornly hoping for the ultimate resurrection of his body).

What about John the Baptist? Was it an offering after all or just a plain murder as we indicated? As before there is a problem with the



human contemporaries of John the Baptist. All of those persons seemed to either abandon him or just not there when the time had come. The persons who actually were present there seemed to conspire against him and to plot how to kill him. All of that is an obvious representation of the actions of the logic and not the emotions therefore may not be treated as means of offering.

However, just like in the case of Jesus there may be a spiritual agent which could perform the act of offering. In this case the agent is even more hidden. What we learn though is that there was a person who had been providing directives to John during his mission. It is evident from the comment he made when pointing at Jesus. John would say that ‘...the one who told me to baptise made such and such remark about the incoming messiah...’ Thus, we would try to infer that John is being led by the Spirit of God or even more precisely by God the Father.

When we see this we may infer that John being led by the Father is also led to his death. He is placed in the situation of vulnerability in the same way as Jesus has been placed by the angel in the situation described above. Thus, God the Father would make an ‘offering’ of John in this way. This is a very important observation as one may try to interpret the words provided by John the Evangelist in this way ‘...God gave his only son, so that those who believe in him...’

Please observe that the complexity of the above argument is immense.

Let us now discuss the spirit of prophecy as described by the observer. He would provide us with the following statement regarding this spirit: ‘An unfulfilled prophecy which is not liked by the addressee may be nullified but may not be applied to a different person’.

What we see here is a possibility for a prophecy to be rejected by an addressee and in this way to make it void. However, one needs to be aware that the possibility of the rejection of the prophecy has been provided by the person whose main spiritual content is the spirit of mercy. Thus, through the eyes of the spirit of mercy the above rejection is possible. Because of that the rejection of the prophecy may be accomplished only by application of the mercy alone. That is to say the person who does not like the prophecy would need to appeal to the mercy of God in order to have the prophecy actually nullified. Such an appeal may be of very emotional nature like for example in the case of a biblical king who cried while hearing an unfavourable God's judgment. His tears and the obvious emotional pain appealed to

the mercy of God and the prophecy had been removed.

The above statement makes any prophecy a conditional act. Thus, from the point of view of the spirit of mercy any prophecy is just a proposition. Hearing such a proposition an observer would consider whether he actually likes it or not and if the prophecy is not to his liking it would be rejected. Moreover, this seems to be the case in both flavours of the spirit of prophecy. Please recall, that any prophecy may be either based on some past argument (that would make it an educated guess) or on some future expectation (that would make it a proper prophecy which is in reality just a plain proposition).

From the above it follows that; if the rejection is applied to an educated guess the intervention of the Spirit would be required. Let us consider two examples. Firstly, a prophet comes to a king stating that because of the king's dealings with some foreign emissaries his country is going to be invaded. In such a case the prophecy is based on the past behaviour of the addressee and in fact may be seen as an educated guess expressed by the Spirit of God. In such a case the request for mercy from the side of the king would require the Spirit of God to actively interfere in the affairs of the king and the foreign parties in order to revert the apparent effect of the king's past behaviour.

Secondly, if a prophet comes to a king and provides a prophecy which is not related to any past dealings of the king then the prophecy is just a proposition. If rejected the Spirit of God would need to do nothing, however, if accepted without any complaint from the king then the Spirit of God would have to act in order to fulfil it.

Thus, we can see that the time related nature of the original bases for any prophecy places the activity of the Spirit of God in a different action frame.

We would like to see the comment provided by the spirit of truth in relation to the above discussion. The spirit of truth would issue the following statement: ‘You are not to write a prophecy which has not originated in a revelation of God’.

We use the word ‘a’ here in front of the revelation and not ‘the’ in order to stress the possibility of dynamically created revelations of God and not relying on the known ones only. Thus, a prophet may be supplied with ‘a’ revelation at any given time including the time following the writing of this text. However, any prophecy has to rely on some form of revelation from the Spirit of God. This is because the Spirit of God is



responsible for the fulfilment of such a prophecy. One may thus conclude that this is the Spirit of God who is responsible for the evolution of the history of the universe.

What would happen then, if someone started writing prophecies without such spiritual relationship? One may expect that the person would be trying to usurp the notion of the kingship by an act of writing. The decision making function is a part of the glimmer of Kingdom. Only a person who is spiritually present in that glimmer is allowed to create new laws and legal precedencies. Also, only such a person (and of course God who is always in such a state) is allowed to determine the future of a society. Because of that a person who tries to manipulate the history by ones own desire places oneself in a conflict with the Spirit of God. In those special cases the Spirit of God would actively fight against the illegal prophesies. In those cases, the Spirit would be acting in such a way as to prevent the realization of the plan written by the human part.

The second comment provided by the spirit of truth is as follows: 'You are to base your learning not only on the senses but also on the spirits of mercy, truth and faith'.

The ability of basing of information gathering on the spirits as opposed to the sensual one only allows for the spiritual prophecies to be created. As we may infer from the prior discussion a person who would be basing all of the knowledge on the sensual part of the soul would inevitably fall into the problem of conflict with the Spirit. This is because the spiritual part of God would have no access to the soul of a person. In our discussion we assume that any revelation provided by God is provided by the spirits and not by the senses of a person.

The three supporting spirits as mentioned here are the spirits of mercy, truth and faith. All of those are to provide the means needed by the spirit of prophecy to function properly.

The spirit of mercy provides the means of acceptance or rejection of any provided prophecy. Such provision is necessary in order for the person to exercise the notion of free will. Otherwise, a prophecy provided by the Spirit would be in fact acting as a form of final judgment (that would be unacceptable and the spirit of prophecy never acts as a judge. This function is reserved to the spirit of truth).

The spirit of faith provides the means for the soul to recognize and accept the intervention of God. A person needs to be capable of basing ones own interpretation of the event of spiritual

intervention on the axioms present in the inner memory and the faith associated with them. Finally, the spirit of truth provides the objectivity needed for the proper interpretation of the information provided by the Spirit.

Let us now discuss the spirit of faith as described by the observer. He would provide us with the following statement: 'You are to speak the words in accordance with your convictions'.

This seemingly obvious and simple statement contains a very deep meaning. This meaning is associated with the definition of the word 'convictions'. This particular word allows the observer to progress in faith by the means of identifying the actual convictions of a person. Let us see in more detail what he understands by the above declaration.

At first we need to note that our observer is filled with the fire of the Outer Word. This means that he is interested in the search of the meanings of things and that he would like to collect any form of information. He is a 'researcher', a 'scientist' or an 'engineer'. He wants to find the truth and to give it a name. He uses the means of information gathering for the purpose of faith building. Thus, he would reject or just fail to take notice of any information that he is not able to verify, classify and name.

By the means of the above methods he would like to reach into his own soul and to identify his own convictions. That is, all those elements of the most inner part of the memory with which he would be capable of identifying himself. His quest is in the realm of the memory but not all of the memory. Some parts of it contain just random information gathered by the means of observation and learning. Those parts he would call 'knowledge'. The knowledge, being valuable as it is, is not the ultimate objective of his quest. He would like to find more deeply placed fragments of information which in fact determine his way of behaviour and the manner of speaking.

The statement provided above is directed toward finding this form of information. Firstly, he would like to identify those fragments of information. After some contemplation he would discover that the information constitutes the statement: '...this is what I believe in...' Secondly, after recognizing the 'axioms of faith' he would reconcile his way of expressing any views in order to make the speech consistent with the axioms just identified. He would attain the state of spiritual order by making his speech consistent with the convictions. However, this is not how he technically attained the state of such

reconciliation. What he did in practice was not to change the manner of speech but rather to discover his convictions first and to change his way of speaking later.

One may like to recall that there is a statement in the letters regarding the ability of ruling over ones own tang. This is what our observer is wishing to achieve here. After he recognized his inner convictions it is a relatively easy task to allow oneself to speak in accordance with them. One just needs to wish for a sensible consistency between the two: the speech and the convictions.

When one speaks in accordance with ones 'convictions' this is called 'consistency'. Meaning that the person is properly self consistent when providing to the outer world information about his inner state of memory axioms. However, when one speaks in accordance with ones 'knowledge' we would call it a state of 'honesty'. A person who is honest does not necessarily speak about the private convictions but rather refers to the knowledge previously gathered. Please observe that in the second case the person keeps the most inner believes to oneself in effect treating them as being private.

In both cases the bridge between the speech and the memory is provided by the spirit of truth. The spirit of truth allows for the proper communication between the speech and the memory but also there is no other way to reconcile the two. This is why the observer had to perform his quest for the convictions by the means of establishing the objective truth about the state of his memory.

Let us now ask the spirit of truth for a comment about the issue just described. The spirit of truth would state the following: 'You are not to prevent the blessed of God in participation in the executive power of God'.

At first this statement may seem not to be associated with the previous discussion. However, one needs to remember that a blessed of God denotes here a person who actually speaks in accordance with ones convictions. That is, the proper relationship between the inner memory and the speech is established through the means of the spirit of truth. If we also recall that the spirit of faith manifests herself by the means of action we would infer the above statement. One needs to remember that the discussion is provided within the Outer Word therefore, the blessed of God would be acting and speaking in accordance with the personal believes (convictions).

The second statement provided by the spirit of truth is as follows: 'You are not to remove the basic truths of faith'.

The rejection of the basic truths of faith would be in fact an attack on the elements of the memory which were being sought by the onlooker. He wanted to discover those hidden truths within his memory in order to establish inner harmony within his soul. If for some reason and by some means those were to be removed from his memory then his entire exercise of finding the underlying motivation for action and speech would be futile. Because of this, he would never be capable nor able of finding that inner harmony and peace. Instead, he would see oneself as empty and without any purpose in life. He would indeed be like a ship without a steering wheel. All of that would be a consequence of the lack of the underlying motivation for action which is to be present in his convictions.

Let us now discuss the spirit of hope as described by the observer. He would provide the following statement: 'You are to spend some of your time on a private prayer'.

The fire of the Outer Word present in the observer would like to communicate with God by the means of words. This seems to be a natural and obvious effect of such presence. However, one needs to understand the particularities of the private prayer in order to see the motions which are to be represented in such.

The particular form of prayer which the observer has in mind is to express the 'personality' of the addressing person. Thus, when the more predefined prayers of meditation could be exercised by repetitions of some previously written text the personal prayer mentioned here may not be designed. A person performing this form of prayer choses the words dynamically at the time and needs to have some guidance as to the proper way of doing so.

A personal prayer is a form of discussion with the Spirit. The person chooses some words in order to express one's own state of mind and mentally 'looks' at the Spirit trying to observe the effect of the words. One could say that a similar process may be seen among people when one person tries to explain something to another and while doing so watches the listener in order to determine the level of understanding of the issues being described. When seeing some confusion or disagreement the person would try to explain in more detail or maybe to use different words as to convince the listener.

In our case the praying person needs to be set in a similar way of mental orientation. The speaker would choose the words slowly, composing ones own thoughts in accordance with the issues being expressed. At the same time the person would observe the reaction of the Spirit. The main purpose of the technique is to correlate the mental state of the speaker with that of the Spirit and at the same time to allow for the Spirit to lead through such composed discussion.

The purpose of the prayer is to express hope. The person, while composing the text, is at the same time searching ones own expectations and the vision of the personal desires. Those need not be obvious at the beginning and may become discovered in the process of discussion. This is to say that the person while expressing the emotions brings them from within to without in the form of verbalization. This is yet another process of self discovery, just like the one described in the part relating to the spirit of faith. However, here the discovery is much more dynamic.

The dynamism of the self discovery comes from the fluidity of the possible goals as defined by the spirit of hope. Hope never knows for sure what is possible to attain and what is not. Also, the spirit of hope would always allow for an open end formalization of any undertaking. The most important aspect of hope is the continuous process of searching and not the formalization of a find. Thus, for our observer who is practicing a personal prayer the search for the expression of the personal desires is the goal by itself.

One may ask why this form of prayer is important. After all one may conclude that in many cases the effect of the prayer would not be seen and the object of hope may not be realized. We would argue that this is not the case. In practice the effect of the prayer is to allow for the Spirit to actively determine the growth of the soul and to lead it in the most profitable direction. By searching within the soul, the person allows for the Spirit to expand his/her horizons. Also, the soul and the Spirit find the common agreement on the wide variety of topics.

Thus, we come to the possible definition of the objective of such a prayer. The exchange of emotional information and the accommodation of the other side's state lead to the state of deep spiritual communion with the Spirit. The views of the person are being considered within the Spirit and at the same time the person's soul is being shaped in accordance with the state of the Spirit of God. This is a process of becoming a part of God.

One needs to be aware that the above method may be expressed in a very simple and practical way. For example, if one wishes for something to happen one should try to express the wish is such a personal prayer. While doing so one should look at oneself and the Spirit in order to see if the wish is actually a genuine one. When the wish is to be realized later on, the person should again pray for it and more importantly thank for the realization of it. Again, the thanksgiving needs to allow for evaluation of the actual state of desires. One should always be aware that the spirit of hope allows for a lot of room in regard of the form of realization of the prayer. Because of this the actual realization may differ in detail from the expected one. Moreover, if the person thanks God for the realization of the desire before the actual fact the Spirit may direct the actions associated with the realization in way which would allow for improvements not taken into account by the praying person. (Well, you asked for such and such gift but you were not aware that this gift may come in various flavours. The one you are getting may be much better than the one you thought was available.) Also, after the realization of the prayer in the form of the gift one should carefully evaluate the effect. If it was an object which was prayed for then one should ask oneself about the actual value and quality of it. Only through a very careful and honest evaluation of the received gift one may become aware of the extend of the response of the Spirit. Also, only after such an evaluation one may become truly grateful for the gift.

Let us now see what the spirit of truth has to say about the above issues. The spirit of truth would make the following statement: 'You are not to reject obedience which has a potential of bringing hope'.

The reason for providing of the above statement is a very simple one. This is that, the above form of prayer may be demanded from any person. For example there could be a demand that once a week (or once a day if you like) a person is to perform the above form of prayer. In such a case a manifestation of obedience would be to actually perform it. In other words the spirit of truth states that this form of prayer is accessible to all persons.

In the case of the prayer of meditation a similar requirement has not been presented. Even though the prayer of meditation may require only a repetition of a previously written (by someone else) text. The prayer of meditation requires a soul to passively subject oneself to the leadership of the Spirit. The Spirit moves the soul within the

emotional states and the way of thinking while the repetitions of the text are being performed. Because the prayer of meditation so strongly relies on the intervention from the site of the Spirit it may not be demanded from any person.

However, the personal form of the prayer as described above is more active and does not require such a strong intervention from the Spirit of God. Even though the Spirit is present and in the more advanced prayer is very easily identifiable by the addressing person still the person is the active part.

The second comment provided by the spirit of truth is as follows: 'You are not to obstruct the flow of information toward your neighbour'.

This second comment deals with the notion of hope. In order to be able to recognize the possible objectives a praying person needs to be aware of their existence. Thus, an isolated person who has absolutely no contact with the society and the potentially relevant issues may have great difficulties of defining any objects of desire.

Let us now discuss the spirit of obedience as described by the observer. He would supply the following statement: 'You are to be obedient to the Word of God'.

The main issue with the above statement seems to be the establishment of its actual meaning. We would like to understand it first and subsequently discuss the reasons for the statement.

When we discuss the various topics in this book we quite often return to the same similarities. The 'burning bush' which is to represent God, the 'garden of Eden' which is to represent the original creation. Thus, that flora related symbolism seems to work very well in the process of description of spirituality. Let us now take the same route and use the flora as a way of describing the notions relevant to the statement provided by the observer.

When we look at the so called 'world' around us the notion of 'competition' seems to be an important one. A child may compete with the others while playing; a school-child may compete with the other children at school. People compete in order to get a better job or to succeed in it. And when they have some free time they would compete in some sports. Thus the notion of competition is visible in all of the aspects of ordinary life.

The notion of competition has a reason. This reason is in the possible success resultant from the winning of the competition. A child at the playground would win the better toys. The school-

child would gain more knowledge and subsequently a better job. Someone would get a more profitable or more respected job by winning just another competition. And most of all someone else would be able to control the society by winning the top job.

A similar phenomenon happens in the forest. All of the plants compete among themselves from the very early age. The competition is about the space to live, the nutrients the sunlight providing the energy for growth. The plants would take something from the others in order to grow successfully. Like a school-child which is more competent in a subject and therefore becomes for successful at school a plant may overshadow the others making oneself more suitable for the subsequent growth and success.

When some of the plants show the strength reserved for the trees they try to be taller than the others. This is because the tallest ones gain the most of the sunlight needed for strong growth. This is just like someone with strong abilities making a career among some other competitors and workers.

Even more some of the weaker plants may not be capable of growing by themselves. Therefore they would elect to climb over the branches of the stronger tree and in this way gain the access to the sun. Similarly, this form of behaviour happens among the people. This is why some people would describe the society at large by saying: '...it's a jungle out there...'

Well, this is all about the competition but what does this have to do with our story? We would like to postulate that there is another form of floral establishment which is more controlled and not so unforgiving. This establishment is called 'the garden'. In a garden the competition is not present. This is because none of the plants grows at random but rather the plants are being planted in accordance with some prior plan. They receive an adequate amount of water, nutrients and most of all each of them has an allocated space to grow removing the need for competition. They have the access to the sunlight because it has been provided by the thoughtful design.

At the same time there are other concepts which seem to be important in a garden. The first one, the most important one, is the 'nature' of a plant. This is because the 'nature' of a plant is taken as the most important factor when deciding on its location in the garden. A plant which by its very nature needs a lot of sunlight would be allocated an appropriate place. Another one which needs a more sheltered position would be



allocated to such. This is done by the gardener who first evaluates the nature of each of the plants and then provides them with an appropriate location.

Thus, in a garden there is no competition but there is a notion of the nature of the plants. A soul which is being compared to a plant here does not need to compete with the others because of that. But the intrinsic nature of the person has to be evaluated before any such allocation could be provided. Because of that a person who wishes to settle in such a garden has to establish ones own identity. The questions like: 'Who am I? Who are my ancestors? What kind of relationships do I have with the others? What force drives me? What kinds of emotions are constantly present within me? What is my way of reasoning? What kind of objectives do I have?' need to be answered in order to be able to establish intrinsic nature of a person.

When a soul's nature is established the gardener finds an appropriate place within the garden for such a person. Again, there is no competition in regard to that. Instead of competition the concept of natural growth is nurtured. Please observe the difference in some plants when growing in a forest and in a garden. For example take a look at a pine. When growing in a forest it is very tall. This is because of the competition (which it would always win). But in a garden, when provided with a lot of room, a pine would become completely different in appearance. It would be shorter and definitely more romantic in its behaviour.

Thus, the soul of a person which grows in a garden becomes more self expressing and pleasing to an eye.

Now we come to the place where the original statement provided by the observer may be discussed in more detail. This statement suggests that a soul may be disobedient to the Word of God. Such a disobedience would be seen as an offence.

The gardener of the above description represents in fact the fire of the Outer Word. This is the spirit which had been breathed into Adam. Thus, he became the gardener. The obedience to the Word of God represents the proper behaviour of a plant growing within the garden. That is, after the establishment of a plant (a soul) in the garden, the plant is expected to grow successfully.

However, we all know from experiment that this is not always the case. Plants tend to have a considerable number of problems even if planted properly and tended to. They may exhibit their own problems or may be attacked by some

parasite. In any of those cases one would say that the plant is disobedient to the word. In the case of a soul this disobedience is perceived in a form of emotional rebellion. A person who is emotionally protesting to the expected behaviour may suspect oneself of being disturbed by some prior sin.

The gardener discovered a way of rescuing the plants from such difficult state. Again because the gardener is in fact the fire of the Outer Word his prescription relies on the notion of verbalization. He would introduce the concept of 'confession of a sin' as a method of rescuing the endangered soul. A person needs to evaluate ones own soul and establish the actual nature of the underlying sin. When this is done the person is to describe the problem in words to the gardener who would subsequently cleanse the soul from the sin.

We would like to see the comment provided by the spirit of truth in regard to the above discussion. The spirit of truth would supply the following statement: 'You are not to break a pledge spoken out of free will'.

The spirit of truth provides yet another method of identifying of the disobedient soul. This is by identification of self contradiction. A person who is under the influence of some sin tends to become in conflict with oneself. Thus, such a person would seem to be torn within and contradict oneself. Literally, breaking of a pledge would be seen as making two consecutive statements each opposing the other. Please observe that the plant growing within the garden is to represent in this way its very nature. The plant is to provide a self consistent representation of its original creation. Similarly a soul which is tended to by the Word is to grow in the form consistent with the nature of the person. This nature is to be enhanced and beautified by the attention of the gardener. A self contradiction may be seen as a representation of an external attack (a sin induced by someone else) or a sickness brought from the outside of the garden if the plant has been transplanted (that would correspond to a soul which would keep some unhealthy mental associations with the life prior to some form of spiritual calling).

The second comment provided by the spirit of truth is: 'You will not undertake a venture exceeding your means'.

The main element of the above statement is the provision of a constraint on the spirit of hope. The apprehension which is the base for the spirit of obedience works by providing the information about the possibilities of a soul. A person is not to



exceed those possibilities in the plans considered by the spirit of hope.

This second statement is more directed to the gardener than to a plant. This is because the risk of placing a newly introduced plant in a place which is too demanding for the potential of it. Thus, the nature of a soul should not be overestimated. As we may recall the nature of individual soul is to be established before any further progress may be undertaken. This establishment provides the means of deciding on the possible places suitable for such a soul. One should be very careful in judging in regard to the above issue as over-estimation may be very harmful to the soul.

One could ask now about the problem of under-estimation. Are we intending to introduce 'glass ceilings' here? We would suggest that the under-estimation may be unpleasant to such a soul as the potential of the person is not properly utilized in such a case but it should not be directly harmful to the soul. At the same time the Spirit of God has the ability of directing the soul in such a way as to actually allow for the realization of the full potential. Only the over-estimation of abilities of a person has a potential of being really harmful.

Let us now discuss the spirit of truth as described by the observer. He would provide the following statement regarding the spirit of truth: 'A sinner becomes enslaved by the sin'.

In order to understand the above statement we need to recall some particularities of the spiritual construction of the observer. As mentioned at the beginning of this chapter his spirit of mercy is attached to the sense of outer conscience in the colour of perseverance. The sense of the outer conscience contains within its structure an implanted set of prohibitive laws. Those laws represent the prohibitive laws as present in the Will of God and because they are written in all of the consciences of humanity they are sometimes referred to as the 'natural law'. By definition a sin is an act against any of those laws.

Now, as we just discovered why this particular observer would be interested in the nature of sin we may try to understand the processes which happen in a sinful soul. Let us then assume that there is a person who just committed a sin (that is acted in such a way as to break one of those laws written in the conscience of his/her own).

The first effect of the act would be to place the information related to the sin in the inner memory. This is just as saying that the person remembers the unlawful behaviour. At the same time the outer conscience provides the information needed to establish that the act was

unlawful. In this situation the sense of logic which is positioned in between the two is burdened with the task of reconciling the contradicting senses (in this case the inner memory and the outer conscience). The contradiction reported to the logic is perceived by the person as 'scruples'. In such a situation there are two ways in which the sense of logic can resolve the contradiction. The first one is to try to block the information in the memory and in this way to prevent it from being recalled. The second one is to accept the sin as a proper behaviour and force the conscience to block the complaint. In this way trying to modify the structure of the conscience. Let us look in more detail on the effect of each of such approaches to the apparent problem.

In the first case the memory is requested to cover the information and in a way to pretend that it is not there. At that stage the outer conscience would stop to complain because there would be nothing to complain about. From the point of view of the rest of the spiritual body the actual event of the sin would never have happened. If the memory obeys the request then a special mental state has been achieved. That is, an apparent internal peace has been achieved until the person encounters some external example of a similar sin. For example, if the person sees someone else committing a similar offence the person would be visibly upset. This is because the example of a similar sin acts on the memory making her to recall a similar event once committed by the person. The inner memory is constructed in such a way as to make natural correlations of events. (This is how it works in order to accumulate a large amount of data; the memory would group the isolated information events into larger conglomerates by the process of association). Here the memory would like to associate the event being observed with the one previously committed by the person. However, at the same time the original event is not to be recalled. This contradiction would result in a very hostile response from the person toward to anyone who commits a similar sin. The person just does not want to know that the offence being observed is actually happening.

The person would criticize the offender very strongly. Would probably request a very strong penalty for anyone committing a similar sin. Would be unforgiving and revengeful. In many similar ways the person would try to disassociate oneself from the offending site.

Let us now discuss the second possible solution which the logic may impose on the sinful mind. This is the reconstruction of the conscience.

Through an effort to remove the scruples from the conscience (by rejecting the original law) the logic would address the problem. In this way the person would no longer think of the event as being sinful at all. The person would even identify oneself with the event making it a constructing block in personal definition. If challenged the person would respond: '...this is who I am...' and would treat the new moral evaluation as part of the personal credo.

The effect of such a reconstruction of the outer conscience may be profound and progressing. This is because most of the laws present within the sense are interwoven among themselves. Thus, rejecting one of them and placing something opposite in its place would later on require a re-evaluation of some other ones. In this way a person enters a process of moral degradation. If not stopped at some stage the process would change the entire structure of the moral values professed by the person in effect making such person 'evil' at the very end.

As we can see from the above discussion a sin propagates or at least paralyses the moral system professed within the conscience. This effect we could describe as the process of enslaving of a soul by the propagating sin.

The only proper way out of such a crises is (as before) an intervention of the appropriate agent. First of all a sin should not be hidden by the memory but rather made public by confession to an appropriate listener. Such confession removes the problem of reconciliation which was placed before the sense of logic. The external listener who has to be able to perform a judgment takes upon himself the role of the reconciliation. Thus, the external listener would be burdened with the problem of answering to the contradicting conscience. This special effect of moving of the judgmental element to someone else releases the burden from within and in this way provides the means for the senses to work properly.

The memory may recall the sinful event and the outer conscience does not accuse the memory but rather looks toward the external listener for the judgment and the conviction. The soul of the sinner is relieved from the inner struggle even though the consciousness of the past guilt remains. However, at the same time the recognition of the proper behaviour is still present and has not been destroyed. Moreover, the person would not be accusatory with respect to the others who commit a similar offence. This is because the memory is allowed to recall the original offence. The overall effect is that the person is more compassionate toward the offending site and not accusatory.

Let us now ask for the spirit of truth to provide a comment to the above discussion. The spirit of truth would tell us that: 'You are not to recognize as a truthful a prophet whose words have not come to pass'.

One could say that to listen to a prophet who has a history of unfulfilled prophecies would be similar to hiding in memory the events of the past sins. Such ignorance would be very much destructive and would lead to a form of fanaticism. This fanaticism would try to claim that the prophet is truthful even in the site of obvious contradictions. As in the case of the first solution provided by the sense of logic in the above discussion the people listening to such a prophet would block their memory and persecute anyone who would be recalling the unfulfilled prophecies.

The second statement provided by the spirit of truth is as follows: 'You are not to laugh at the views or the way of thinking of another person'.

This second statement relates a possible behaviour of such person to the second case described above. Thus, a person who would laugh at the view of someone else most likely would hold improper views oneself. By exercising a mental pressure of this kind such a person would be trying to subdue the other ways of thinking which have a potential of contradicting his/her own. Thus, this is the second kind of propagation of a sin by accepting it and requesting all of the others to think similarly.

### The vision from the west

Let us now move to the west and provide the description from there. The observer standing at the west is a woman whose spiritual construction is as follows. Her primary wet spirit is that of faith which is attached to the inner memory in the colour of co-feeling (this means the ability of understanding other persons feelings). Her fire is that of the Union which is attached to the force of Solidarity.

One needs to remember that the above spiritual construction is of great importance from the spiritual attachments' point of view. This is because the fire of Union provides a special function of 'gluing' any of the lighter parts of God (i.e. the Spirit) to the heavier part of God (that is the Will). That is, any quality of the Spirit (be it any of the fires or the wet spirits) is attached to the appropriate part of the Will via the action of the fire of the Union. This unique ability of attaching and making whole gives rise to the notion of sacrament of marriage which is just a manifestation of the fire of Union when applied to a man and a woman. Also, the ability of such

attaching provides the possibility of life in material bodies, where the soul (which is a spirit) is attached to the material body of a person.

Let us now discuss the seven spiritual qualities as described by the observer at the west. In all of those descriptions we would expect to see manifestations of the abilities as mentioned above.

The first of the spirits described by the observer at the west is that of love. She would provide us with the following statement: 'You are to give an appropriate honour and glory to the saints of God'.

In order to understand the above statement we need to explain a number of important issues and the first one of them is the concept of 'a saint' as such. Who are those saints and where do they come from? In order to understand the reason for the creation of the saints we need to look even deeper into the original creation of a reflection of God. Let us take a look at this issue first.

As we may observe while reading the descriptions of the original creation of life, God would make some evaluating statements after completion of each of such acts. Thus, the creation of animals for example has been labelled as being 'good'. However, when the human being had been created we do not find such a statement. It would be only natural to ask why? The reason comes from the intrinsic construction of the conscience of God. In the conscience where 'the natural law' is present one of such laws forbids to make judgments about oneself. This particular law (as already discussed) makes it illegal to absolve oneself by one's own mental action. In other words one is not supposed to say 'I am good' and in this way accept all possible personal choices and actions.

Thus God could not absolve oneself from any consequences of any action by proclaiming oneself as being 'good'. Such a proclamation would place the person above the law and would allow for any action which would, from now on, always be labelled as being good and could not even be criticized. Because of this legal prevention the created humanity could not be labelled as being 'good' either. This is because the created human being was made in the image of God.

One needs to understand the significance of the word 'image' as used here. The created person is a perfect replica of the original creator. What we mean is that the human being would not lack any of the attributes of God nor would be inferior in any way. Because of this, one may safely say, that if God in his own person was to appear among the human population he would be considered as a

completely average and ordinary man. This is not because of any ill will from the site of humanity but because of the actual similarity. Even more, one may say that God would be considered as exactly an average person living at any given place. The effect of being average comes from the fact that the creation of the humanity allows for a random variations in the minor particulars of each created person. Those variations make some of the people more intelligent than God and some less. Such variation may be seen in any aspect of human personality. However, God would be seen in the middle of such random variations thus making him truly average.

Let us now describe another aspect of creation which is important in our discussion. This is the actual representation of the person of God. When we look at ourselves we may observe the incredible complexity of our bodies. Even more than that, we may see the complexity of the soul and the complexity of anything that surrounds us. This huge complexity and variation is a reflection of the complexity of the person of God. In order to understand that, one needs to be aware that anything created has an origin in the person of God. There is nothing else apart from God and there is no physical space outside of God. Thus, when creating the universe and anything within it God looked at oneself for inspiration. This internal observation allowed for creation of the variety of life. Even more, if one is keen to study, one may observe that the material world (including even the most basic laws of physics) is a reflection of some aspect of God.

The above fact may be seen from the exhaustive point of view as well. That is there is nothing in God that has not been represented in some way through the means of creation. This is to such an extent that one may even complain about some of such manifestations. When we say that there is 'such and such' element of creation that we do not like we may point at God and say 'why did you allow for this form of action to occur?' But God could answer 'Because this is also a part of me which therefore had to be represented in some way'. This is even to the personal representations. For example, any of the observers present in our story is very strongly associated with the concept of senses. Also, one may say that the concept of 'police' is just a representation of the 'immunity system' of the body of God. Even the concept of war may be seen as a manifestation of the 'white cells' fighting the intrusion of some external agent. This is because the physical body of any person also represents the spiritual body of God.

According to the above discussion any part of the body of God may give rise to a representation in the form of an actual living person. We would like to discuss one of such representations. The representation of the body-part called 'the windpipe'. This particular body-part is responsible for allowing for the air to be transported between the mouth and the lungs. However, a windpipe is not only a form of a connector. A windpipe functions as an active agent as well contracting when some foreign object tries to enter the lungs. We could choke on a small fragment of food or any other solid object if we tried to inhale it inadvertently. We would like to understand the behaviour of a person who is a representation of the windpipe of God.

The person who represents the windpipe of God would be interested in prevention of any intrusion to the lungs of God. That is the person would allow for the clear pure air to enter but if detecting an object of any form even liquid or smoke the reaction would be to contract and to object. Such a person would also 'test' the air coming in for any possible intrusion. This would be done on the level of Spirit even though the representation of the above phenomenon is known to us on the level of physical human bodies.

When we say that such a test would be done on the level of spirit we mean that the person would be checking for the truthfulness of the air. The person would not be interested in establishing of the truth as such but rather on discovering the falsehood. The function of establishing of truth is represented by the sense of taste. This is what that taste does when providing the feedback on the particulars of the food being consumed. The person who represents the windpipe though is only interested in prevention of false getting into the lungs. Here false is represented by the material object which would fall into the windpipe.

The above function is achieved by testing of the truthfulness of someone's speech. The human concept of speech is related to the process of inhaling of air into the lungs of God. On the spiritual level God actually 'inhales' the speech of a person. When this process takes place the representative of the windpipe takes care of checking if the person speaking is consistent with the actual reality. Because of this the windpipe may request for some very specific tests to be performed on the speaking person only in order to establish the falsehood of the speaker. If that happens then the entire body of God is subject to a choking notion with potential grave consequences.

Let us discuss an example in order to illustrate the above problem. It is a well documented fact

that Jesus while teaching his disciples requested them to 'carry a cross'. This request was made in a very strong terms making one 'not worthy' if such a task was to be refused. Let us now imagine that the windpipe person was present somewhere there at least in the spiritual form. If that was the case he would request God to place Jesus in a situation when he would have to carry his own cross. Moreover, such situation would have to be difficult enough to make such an act an actual challenge and examination.

Please, observe that in the above example the examination was not concerned with the person of Jesus as such but with the establishing if his words contained falsehood. That is, the words of a person are being examined and not the nature of the person as such. Also, the falsehood of the words is to be exposed (if present) and it is not important to establish (or discover) any truths.

The person representing the windpipe has been described in many works and at many places. Also, he has been given a considerable number of different names. None of this is of great importance from our description's point of view apart from one name. The concept of a 'destroyer' comes into play because of the nature of the reaction of the person performing such a test. What he wants to establish is the falsehood. This in itself is an attack on the concept of truth and more particularly on the trunk of the bush we are describing. If a person (who also may be represented as such bush) is exposed to be false then the part constituting the trunk is being cut. Thus, a person may spiritually die because of this in the same way as a tree may die when the trunk is cut down or if the person chokes to death on some solid.

After this very long discussion one would ask about the saints again. What all of the above has to do with the requirement of giving honour to the saints? The answer is a very simple one. That is a saint is a person who has been successfully inhaled by the Spirit of God. That in itself means that such a person was subject to the scrutiny represented by the windpipe. Moreover, such a person completed the examination successfully.

The effect of the success of such a person is profound. Firstly, the person had proven to be consistent from the point of view of speech and objective reality. But also, because of that the person has been verified to be 'good'. A saint represents good air which has been inhaled by God and incorporated within the body of God. Because of this the existence of such 'good saint' becomes a statement about the original creator. Now, God is proclaimed to be 'good' only because



the creation in his exact image has been proven to be good. Thus, the saints became the witnesses of the goodness of God.

Because of the above service the saints perform for the sake of God, he in turn becomes grateful to them. This gratefulness is most clearly represented by the notion of trust which now he places in his saints. This is similar to us placing our trust in the good air we inhale. But the effect is even more profound. As a result he allows them to constitute the ruling party of his endeavours. This situation is tried to be represented among the humanity by creation of the position of a president and the parliament with the executive body. In this case the president (who is supposed to be similar to God) places his trust in the elected ruling body in the matters of executable powers. The act of swearing the government by the president is a declaration of such a trust.

Let us now ask the spirit of truth for a comment about the above discussion. The spirit of truth would provide the following statement: 'You are not to commit adultery'.

The reason for providing such a preventing statement may be seen in the apparent rise of the status of the persons labelled as 'saints'. Those persons have been proven to be 'good' and 'trustworthy' and also have been equated with God himself. Because of this there is a danger of treating them as gods instead of God himself. Thus, the above comment tries to prevent anyone from doing such an assumption. The problem of mistaking the saints for the person of God would be similar to assumption that the prime minister of a government is a head of state in place of the president. The saints may be visible and the government may be visible due to their executive role and their frequent contact with current affairs but this is God who is the main head of spiritual state and a president the head of a human country.

The second statement provided by the spirit of truth is: 'You are not to spread rumours or false accusations among the population'.

This second statement is more related to the effect of the actions of the person representing the windpipe. Whenever someone spreads rumours a verbal statement is being made which needs to be verified. The person who represents the windpipe would come and place a strong mental and social pressure on the one who is being labelled. Because of this the act of such behind the back accusation performed by other people is in fact an act of direct aggression against the one being spoken about. Such aggression is very difficult to repel. This is because of the difficulty of establishing of

the origins of the rumour. (A person who is rumoured against may not be aware of the fact and certainly may not be able to pinpoint the one who is spreading them.)

In fact the spreading of rumours is a purely spiritual form of aggression and has no material element in it. Because of that there may be absolutely no physical nor mental contact between the person being attracted (that is the person against whom the rumour is being spread) and the attacking party (that is the one spreading the rumours). The attacking person by discussing the matter with some third parties in effect invokes the windpipe representing person. This person would want to verify the sinfulness of the one being spoken against. Such verification or more precisely a mental pressure which would be applied to the one being attacked would have spiritual origin. The one being attracted would feel the mental pressure, the perception of guilt and the rejection from the society. Also, would not be able to pinpoint the direction from which the attack is being held. Because of that he/she would not be able to defend oneself.

Because of the above spiritual context of the rumour most of the saints had been rumoured against at some stage of their lives. It takes a great deal of perseverance to be able to withstand such a test.

Let us now discuss the spirit of mercy as described by the observer. She would provide the following statement: 'You are to support the poor by the means of lending money without any interest'.

Again as before let us recall the particular point of view of the observer in order to understand more deeply the meaning of the request. She would describe God from the point of view of the understanding of someone else feelings (co-feeling), through faith and solidarity and finally through the fire of Union. In other words the above statement needs to be seen as a way of attaining a particular form of relationship between the party that lends the money and the person who borrows them.

The possible relationship does created excludes the notion of a gift. This is because if a person provides the money to the needy in a form of a one directional gift there is no subsequent contact between them. Here however, the person in need is obliged to return the borrowed money, even though without any interest on them. Thus, by making such a statement the observer would like to see those relationships created, at least for the duration of the repayment. One may ask why



such a notion is to be cultivated and what is the purpose of it. Let us look in more detail into the particulars of it to see the resultant effect.

What we see is two people one poor who is in need of financial support and one rich who is in position of a provision. The poor person is especially favoured by God. This favour comes from the pity that God has over him or her. God is very compassionate to the one in need and is inclined to accept such a person into his realm.

However, the rich person is seen by God as self sufficient. Even if something terrible happens to the rich one God would always see the possession of exceeding means as the place to fall back for him or her. Thus, God never takes pity on the rich person. Because of this fact the saying about the camel and the needle eye has been provided. By being in a state of financial security the rich person is not capable of generating any form of pity within God's emotions.

However, at this stage the force of solidarity and the colour of co-feeling come into play. The observer suggests that if the rich person lends the money to the poor one, a special form of a bond is created between them. Because there is no interest on the money the poor person is placed in a state of being grateful for the loan. At the same time because the money is not a gift but a loan the rich person becomes associated with the poor one. This association becomes a form of a union in interdependence. The poor person is dependent on the financial provision. The rich person is dependent on the recollection of the loan by the poor one.

When the poor person is accepted by God he or she would naturally recall the provision performed by the rich one. If the provision was just a gift then there would be no lasting association between them. However, because it was a loan the rich person is seen as associating oneself with the poor one. They become accepted by God together because of that.

Please observe that, what has been described above is the only possible way for a rich person to be a participant in the salvation provided by God. There is no other way of becoming accepted within the emotional states of the Spirit for a rich person but only by association with someone who is accepted already. However, this is the way the camel actually may pass through the needle's eye.

We would like to see the comments provided by the spirit of truth in regard to the above discussion. The first statement is as follows: 'You are not to be revengeful'.

The statement provided by the spirit of truth is clearly directed to the poor person. The poor may see (often rightly) the rich as being oppressive and persecuting. Thus, it could be natural for the poor person to request for a just punishment of the rich. However, in the case described above the poor person is placed above the notion of revenge. The poor person is placed in the position of recalling the good deed of lending money as performed by the rich one. Through the notion of not being revengeful but rather merciful the poor person shows the elements of sanctity present in him or her.

The second statement provided by the spirit of truth is: 'You are not to allow for the social views if they have their origins in vainglory'.

The second statement is clearly directed to the rich person. The possession of the material good is not a reason to see oneself as being worthy. In the above discussion the opposite is clearly seen. The material riches constitute the stumbling block for the rich person. Because of that the rich may not be accepted by God. Thus, if a person is self-loving in his or her riches such a person would be incapable of associating oneself with a poor. One needs to remember that in order for the above method of salvation to work the rich has to be able to emotionally associate oneself with a poor person.

Let us now discuss the spirit of prophecy as described by the observer. She would provide the following statement: 'You are to establish a seven year long cycle. After completion of each of such periods you are to globally re-evaluate the acts of will related to the entire population'.

The above statement needs to be seen as a bases for establishing the relationship between the person representing the spirit of faith (the current observer) and the person representing the spirit of prophecy (the observer from the far north). According to the above requirement the faith or more exactly the axioms present in the inner memory are to be re-evaluated after a certain predefined time period. One could ask why we should need such an action to take place.

The reason for the above re-evaluation comes from the original method of gathering the axiomatic information within the memory. A person places a fragment of information in that memory after receiving a convincing proof of the objective truth related to it. One requires at least two witnesses to actually be able to label any fragment of information as being 'truthful' and after receiving such confirmation one may

incorporate it into the personal definition of reality.

However, it is still very much possible to imagine that any fragment of information (even if confirmed by a number of independent witnesses) may still be untrue or at least misunderstood. In such a case it is very much needed to critically re-evaluate the information after some time. If not, then the effect of the false interpretation of information may be of damaging nature. Thus, the prophet, who is interested in the future effects of the acceptance of the information, is very much concerned with the absolute objective truth of it.

Please observe that the information which has been successfully scrutinized after some time and found to be true would strengthen the faith even more. Not only it had been witnessed originally but also withstood the trial of time. However, at the same time it would be very much damaging to hold the information as a fact which has not withstood the trial of time. Such so called 'fact' should be exposed and rejected.

The ability of the spirit of prophecy to exercise superior role with regard to the axioms of faith has been illustrated in detail in the discussion between the Arch-angel Gabriel and Mary (Arch-angel Michael). As it happens Gabriel is the observer standing at the far north and Michael is the current observer (standing to the west). In their discussion Mary says: '...Let it happen to me in accordance to your will...' Such a statement provided by the person with the spirit of faith is a clear submission to the evaluation and the judgment of the spirit of prophecy. In other words, whatever views Mary kept before her discussion with Gabriel she had to re-examine them and rephrase them in the context of his judgment.

We would like to see the comments of the spirit of truth in regard of the above discussion. The spirit of truth would provide the following statement: 'You are not to provide the sacrament of marriage to a pair who had not known each other for at least seven days and because of that could not attain deep and sustainable solidarity with each other'.

One needs to observe that the statement related to the sacrament of marriage is provided in the context of the spirit of prophecy and not of love. This may seem to be strange to some until one understands that the most important aspect when providing the sacrament is the sustainability of it. Thus, the spirit of prophecy would ask the most important question: 'Is this union sustainable'. If not then the sacrament should not be provided.

How would one know if the union which is to be built is sustainable? Such an evaluation is to be performed by both the man and the woman in the context of solidarity. The sacrament of marriage which is provided by the observer at the west (the Fire of Union) is based on the force of solidarity. Thus, the two have to be able to identify with each other. The solidarity may be based on the similarities in upbringing, on common interest but most importantly on similar experiences which would be possible to interpret in similar terms. Thus, if the two are very different from the point of view of the personal experiences and if they differ in the interpretation of it, then they may have great difficulties with providing the bases for the Union to take place.

The second statement provided by the spirit of truth is as follows: 'You are not to associate with the others for the sake of raising the personal status or from safety reasons, nor are you to accept two life philosophies'.

The reason for the above statement is to prevent pollution of the axiomatic memory of a person. Each of the above behaviours would compromise the consistency of the axioms by incorporation of statements which are not really provable by the witnessing mechanism. In particular if a person associates oneself with a group because of the safety reasons such a person may in fact hold views contrary to those of the group. On the 'inside' such a person would see the group's statements as not proper but would still prefer to belong only because of the comfort of safety the group provides. In such a case the person chooses to live in falsehood.

Similarly in the two other cases mentioned above the problematic behaviour of such a person would destroy the consistency of the inner memory and in effect would prevent the spirit of faith from attaching oneself to the memory.

Please observe, if a person chooses to break the above requirement the person would not be capable to receive or to hold the spirit of faith. Also, such a person would not be able to exercise in a proper manner the actions of the force of solidarity. In effect the person would not be able to attain to the fire of Union. If the sacrament of marriage had been provided to such a person the sacrament would be under attack only because the person would choose to contradict the spirit of truth.

Let us now discuss the spirit of faith as described by the observer. She would characterize the spirit by the following statement: 'You are to

give glory to God for the good deeds he performs through you’.

There are two aspects of the above statement which need our closer attention. The first one is the fact that the statement has been mentioned in relation to the spirit of faith. The second one the actual workings of the suggested method of action. Let us start with the description of the first problem now.

In order to pose any form of faith a person needs to incorporate some axiomatic truths within ones inner memory. This process or act is usually associated with the presence of at least two witnesses who confirm the reality of the information being incorporated. However, such an incorporation is not automatic because of some historical reasons. The reason we would like to mention here is found in the original separation of the humanity from the Spirit of God. Let us describe the problem in more detail.

It is said about Adam and Eve that they ate the fruit of knowledge of good and evil and because of that their eyes opened and they observed that they were naked. It is also said that God when returning to them had to search for them and could not identify their presence without them answering the call. We would postulate that before the act of consumption the two had been in a constant spiritual contact with God. Because of such contact God would not have to search for them but would be always aware of their whereabouts. However, after the consumption the original connection to the Spirit of God had been broken.

Also, the act of consumption of the fruit changed the two by providing a mental distance to whatever issue they encountered. Beforehand they would be instantaneously accepting the information provided. However, afterwards they would always challenge any form of information and would ask oneself: ‘...is it true or false?’ This is really what the knowledge of good and evil means. This is a form of distancing oneself from the information before accepting it. This distance allows for the application of the most basic questions related to the establishment of the acceptability of any information.

Thus, after the consumption of the fruit Adam and Eve would always look at any issue from a safe mental distance and filter the information coming toward them by the means of implied doubt. This is what every person on earth does all the time now. When we are presented with any form of information we would mentally challenge it even if it is supported by witnesses.

The effect of such challenge is seen in the recognition of ones own nakedness. Even the observed reality is automatically prevented from direct acceptance but instead it is analysed before accepting it. Thus, Adam and Eve would look at each other from some mental distance. Because of that they would observe their actual state.

The introduction of the above process, even though it makes a person more responsible and mature, constitutes a major blow to the spirit of faith. This is because the inner memory which normally is to receive the objectively confirmed information (the axioms) is prevented from doing so. Whenever any information comes to a soul it is firstly challenged and doubted by the person. Such challenge and the doubt make it unacceptable to be labelled as an absolute truth (the absolute truths are collected by the axiomatic memory).

The resultant effect is that a person is not capable of attaining to the spirit of faith on ones own. A special form of help is needed from the side of the Spirit in order to allow for the information to be actually accepted within the axiomatic memory. Because of that special intervention which is needed it is said that "the faith is a gift of God". Let us now describe how the Spirit provides the grace to receive the spirit of faith.

When a person is to believe in something the witnessing by some external factors is still needed. Most often it may be at least two other people who claim to provide an acceptable knowledge about some fragment of information. They become the witnesses to the proclaimed fact. At the time of hearing (or observing) the information the person who is to accept it is momentarily subjected to the action of the Spirit. The Spirit intervenes within the soul of such person by shadowing the challenging element. That is, in a way, the Spirit momentarily turns off the effect of the ability to distinguish the good from the evil. Because of such turning off of the mechanism of doubt the information is passed to the inner memory without the challenge. Once there and because it is not challenged the information becomes incorporated within the axiomatic memory and we may say it is ‘believed in’.

The described above intervention of the Spirit is not observed by the person while it is happening. However, one may be able to recall later on the situation when the information had been provided and may observe that a form of slight dizziness was present at the moment. We would expect that only some persons would be capable of observing such dizziness later on even though this is a side effect of the intervention of the Spirit. The reason for this is that while hearing

the information a person is more attentive to the facts being discussed than to the actual emotional effects happening within the soul of the listener.

Please do not confuse the above discussion with the effect happening in small children who accept the information provided by the parents. The process happening in a child is associated with the concept of 'trust'. A child trusts the parents and accepts all the information without any mental challenge. However, such acceptance does not result in any action from the side of the child. Quite contrary, the child expects the action from the parents and would never see oneself as being obliged to act after hearing some information.

Thus, a child builds the perception of the surrounding world by amassing the information, but this is done through the trust which leads to love. (Both inactive). Here, the information is to be accepted by an adult through the opening of co-feeling and later through the spirit of faith. Such acceptance always results in a decisive action from the person. The effect of the knowledge of good and evil does not destroy the ability of love but it destroys the ability to have faith. This is because 'trust' is a colour of the sense of inner conscience and thus does not need witnessing to be present. However, the co-feeling is the colour of inner memory which requires witnessing, and those witnesses or any form of observation is being challenged by the process (and because of the reasons) described above.

The second part of the description of the above statement is related to the actual realization of faith. That is, as we have just mentioned a person who has been granted the grace of incorporating some information within the axiomatic memory would react to the fact by some form of practical action. In order for the reaction to be completely acceptable to God the Spirit needs to lead the person through the process of actual implementation of such reaction. Thus, a person may be directed in his or her behaviour by the Spirit even to the level of body language. In order for the faith to become really perfect the leadership of the Spirit would have to be complete.

Let us now ask the spirit of truth for a comment in regard to the above discussion. The first statement provided by the spirit of truth is as follows: "Pagans (Gentiles) are not to live on the land of Israel".

The situation of Israel with regard to the world of Pagans is similar to the situation of the axiomatic memory to the rest of the soul. The Pagans try to prevent Israel from entering the land

in the same way as the knowledge of good and evil prevents any information from entering the memory. In order for the above requirement to be implemented in practice the intervention of the Spirit is required.

The second comment provided by the spirit of truth is as follows: "You are not to remove any old law which was given by the prophets and the messengers of God".

It would be an action of the challenging element applied even to the information which was supposed to be already incorporated within the axiomatic memory. The information provided by those prophets and messengers is to be treated as the bases of faith. However, a person who is disturbed by any serious sin may be willing to challenge those supposedly accepted axioms of faith. In here the spirit of truth is concerned with the possible turning of the challenging mechanism against the inner memory as such. Instead of stopping the information from entering the challenging element would turn around and look more inside of the soul challenging and removing the already accepted facts.

Let us now discuss the spirit of hope as described by the observer. She would provide the following statement: 'You are to respect your father and your mother'.

We should immediately observe that in the above statement the parents are listed one by one. We do not have a statement: '... your parents...' This is because each of the parents constitutes one witness to some deeper meaning.

The meaning we would like to point to would be the notion of 'understanding' as a result of 'experience'. The reason for them is in the simple effect of having more time to accumulate them then the child. Let us discuss those issues in some detail.

Our observer, in the part describing the vision from the west, is blessed with the ability to understand. The understanding is complete and is in any possible field. Thus, the observer would understand other people, or some complex processes taking place among people or within the universe as a whole. This paramount ability to understand comes from the colour of the inner memory. The co-feeling, or the ability to understand other persons feelings, allow for the observer to place oneself in 'other persons' shoes' and to imagine with a high accuracy the situation and the emotional states present in the observed.

It is important to note that the ability to understand is not the same as the ability to know. The knowledge is provided by the fire of Outer



Word and is the feature of the observer standing at the far east. He is capable of gathering the knowledge, and of doing so in a persistent way (because of his perseverance) but he is not blessed with the deep understanding of the information collected. Thus, he is like a scientist who knows the facts and is able to provide the appropriate names for them but is not able to understand their meanings in depth.

Here, at the west, the observer understands all the issues. This is the most natural effect of the co-feeling. However, that understanding may be and should be received as a part of natural growth. This is what happens when a child respects its parents. The child or a young person accepts the fact that the parents have the advantage of time. They have been on earth longer than the child and because of that they were able to gather more information about the surrounding reality.

When a child respects the parents and when it applies the co-feeling toward them it gains wisdom. This is what parents always try to pass to the youngster. They try to 'teach' it the wisdom of proper behaviour and the wisdom of dangers of the 'world out there'. However, even more importantly the child by itself when respecting the parents teaches oneself to understand their behaviour and decision making. If a child respects the parents then it grows into a wise and thinking adult.

Please observe that we consistently use the word 'respect' and not the word 'honour'. This is because the prime objective of the above statement is to provide the means for the growth in wisdom and understanding of a young person and not to worship the parents. As it happens, the parents are most likely burdened by their own sins. They may also be problematic because of some other reasons. Taking this into account it would be inappropriate to give the parents a status of 'god like'. However, even if they are disturbed by sin they still have the advantage of being older than the child. They have the advantage of the gathered life experience. A child is to try to understand the experience of the parents and to base personal wisdom on the information thus learned.

Please observe how knowledge and understanding work together here. The Outer Word provides the knowledge and the Union provides the understanding. In order for them to work in harmony the Inner Word is also needed. The Inner Word which stands at the near east between the two is related to the objectivity of the spirit of truth and justice. The knowledge and the understanding need to be reconciled by the

objectivity in order for the child to find distance to the errors of the parents even if at the same time the child is learning to be wise by respecting them.

Let us now see the comments provided by the spirit of truth. The first statement is as follows: "You are not to allow for sexual relationships between first of kin".

What the above statement stresses is the separation between the Outer Word and the Union. The separation comes from the Inner Word standing between them and in this way blocking the direct contact. In other words the child is to grow in wisdom by the application of co-feeling and not by the means of direct information gathering. The child is not to take part in any of the experiences of the parents but is to understand them while keeping the personal distance. By allowing oneself to have mental distance to the parents the child allows for the truth to function properly. In this way any information coming to the child is being reflected upon before being judged.

If the above distance is removed the child would be under a pressure of immediate acceptance of the information provided. The child would not grow in wisdom but would be trained by the parents. Such training would result in an adult who would not be capable of thinking independently.

The second statement provided by the spirit of truth is: "You are not to lose the difference in external appearance between a man and a woman".

This second statement is needed for the child to see the parents as two independent witnesses. Please observe that the entire discussion we provide in this chapter is related to the inner memory. The necessity for the two independent witnesses is required in order for any information to be accepted by the child. The child seeing the way of thinking of the father and comparing it to the way of thinking of the mother is able to construct the understanding of the situation being described. In a way it could be compared to the concept of three dimensional hearing by using two independent ears. A child treats each of the parents as one of such ears.

The above statements relate to the spirit of hope due to the expected result of the proper growth of a child. It is hoped for that the child would become a wise person. A person who would be able to claim that he or she learned to think from their father and mother. The claim that would not be challenged by anyone as the wisdom of the person would be obvious.



Let us now discuss the spirit of obedience as described by the observer. She would provide the following statement: 'You are to keep a feast of Passover, the feast of harvest and the feast of the tents'.

One may say that the reason for the above statement is just to require the obedience from the congregation. One may even say that the above requirement is provided for the sake of remembrance of the appropriate historical events. However, we would like to observe something even deeper in regard to the above line. The deeper understanding comes from the understanding of the point of view of the observer.

The observer at the west is very much interested in the understanding of other peoples' feelings. She is motivated by the colour of co-feeling present in her memory. As a natural consequence of such motivation she would like to experience and understand the feelings present within the Spirit of God. In such context we would like to discuss the above statement.

By now it is quite clear that the description we are providing is based on visions provided from four directions. Each of the groups of observers is based either at the west, east, north or south of motionless God. The observer at the west would like to experience the visions of the other three directions as well. This wish comes from the colour of co-feeling and from the fire of Union present in her.

The other three directions provide the contact with the surrounding world. As it happens, God may experience the 'outside' only through the fires of Penance, the Wisdom and the Word. The fire of Union does not interact with the surroundings directly. However, the fire may understand the surrounding world by the means of co-feeling which works similarly to very strong form of imagination. This contact happens on two platforms.

One is the higher one. It allows for the observer at the west to understand and experience the feelings present within God's emotional realm by the ways of understanding of the visions provided by the observers present at the other three sites.

The second platform is of external nature. It allows experiencing the effect of being in contact with the external reality. Thus, she would be able to feel what it is like to be assaulted by the hostility of the world.

The above mechanism and the provision of the three feasts allows for the humanity to participate in the understanding of the feelings of God. That is,

a person who fulfils the obligation of the feasts would, during their time, be capable of associating oneself with the emotional experiences present within the Spirit. Let us look at each of them in turn.

The feast of Passover is associated with the rejection and suffering of God. The rejection is a manifestation of the Outer Penance and the suffering is a manifestation of the Inner Penance. Thus, the feast is associated with the northern visions.

A person, who takes part in the feast and the period immediately prior to it, would be able to experience and understand the feelings associated with the penances. These would be the separation from the community, the rejection and the dread experienced by God. On the inner side of the penance such person would understand the sorrow and mourning present within God. The understanding comes through co-feeling applied to the issues studied during the period.

The southern vision is represented by the feast of harvest. This is the feeling of peace coming from the awareness of being content and secure. The notion of security is a representation of the Outer Wisdom. The internal peace and order represents the Inner Wisdom. This is a happy feast and in its nature is directly opposite to the one representing the vision from the north. The feast represents a tranquillity of satisfaction both with respect to the external world (which is secured from) and the internal peace (which comes from the inner order). There is no tension nor contradiction within the soul of the participating person as there is no tension within God himself.

The third feast is represented by the life outside in the tents. The feast is associated with the fires of Word and the vision from the east. The reasons for the form of the feast come from the fact that the fire of the Outer Word is challenged by the world. When God speaks people do not want to listen. There is always a form of external resistance being faced by the fire. Thus, the realities in which the fire has to operate may be compared to the harshness of the outside world. The elements resist the person and they fight back making the existence difficult. What is needed is the perseverance of God in order to withstand the assault of the external elements.

The Inner Word is comparable to a homeless person. The feeling associated is that of being along. This is the prime and original feeling of God before the creation took place. There was only God and nothing else. And God was and is homeless. There is no possibility of building any form of

housing that could accommodate God only because the housing would have to be of greater proportions than him.

Thus, by participation in the above three feasts a person is allowed to experience and to understand the emotional states present within the Spirit. However, only the three that have contact with the outside world may be understood in this way. Any other feelings which are more deeply hidden within the structure of God may not be represented in the form of a feast. This is because they could not be represented in the form of earthly historical event.

We would like to hear the comments of the spirit of truth in regard to the above discussion. The first statement provided is: 'You are not to accept customs which have elements of self admiration, self believe or glorification of despotism'.

The original requirement of keeping the feasts was designed to provide the means for a person to experience and understand the feelings of God. However, it would be possible to imagine that a person participating in such a feast would see oneself as being glorified through it. The feast of the harvest could be seen as admiration to oneself as being so resourceful as to achieve the high yield of the fruit. The feast of Passover could be seen as becoming holy or saintly because of suffering like God. The feast of the tents could be seen as the glorification of absolute leadership of a person above a group of people. In all of such cases the feast would be converted from the original interest in the understanding of the emotions present within God to self glorification. The co-feeling is always about understanding of the others and is never interested in knowing oneself. The co-feeling is a way for the observer at the west to reach outside as she does not have a direct contact with the surrounding reality.

The second statement provided by the spirit of truth is: 'You are not to remove from a priest the right of establishing the rules regarding the unification of society'.

This second statement is provided in order to balance the possible over-estimation of the abilities of the Union. One could try to interpret the above discussion as a ticket to unconditional investment in the observer at the west. However, please observe that the ability to bless is present within the Outer Penance and not in the Union. Thus, this is the priests who bless and not the person responsible for the introduction of the sacrament of the marriage. Furthermore, the sacrament of marriage as well as any other social

association needs to be blessed in order to be really fruitful. What should we say then? One should try to participate in the feasts and to accept the grace coming from the Union but at the same time one should allow for the priests to have superior role in their organization.

Let us now discuss the spirit of truth as described by the observer. She would provide the following statement: "A person who lives accepting personal sin or who exercises solidarity with it is guilty of a double offence".

The above statement relates to the difference between the concept of a 'sinner' and the concept of an 'evil person'. The sinner is a person who committed an offence against any of the laws of God but is not comfortable with it. An evil person is someone who accepts the offence as a proper and natural form of behaviour. Let us look at each of those cases in turn to understand the underlying mechanism.

The situation of a sinner is similar to a person who, while cooking, burned one of the hands. The burned place hurts and is seen as an intrusion offending otherwise healthy person. In similar way a person who committed a sin but is not defining oneself by it would see the sinful act as an intrusion and an offence. In such case the sense of outer conscience is disturbed by the sinful act. All of the other senses and spiritual parts of the soul reject the offence and rebel against it.

The outer conscience which contains the natural law (or the law of God) written within needs to be repaired because of the offence. Thus, the logic which coordinates the relationships among the spiritual parts of a soul would try to lead the person to some form of recuperation. The logic would try to find a way of cleansing of the conscience.

In the second case another part of the soul is also affected. In this case the inner memory is affected due to the fact that the force of solidarity associates oneself with the sinful act. In this situation an effect of two witnesses is attained and the logic is faced with a form of conviction as to the rightfulness of the sin. It could be compared to both hands being burned in our cooking example. A person who experiences such a harm would see oneself as being overwhelmed by the pain and the problem. Such person would tend to define oneself as being burned and not just being offended. The problem becomes total in its extend and is not localized to one part of the body only.

Please observe that the sense of logic is a passive one. It reacts to the impulses coming from the other senses and tries to reconcile their views

without imposing personal ones. Thus, in this second case the logic would be faced with the similar statements provided by the disturbed conscience and the inner memory effectively leading it to acceptance of their stand.

What it means in practice is that a person who associates oneself with a committed sin would transform the personal moral values into the offensive ones. Because of that, such a person would be seeking to harm others or would not accept personal responsibility for the wrong done to them. The moral values of such a person would become transformed into the so called 'unlawful' ones.

We would like to see the comments provided by the spirit of truth in regard to the above discussion. The spirit of truth would say the following: "You are not to associate acts of sexual nature with the faith of God".

The comment clearly directs our attention to the reasons for the force of solidarity to associate oneself with the committed sin. Please recall that, as mentioned in the previous parts of this chapter, the observer standing at the west is a hidden one. The faith and any form of association with the external reality are performed by that person at some distance from the surrounding world. There is never any direct contact with it. Because of that the faith is never invaded by the assault of the external reality. The faith is build by the means of co-feeling, a very strong form of imagination about the external reality, but never by the direct contact. Sexuality however, represents a direct internal contact. In such a case the person is violated and the mental distance disturbed.

The spirit of truth points to such a disturbance as the reason for the subsequent association of the solidarity with the sin reported by the conscience. Thus, a person who committed a sin and at the same time has been internally assaulted by the outside world would be more likely to associate oneself with the sin committed and to build solidarity with it.

The second comment provided by the spirit of truth is: "You are not to abuse the intellectual property of your neighbour".

This is a second form of possible disturbance of the inner memory. The intellectual property of a person is associated with the ability to understand. The property of understanding is located within the inner memory and comes as an effect of actions performed by the co-feeling. Thus, the above line relates again to the problem of intrusion within the realm of the inner memory. A person whose intellectual property has been

abused becomes disturbed in the realm of inner memory. Such disturbance could be compared to the problem of sexual attack as described above. And again, because of the disturbance the person may be likely to associate oneself with the sin reported by the outer conscience.

### The vision from the near east

**L**et us now discuss the vision as described by the observer standing at the near east.

The observer is a man with the following spiritual construction. His main wet spirit is that of the truth. The spirit of truth is attached to the sense of logic in the colour of justice. The force moving him is that of the inner humility and the fire of Inner Word is attached to it.

The spiritual construction just described denotes the central part of the bush. That is the person is a supporting 'trunk' for all other spiritual qualities relevant to the other observers. Because of that the person is 'burdened' by the requirement of currying the other spiritual qualities as well. Please observe that in the case of a tree the trunk provides the means for the living juices to travel toward the branches. In the case of the spiritual construction the person standing there performs firstly: the function of coordination among the other spiritual facilities and secondly: the function of feeding them with the qualities of truth.

The first function is represented by the support the trunk gives to the branches. In the spiritual realm the sense of logic provides the support and reconciliation among the other senses. The second function, that is the one of feeding, is performed by the spirit of truth which allows for the other spiritual qualities to function properly. This proper functioning is most evident in the objective relationship to the reality. Thus, a person who has a dysfunctional spirit of truth would tend to divert from objectivity when applying any other of the spiritual qualities. Such a person would for example tend to profess: relative moral standards (malfunctioning outer conscious), fall into superstitions (malfunctioning inner memory), be revengeful (malfunctioning apprehension), fail to care for oneself (malfunctioning inner conscience), become accusative toward the others (malfunctioning outer memory) or associate oneself with any problematic practices (malfunctioning concentration).

However, when the spirit of truth is functioning properly and is connected with the other spiritual parts of a soul it provides the needed nourishing for them. The effect of such

provision is seen in the apparent objectivity and strictness of the actions of the other parts of the soul. Thus, they work stronger and more in accordance with their original orientation. One could compare this problem with branches of a tree which may or may not receive the appropriate amount of nourishment passed to them through the way of the trunk.

Let us now see the comments provided by the person standing at the near east in respect to the vision of the bush. The first spirit described is that of love. The observer would provide the following statement: 'You are to remember the law of God; you are to live in accordance with it and to use it in your courts while judging'.

One may immediately observe that the above statement consists of three parts. The first one relates to the inner memory and requires from the listener to learn the letter of the law. This may seem to be quite easy to achieve provided that the text of the law is taught, for example at public schools. However, if the text is disregarded and hidden then it would be impossible to fulfil the above request. The request is important from the point of view of the observer because the logic in order to function properly within the realm of the law needs to have an active support from at least two witnesses. Those witnesses are pointed to here. The first one is the inner memory and the second one is the outer conscience.

The second part of the statement relates to the outer conscience. This is where the living in accordance with the law comes from. A person is to accommodate the law of God in the moral judgments performed every day. This second requirement is also not a very hard one due to the fact that the outer conscience already contains the law of God in the form of so called 'Natural law'. The natural law is just an impression of the law of God present within the outer conscience and it would be in perfect agreement with the law of God if nurtured by the spirit of truth continuously. Thus, a person who is not disturbed would find it most natural to live with accordance to the law of God.

The third part of the statement relates to the use of the law in the courts while judging. This function is performed by the logic. The interesting effect of the above statement is the assumption that the logic may be shaped and trained to any prior specified behaviour. The statement assumes that a person's sense of logic is an evolving one and may be schooled because of that. The statement requests for the logic to be schooled to work in accordance with the way of thinking present in the law of God.

Please observe that the possibility of achieving such a schooling is dependent on the fulfilment of the previous two requests. Thus, if a person learns the law and keeps the conscience working in accordance with the law then the person may shape the sense of logic to work in accordance with the law as well. What one would see in such a case is a person who thinks in the terms of the legal system presented by God.

Let us now see what the spirit of truth would like to add to the above statements. The first comment provided by the spirit of truth is: 'The spirit of love is not to be used in the resolving of the disputes (or in courts)'.

The statement prevents the spirit of love from intervention in the judicial process. The question is why? Let us see what would happen if in the process of resolving a conflict the spirit of love actually intervened. If a judge was subject to such an intervention we would suspect that the judge would immediately become partial. The logic would be disturbed from the absolute objectivity and would search for the way of favouring one of the sides, only because of the emotional involvement with it. This is because the spirit of love is never rational. The spirit of love is purely emotional and non active. However, those emotions present within the spirit may not be classified as coming from any predefined reason. Such lack of underlying reason makes the spirit partial and non-objective. If this partial and non-objective spirit was to intervene in the process of decision making undertaken by the logic, the logic would be disturbed in turn and would lose its objectivity.

The second statement provided by the spirit of truth is: 'You are not to sentence an innocent person nor you are to take a bribe'.

This second statement is directed toward the senses represented at the north. The inner and outer penance is also prevented from taking part in the judicial process. The sentencing of an innocent person would constitute an involvement of the Inner Penance within the process. The judged person would suffer the internal anguish and sorrow associated with the fire.

The act of taking a bribe would constitute a breach of the Outer Penance which is interested in separation from the lawful and unlawful behaviour. A judge who would accept a bribe would oneself become an offender and because of that would no longer be different from the person being judged. Please observe a very important consequence of the above requirement. The judging party has to be superior in his or her



moral standard from the one being judged. Only in such a situation the moral acceptability of the process of sentencing is possible to implement. If not then the outer conscience of any observer would rebel against the judge.

The consequence of the above statement is that the Outer Penance is superior to the logic. But this superiority is only in the overseeing capacity. Thus, the Outer Penance does not perform any actual judgment but takes care of making sure that the actual judge is separated from the offending site by the appropriate margin of moral superiority. In this sense in real life implementation of the above description an offending judge could be and should be removed from the function by a head of state. In the spiritual realm one could say that in this capacity the Arch-angel Gabriel would be superior to the Arch-angel Emmanuel.

Let us now discuss the spirit of mercy as described by the observer. He would provide the following statement: 'If the conscience or the logic objects to the law of God in a given situation then you are to break the law for the sake of the conscience or the logic'.

The above statement is a result of the unevenness of the speed of the senses in the acceptance and learning of the laws. It is quite evident that the sense of inner memory is most capable in the process of accommodation of the new information. This fact is most evident when we look at the children who spend most of their time accumulating any form of information. However, the accumulation of the information does not necessarily mean that the child would be able to exercise the information in the active life (that is to incorporate it within the conscience) nor that the child would be able to think along the lines of the information remembered.

A similar problem occurs with respect to the adults as well. It is more accessible to learn the information and even to understand it then to accept it as a bases of personal moral orientation and to think within any learned philosophy. Let us discuss a very simple example in order to illustrate the above point.

It would be quite safe to assume that everyone has heard about the law forbidding consumption of pork. This law is memorized even by people who had never read any work relating to it. Thus, we may say that any given person possesses this information within the personal inner memory (i.e. remembers it). However a lot of people would ignore it. Moreover, a lot of people would openly disagree with it and would even enter into a

discussion arguing against it. Thus, we may say that those people's consciences as well as the sense of logic would oppose to the law.

On the other hand a person who accommodated within the personal conscience the law forbidding consumption of pork would say that such a consumption is 'repulsive'. The conscience would associate such food with something unattractive or even not suitable for consumption because of the apparent feeling of revulsion associated with it. Moreover if the person accommodated the law within the sense of logic such a person would argue that the consumption of pork is contrary to the personal way of thinking as exercised by that person. Such consumption would be inconsistent with the way of seeing oneself as a spiritually mature person.

Thus, we come to a point where we may observe that the apparent breaking of the law is a result of not being spiritually mature. A person who is still in his or her infancy would not be able to sustain some of the requirements of the law. While growing up in the spiritual consistency with God such a person would find it more natural and self consistent to live in accordance with them. A highly mature person would find it outside of the personal scope of interest to break any of the laws.

Immediately one may observe that there is a problem with the above statement. Namely it allows for excessive breaking of the law (even if known) without any requirement of subsequent acceptance of it. One could stand in such place for ever knowing that one should not consume pork but allowing oneself to do so while claiming that the conscience and the logic oppose such a law, or even just by stating that the law is too difficult to fulfil (especially if one loves those pork chops).

The answer to the above problem may be found by observing the place this statement has been presented in. It is listed under the spirit of mercy. That means that the mercy would be applied to such a persistent person. However, the harm would be still on the side of the offender. This is because the apparent spiritual growth would not be present in such a person.

Let us now see the comments provided by the spirit of truth in regard to the above discussion. The first statement is as follows: 'You are not to prevent the mercy in the courts (while judging), you are not to falsify the truth and you are not to tempt the faith while judging'.

The above statement tries to strengthen the above law. That is the requirement of applying the mercy is repeated in a direct way. However, the fragment relating to the truth makes it plain that



the person is not to fool oneself in regard to the act of breaking of the law. This seems to be the way of accommodating the problem of overuse and abuse of the original statement. That is, in the case of the person deciding to consume pork, one would have to accept the knowledge that one is actually breaking the law. Such acceptance of the objective fact should work as an impulse for the subsequent refraining of the repetition of the offence. Please observe that in general the persons who decide to consume pork (remembering the law at the same time) would tend to claim that the law is no longer present or valid. Here however, the requirement of the spirit of truth is not to falsify the reality. Thus, such a person is to accept that the requirement presented by the law is still in place, and that the particular allowance for the given consumption is provided by the mercy and only because of the immaturity of the person.

Also, the last of the above fragments relating to the spirit of faith demands from the person not to contradict the knowledge present in the memory. Thus, one is forbidden to challenge the facts that have been learned in regard to a given law only because one would in this way challenge the validity of a given law. Again this would be an attempt for allowing oneself for breaking of the law. This time however, it would be done by rejecting the original validity of it.

The second comment provided by the spirit of truth is: 'While judging, you are to accept a logical argument and from a person requesting mercy you will demand acts of application of mercy'.

Please observe that the above two cases relate to the two immature senses as present within an offending person. The logic which may have opposed to any given law would have to be self consistent in order to be acceptable. The mercy may not be applicable if the person oneself is not merciful. Thus, the ability to contradict the memory and the remembered letter of the law is proportional to the consistency and strength of the opposing logic and conscience. In this way even if a person is breaking a law such a person may still grow in spirit. Moreover, the growth in mercy is valued as high as the growth in the fulfilment of the letter of the law. However, in order to be really valuable they need to be associated with self consistency of the logic and with growth of the sense of logic.

Let us now discuss the spirit of prophecy as described by the observer. He would provide the following statement: 'You are to provide the description of the scope of applicability of each of the laws'.

This seemingly simple statement is a very complex one in fact. The complexity comes mainly from the difficulty of fulfilling the above request. That is, we are supposed to establish the possible applicability of any of the laws before any form of practical representation of the law is encountered in real life. Thus, such a requirement is clearly prophetic in nature.

One could ask for some clarification of the possible approach we are to take in resolving the above problem. That is, how are we supposed to know the extend of applicability of any law if there was no practical example of its use? Well, we could try to analyse the nature of each of such statements and from the letter of the statement to deduce the possible applicability. However, this approach, even if natural in the situation, is prone to uncertainty. The uncertainty comes from the fact that the laws related to the spirit of prophecy itself prevent us from using this form of approach in judgment. According to the laws of prophecy we are not to use unfulfilled prophecies as a main argument while judging. This is why the most that we may do is to establish the scope of any given law by introduction of a notion of 'privacy'.

The notion of privacy is related to the space assigned to any given person (or any given law as in this case). One would say that the area of space designated as private is under control of the given person and none from the outside world is allowed to intervene within it. On the other hand a person may not make claims to the area of space outside the private one. Thus, the scope of influence and 'possession' is defined by it.

The smallest area that may be called 'private' is the area occupied by the person or a law oneself. Thus, the physical body of a person belongs to the privacy of that person. Similarly, the letter of a law as applied to oneself is private to it. Thus, the minimalist scope of a law is to be applicable to oneself.

On the other hand one may ask about the outer boundary of the applicability of any given law. In the case of a person one may say that the belongings of material nature are private. In such a way we come to the definition of the notion of possessions as such. A person possesses the material goods as private and such fact prevents the other persons from accessing them. In the case of the laws each of the laws possesses a natural and explicitly implied applicability to some situations. Thus, such applicability would define the 'possessions' of a law and provide the means for the establishment of the maximal extend of the sensible application of any given law.

If this is the case let us take a look at the statement provided above and try to determine the scope of applicability of that law. That is, we would like to know what is the scope of applicability of the law: "You are to provide the description of the scope of applicability of each of the laws".

By looking at the letter of the statement we observe that the word 'each' is used which really means that all of the laws are to be subject to the requirement. Thus, one would deduce that the statement is global and universal in nature. If so then the minimal and maximal approach to the statement above becomes the same. That is, however we look at the law, it extends into the realm of all other statements.

This global effect of the above statement may seem to be a bit worrying at first. We have just introduced the notion of 'privacy' and here is a statement that breaks such notion by allowing oneself to intervene in the lives of all. On the other hand this is really what happens within the structure of the Spirit. The special law listed above is provided under the headline of the spirit of prophecy. The spirit of prophecy in turn is attached to the sense of concentration. This particular sense assigns the spiritual resources to each and every spiritual part of the soul (or the Spirit of God). This is really the main function of the sense of concentration. The overseeing of the parts of the spiritual body and assignment of the spiritual energy to each of them in accordance with the current needs and requirements.

We would like to see the comments provided by the spirit of truth in regard to the above discussion. The first statement is as follows: 'You are not to use an unfulfilled prophecy as a decisive argument in the decision making process.'

The above statement has been already mentioned in our discussion as preventing the use of the prophetic vision as a decisive measure in establishing the scope of a given law. The reason for that is two fold. Firstly, one is never fully aware of the proper interpretation of any given prophecy. As it happens the prophecies even if spoken aloud contain a mystery within them. This mystery is in the form of realization and is manifested in the form of 'understanding of a prophecy'. Thus, it is a very common situation that the prophecy is labelled as 'misunderstood' or 'hidden' (that is 'not understood'). In a way the above property of prophetic spirit gives an impression that a person receiving it is not completely informed about the particulars of it. Because of that the person seems to be less significant than the original creator of the

prophecy. Again we come to a similar conclusion as in the above discussion. That is, that the person representing the spirit of prophecy (and the concentration) is of superior stand to the remaining parts of the spiritual community.

The second reason for the above prevention comes from the fact that any prophecy may not be final nor fulfilled at all. A prophecy may be seen as a proposition and not a final judgment. One may even request to have a prophecy annulled. Because of such property of the spirit of prophecy it may not be treated as a decisive argument in any form of decision making.

The second statement provided by the spirit of truth is as follows: 'You are not to allow for unrelated arguments to determine the outcome of any judgment'.

This second statement stresses the notion of privacy. The privacy belongs to the particular person and should not be violated. Thus, in the case of a judicial process any introduction of arguments not related to the issue being discussed would violate the privacy of that issue. One may see here that such an intervention would be designed to distort the proper process of problem resolving, and would divert it into some unrelated direction.

It would be interesting to ask which part of the spiritual construction would be under attack in the above situation. The part performing the judgmental function is that of the sense of logic. The part assigning the spiritual energy is that of the sense of concentration. If some other sense tries to intervene in the process of resolving an issue one would say that it tries to distort the workings of the logic and in this way receive some more energy from the concentration. Thus, the direct attack is on the logic but the underlying reason is to distract the concentration.

Such situation may be observed in any court when someone introduces an argument unrelated to the issue being resolved. The primary attack is at the logic. This is not logical to introduce such an argument because it is not related. However, the effect of it is the distraction of the process of case resolution. The site introducing such an argument would be 'buying oneself time' to reorganize the line of attack or defence. Thus, the wish for distortion of the energy assignment is the primary reason for such a behaviour.

Let us now discuss the spirit of faith as described by the observer. He would provide the following statement: 'You are to require two or more witnesses in any legal argument'.

The statement just provided has been cited by us in a number of situations already. It is also quite natural to expect its validity. However, it is not easy to explain its origins and the underlying reason for it. In order to do so we need to enter into realms of scientific analysis of some complexity. Please bear with us as the subject is very interesting in itself.

When one builds a monumental building one may decide to use stone as the material for it. In such a case there are a number of different functions needed to be performed by the builders of which two seem to be at the opposite ends of the undertaking. The first one is the retrieval of the stone blocks from some stone mine. The second is the actual construction by placing the stones on top of each other. The first of those functions requires splitting of the stones into small fragments which would be suitable for further processing. The second one is the usage of the prepared parts in the actual construction.

When we ordinarily talk about the process of building we usually think about the second process. However, the first one may be of equal or even greater importance from the point of view of the subsequent success of the undertaking. We would like to observe here that the process of stone retrieval may be compared to the processes performed by the sense of logic. The sense splits any coming information into smaller pieces and prepares them for the subsequent usage.

The second act that is the one associated with the actual construction of the building is performed by the inner memory. In that hidden place the soul of a person is being built.

In order to understand the statement provided by the observer we need to split its meaning into as small parts as possible. What we need in fact is to reach for the logical building blocks constituting the statement and to resolve their relative dependencies. Such process is well known to mathematicians who are interested in the subject of mathematical logic. While studying the subject they are not interested in any particular statement as such but in the logical dependencies any logical statement may enter into with the other ones.

In other words if we say that 'statement "a" implies statement "b"' we are not interested in the actual meaning of the particular statements (neither "a" nor "b") but rather we would like to understand the notion of 'implication' which joins them. This form of studies is called: 'the studies of relationships or relations'.

The most basic relation that may happen is that of a statement being in relation with oneself.

That is if we say: "'a" is related to "a"' we make a statement of that type. If any form of statement possesses that property we could say it is self related. Such statement seems to be very static in nature. This is because one may not establish the validity of it by any external means. We would naturally expect from all of the statements to be 'self related', that is they would support oneself. However, this is not true in practice. A statement may be elevated to the status of being self related if it is assumed as being universally true. Let us give an example to clarify the issue.

If we say that a statement is self related then we assume that it is true regardless of the external reality. We would say that such a statement is 'dogmatic' in nature. This is really what happens when any dogmatic statement is issued. We assume that the statement is not provable nor comes as an effect of a reasoning but is provided to us as a universally binding truth. We are supposed to accept it without any possibility of challenging it only because it does not rely on any a priori reasoning. The only action that we may take in regard to such a self related statement is to 'contemplate' it. That is we may look at it and by the act of prolonged observation observe its nature and possibly some constituent parts.

This is like saying that 'the sky is blue'. The statement is not inferred nor related to any other statement. One may contemplate it by spending hours looking at the sky and trying to observe the nature of the observed.

We would like to point here that the way of the described behaviour is relevant to the person standing at the near south. That is, we could say that this is that persons 'mode of operation'. The person is submerged in the state of contemplation of a given issue without any demand for proofs or association. One could say that this form of behaviour provides for the introduction of the notions of 'contemplation', 'love' and 'dogmatism'. However, this form of logical operation is not related to faith. Therefore, if someone builds church based on dogmatism one provides the means for the love and contemplation but not for faith within such a church.

Let us now look at some other form of relationship. This time the one called 'symmetrical'. The relationship is symmetrical when we can say that from the fact that one statement is in relation with another one may infer that the second statement is in relation with the first one. That is: 'if "a" is in relation with "b" then "b" is in relation with "a"'.

This form of mode of operation represents the concept of 'touch'. That is, if a person touches another one the act results in being touched by the second person. We used the word 'concept' and not the word 'sense' because we would like to treat the subject in the most general terms possible. Because of that, when we say 'touch' we may understand by this the physical sensation or any form of mental activity which results in a symmetrically reversed sensation.

The touch is never localized. That is to say, one may not pin point a precise location that has been touched. Rather a touch is always relevant to some area (be it a part of skin or some difficult to localize emotional sensation). Because of that the concept of touch and that of the symmetrical relationship has been labelled as 'mysterious'.

When one applies this form of relationship to the spiritual realm one comes with a notion of 'mysticism'. This is the concept associated with the spiritual touch performed by the Spirit with respect of any given person. Because the relation is not localized to any particular point the perception of something mysterious is introduced. (The subject would not be able to describe it precisely). Also, because of the nature of the relation the act of being touched by the Spirit is perceived by the person as touching the Spirit in turn. Someone else observing the act could think that the person is saintly because of that.

The nature of the symmetrical relation is such that it rejects the notion of privacy. That is, it works by contact and is always invasive. It is to such an extent that a person who has been touched by mistake may feel invaded (even though such a person touched the offender in the process as well). The rejection of the notion of privacy places the logical relation at the opposite side of the one requesting the privacy. Thus, the symmetrical mode of operation is relevant to the person who stands at the far south and is opposite to the person standing at the far north.

Let us now look at the far north and ask oneself what is that observer's logical mode of operation. He acts along the relation which in mathematics is denoted by the 'exclusive or'. In other words he compares any two statements and assumes that the statement is acceptable only if both of them are true or if both of them are false. Please observe that now we have introduced a different form of looking at the relationship. Here, we asked for the determination of the overall truthfulness of any given logical statement. In other words we would like to know if {"a" or "b"} is true or false. More precisely we would like to know if such a statement is acceptable or not.

The mode of operation is to apply the above 'exclusive or' to any problem encountered. The acceptability of the outcome is based on the possibility of labelling the total statement as either being totally true or totally false. Any mixed statements are unacceptable. Because of that we would say that the person at the far north would never accept a compromise. He would either identify a subject as completely true (and therefore accept it) or completely false (and therefore reject it) (yes, accept it) or would observe that the statement mixes truth with false (and therefore reject it).

(If one is confused as to the above statement please recall one of the letters of the apostles where an advice is given to the holy to be even more holy and to the sinners to be even more sinful. This is because the person writing the letter was logically operating by applying the above mode.)

The above allow us to understand the notion of the outer penance. It comes from the introduced concept of acceptability and rejection. In this case, the rejection is that of the compromised states (that is the mixed states). However, the outer penance would not reject total falsehood. As long as the person is completely uniform within oneself, and because of that totally determined to a specific direction of thought the person would be acceptable.

The second form of penance is presented by the person standing at the near north. This person's logical mode of operation is associated with the logical 'and'. That is, the logic is built around the statement {"a" and "b"}. Such relation would not accept any form of falsehood. That is only the case with both "a" and "b" being true is acceptable. Because of that the person would not accept the complete falsehood even though it has been labelled as self-consistent by the outer penance.

The mode of operation of the inner penance gives rise to the notion of 'being penitent'. Such a person would reject anything that prevents him or her from attaining complete purity.

Let us now look at the far eastern side to determine the logical mode of operation of the person standing there. The relationship we observe there is that of the logical 'or'. This makes the person so accepting to the sinful situations. The statement {"a" or "b"} is true (or acceptable) whenever any part of it is true. That is, the person would apply 'mercy' to anyone as long as the applicant contains within oneself any sign of being truthful.



A common mistake when dealing with issues related to the spirit of mercy is to assume that it is universal. That is, that any situation may be acceptable to the truly merciful person. This is not the case. In the logical relation professed by the mercy the situation of both 'a' and 'b' being false is treated with rejection. That is if there is no acceptable part within a given argument or person then the argument or the person would be rejected by the spirit of mercy. The above logical relationship allowed for the creation of the Church of the Sinners. That is, for inclusion of the partly sinful persons within the church. This is proper from the point of view of the mercy as long as those persons hold some holiness within them as well.

Now we come to the person standing at the near east. The person with the spirit of truth and the justice beneath it. The logical mode of operation of that person may be described as follows: {if statement "a" is in relation with statement "b" and if statement "b" is in relation with statement "c" then the statement "a" is in relation with "c"}. This form of logical relation gives rise to the concept of reasoning. Logic builds more complex statements by basing them on the less complex ones. Because of that the logic allows for growth in spirit.

Please observe that as before, when we introduced some new form of logical association by allowing for the concept of rejection now we introduce a new concept as well. This is the concept of 'growth'. We are no longer only collecting information for the sake of observation. Nor we are just interested in acceptability or rejection of the information. Now, we would like to build some more complex structures based on the material provided to us by the others. The logic is able to infer the statements and is also able to 'reason' along some lines.

Please observe that a person whose mode of information processing is based on the above mode could be characterized as being of extreme logical precision.

Let us now come to the statement which we were supposed to discuss from the very beginning of the section. That is the statement requiring the two or more witnesses in any judgment. This form of logical mode of operation is performed by the person standing at the west. The logic of it may be described as follows: {if statement "a" implies statement "c" and statement "b" implies statement "c" then the statement "c" is true}.

The above logical structure has not been included in the mathematical research. It was

omitted because it is not of the reasoning nature. The field of mathematics is more interested in the logical relations based on the form defined by the person standing at the near east. That is, the mathematics would like to 'reason' along some predefined lines and to use axioms as the starting points for the process of reasoning. However, here is the method of defining axioms as such and because of that comes as more elementary than the field of mathematics.

The above form of relationship could be called 'absolute truth'. That is, the person acting along the above logical relationship would collect the absolute truths as the effect of relationship building. Those truths would be accumulated and in this way would allow for building of the axiomatic memory. Moreover, those truths could be provided to the person standing at the near south for the sake of contemplation (the "a" is related to "a" relationship).

The axioms or 'absolute truths' are later on used as the building blocks or corner stones for the logic to work on. Thus allowing for the process of reasoning to actually taking place. Also, the absolute truths are used as the bases for any other fragments of information placed in the inner memory to be attached to. The inner memory arranges the information stored by the means of association. When recalling any fact it is found by travelling such association structures. Please observe that the inner memory and the sense of logic cooperate in the building process. We have mentioned above that the logic is capable of retrieving the elementary information for the sake of the inner memory's axiomatic building abilities. But also, the inner memory provides the resultant axioms for the logic to use as the starting points in the process of reasoning. By this form of cooperation the entire spiritual complexity of the soul may grow together at the same time.

The seven forms of logical modes of operation as described above may be split into three subgroups. The first one is that of passive relationship building (the ones at the south) the second is that of acceptability and rejection (the northern ones and the far east one) and finally the group of information building (the near east and the west). This last group of modes of operation, places the two representing persons, in a special situation from the point of view of the rest of humanity. This is because of the fact that the humanity is interested in the concept of salvation and the salvation is associated with spiritual growth.

In order to be acceptable to God a person needs to grow in Spirit. Otherwise a person is



subject to deterioration which has an overwhelming effect on the soul. However, the ability for growth is provided only by the two persons listed as the last ones here. Such ability comes from the fact that they are capable of either inferring (reasoning) the information or of establishing the absolute truths. Each of those abilities is essential for the growth of a soul and even though they work in cooperation they may also be seen as separate routes of advance.

The possibility of such separate routes has been suggested by some thinkers who proposed the existence of two ladders to heaven. The easy one and the hard one. The hard one is that associated with the person standing at the near east. This is because of the extreme perfection of thought associated with that person. The reasoning as described above needs to be completely self consistent in order to be acceptable. Thus, this hard way to sainthood could be described as 'perfection in logical consistency and thought'.

The easier one is that of the west. It consists of ability of identifying the absolute truths and accepting them. That way is of the faith which is an immediate consequence of the identification of the axioms. One would say that it would be most natural to choose this second route if not for one problem on the way. In order to follow this route one needs to receive the 'grace' from above. The need for the grace comes from the fact that there is a natural reaction of any person to object to such incorporation of the absolute truths. (This is why the mathematicians did not include it in their work). We have discussed the problem of the prevention of such acceptance in the previous chapters.

Let us now see the comments provided by the spirit of truth in respect to the above discussion. The first statement is as follows: 'You are not to prevent an imperfect person from receiving the sacrament of legal adulthood'.

The above statement seems to be directed exactly at the point of the greatest difficulty as described above. That is of the acceptability of the absolute truths as provided by the logical mode of operation of the inner memory.

The sacrament of the legal adulthood makes the person responsible for the believes one professes. That is, the person becomes responsible for the acceptance and the rejection of the statements one labels as 'truths'. However, any sacrament (by its very nature) represents an acceptance of a person for the intervention of the Spirit in the state of the person's soul. That is, if a

person accepts the sacrament of legal adulthood then the Spirit may freely intervene within the soul of such a person and allow for acceptance of any new absolute truth.

The second statement as provided by the spirit of truth is: 'You are not to mix the law of God with the convictions of the people'.

The second statement is directed at the problem encountered by the outer penance when applying the 'exclusive or' logical mode. In order for the inner memory to accept the new absolute truths they need to have access to it first. This access comes through the way of the outer penance which collects such information. However, if the incoming information is mixed up with the half truths then it would be rejected on the way. As mentioned above the outer penance does not possess a mechanism of sifting through the partly true statements. It may only accept complete truths or complete untruths (which would be rejected by the inner penance later on). Please observe that we are describing a definitive flow of information from the outer penance through the inner penance toward the logic and the inner memory joining the observers within one unified and interconnected organism.

Let us now discuss the spirit of hope as described by the observer. He would provide the following statement: 'You are to remove any prohibitive law that has no origins in God'.

The above statement is issued by the person moved by the spirit of truth but is directed at the way the spirit of hope is supposed to be treated. That is, the existence of additional prohibitive laws constrains the mental space within which the spirit of hope may operate. Such a constraint is seen by the spirit of truth as very damaging. Let us look at the problem in more detail here.

When spirit of truth operates it performs a number of functions but the most important one is the establishment of the objective reality related to any given claim. That is, if someone makes a statement of any nature the spirit of truth is interested in finding out how the statement relates to the objectivity. In order to do that the truth splits the statement into constituent parts and checks their relative logical dependencies and their relation to the knowledge already accepted.

The above process of analysis is possible to be completed provided the truth has enough supporting information needed for analysis of each of such contributing sub-statements. However, as it usually happens, such information is not complete. What the spirit of truth needs is to get more information to be able to resolve the

issue. This information is provided by the spirit of hope.

When a given statement is not resolved as to the state of truthfulness it is not rejected nor accepted. The statement is labelled as a 'possibility'. Because it is not accepted it may not be used by the inner memory for the sake of the axioms building. Also, because it is not rejected it is sent to the outer memory (and to the hope in this way) for subsequent resolution. The outer memory which collects this form of information would try to build on the provided statement and to generate possible realizations for it. Those realizations would always begin with an assumption that the statement is actually true. But if it true then there is a considerable number of consequences of it. From the point of view of the spirit of hope it is worthy to investigate those possible realizations. However, such an investigation would provide additional information for the spirit of truth. This additional information is usually sufficient for her to establish the objectively the truthfulness of the original statement. Let us give a simple example to see how it works in practice.

Suppose someone makes a statement like: "There is a nice restaurant in such and such place and the atmosphere there is a very pleasant one." We have never been to that place and therefore have difficulty in establishing the truthfulness of the statement. Because of that, our spirit of truth would be forced to refer this statement to the outer memory for subsequent investigation. In such a case the spirit of hope which bases her actions on the possibilities provided would issue a number of possible realizations of the above statement. (Please observe that all of them would assume that the original statement was actually a true one).

"... maybe if we went there we would have a nice evening...", "...maybe, if we went there we would unwind there a bit...", "...maybe we would see something different...", "...maybe we would eat a tasty meal...", "...maybe we would get a discount there...", "...maybe something worth remembering would happen there..." etc...

All of those statements spring from the same general pattern. Hope accepts a possibility of the original statement of being true and then builds any form of expectations based on it. Further on, in order to verify those expectations the spirit of hope would request for the actual practical verification of them. Also, the spirit of hope would be very strongly searching for any form of extension of the original statement (like for

example the suggestion about the discount which is not obvious from the original declaration).

Having done all of the above and even leaving space for some more possible extensions, the person is pulled by the spirit of hope to try to realize the expectations. Because of that we would actually go to that restaurant and see for ourselves the 'niceness' of it. This may turn out to be a complete fiasco due to the bartender who keeps of chewing a toothpick, or due to the waitress who is unhappy because of some reason. Maybe, quite opposite, the waitress tries to be so close to the customers as to make them uncomfortable. In any case we may provide enough information for the spirit of truth to resolve the original problem associated with the statement provided.

The example we have presented is a very simple one however the problem faced by the spirit of truth is grave. That is, the lack of sufficient information is the most common problem faced by the spirit of truth. On the other hand the spirit of hope comes as the most handy in this respect. This is because of the ability of intelligent search and open-mindedness of the spirit of hope. Hope builds any form of possible expectations when provided a suspected statement. Such 'trying' from every possible angle of approach results in the generation of most complete information related to any given issue.

Please observe that another spirit which is interested in information gathering is the spirit of mercy. In particular the 'perseverance' which supports the mercy provides for such an information gathering. However, in that case the information is rather gleaned, that is, it is systematically retrieved from a place already labelled as worthy of investigation. (For example a scientist who collects measurements of a given phenomenon). In the case of hope the apparent result of investigation is more undefined. In truth, we just do not know what may happen to us if we go to that restaurant.

The actions of the fires together with the wet spirits give rise to more complex ideas. In the case of the Outer Word we observed that the concept of 'knowledge' has been introduced. In the case of the fire of Union the concept of 'understanding' has been provided. In the case of Inner Word the concept of 'precision' has been provided. Here, when we talk about the fire of Inner Penance the concept of 'intelligence' is introduced. This is because the potential possibilities of realization and extension of a given statement are always constructed along the concept of being 'intelligent'.

We would like to extend any original statement by the means which would make the effect to be usable from the point of view of the spirit of truth. That is, when the resultant information is to be returned to the spirit of truth it has to be consistent with the ways the truth works. But this way is a way of 'reasoning'. That requires the spirit of hope to provide those possible extensions of any suspect statement to be made by application of reasoning (even if that reasoning may not be strictly verified by the already known experience).

The only problem with the above approach is the possible entering into a realm of danger and destruction. The spirit of hope could be carried away by this form of extended reasoning and to request for some forms of verification that would be obviously damaging. (In the case of the restaurant we could for example request to see if they are still nice if we go in some dirty clothing. This could be plainly offensive and not proper.) Because of the possibility of overextending the expectations the prohibitive laws of God are to be upheld. That is, the law of God would prevent us from wearing some dirty clothing while visiting that restaurant.

On the other hand if we constrain the hope even more that she would not be able to function properly. This is why the original statement has been provided. We are not to add any prohibitive laws above those provided by God himself. There are plenty of them and they take care for the insurance of the proper behaviour as long as we are willing to uphold them.

We would like to see the comments provided by the spirit of truth in regard to the above discussion. The first one is as follows: 'You are not to fight for something that belongs to you'.

This statement is provided in order to prevent hope from demanding the realization of the expected outcome of an undertaking. The extensions provided by the spirit of hope are always conditional. That is, one may never be certain of the actual realization of any of the above encounters. It is true that the spirit of hope assumes the success when trying to achieve any given goal. However, this assumption is always based on unverified statement (the one which could not be labelled as true by the spirit of truth). Because of that, one may not demand the realization of any expectation.

However, please observe that if the original verification of the suspected statement comes to be favourable, then the reward expected by the hope will come. This realization may be in

different form than the one expected by the spirit of hope but it would still come. This realization comes from the spirit of truth and the inner memory which are capable to accept the resultant objectivity of the outcome.

The second statement provided by the spirit of truth is: 'You are not to over-stress the prohibitive laws so that the compulsory laws are not ignored'.

The problem with prohibitive laws is that they are being over-stressed. This is because most people are afraid of any possible accident or damage. By prevention of any action those persons would think that they may escape the danger of ordinary life. However, this may be taken to some sensible extend only. Over-stressing the prohibitive laws may become a burden and even in some situations cause accidents. From the point of view of our discussion such an over-stressing would be preventing the spirit of hope from proper operational state. This would result in over-constraining of the truth and the faith in turn. Subsequently all of the other spiritual facilities would be undernourished because of this.

Let us now discuss the spirit of obedience as described by the observer. He would provide the following statement: 'You are to refer to a judge any unlawful act'.

The statement is a part of a discussion taking place between the sense of logic and the sense of apprehension. Equally well, we could say that the discussion is between the spirit of truth and the spirit of obedience. The discussion comes from the fact that the nature of the sense of apprehension is such that it is not constrained to one overseer only. Let us look in some detail into the problem so we may understand it better.

The sense of apprehension is represented by the sense of touch in the human body. The sense is completely passive and reacts or more precisely reports the impulses provided to it by the surrounding world. When it is obedient it would say about itself: 'I am always obedient to my superiors', and as it happens it is just the fact. Well, what is the problem then? The problem comes from the fact that it is not absolutely obvious who in fact the superior of the sense is. The above statement requires from the sense of apprehension that it should treat the sense of logic as the superior one. However, in practice (and it happens very often) the sense treats the concept of fear as the superiority.

Let us look at a simple example taken from ordinary life. The touch as reported by sexuality may become a superiority to the logic of a person. If that happens then a person may be willing and

seeking sexual gratification at any possible situation very often engaging in relationships contrary to the information provided by the logic. In such cases some persons may be labelled as being 'sensual' in the incorrect meaning of being driven by the physical pleasures over the logic and the reason.

The situation when a person becomes driven by the desire of receiving or providing the sensual pleasures is a case of the sense of apprehension becoming obedient to some other master than the logic. In most cases the apparent search for the sensual or sexual excess comes from the fear a person lives under. The fear is not consciously realized and is, in a way, hidden or at list not confronted by the sense of logic. However, the fear would result in an apparent search of rising of the personal status by the means of touch (i.e. sex). That fear may be also realized in a form of submission to the side one is being afraid of. In this way a person would try to minimize the fear by pleasing such a side.

In such situations a sexual act may be interpreted by an offender as a state of being accepted or even mentally elevated above the other person. The outer status of a person would be strengthened in such a case. If the case is only at the level of mutual acceptance it may still be problematic from the logic's point of view, however, it would usually not be a criminal offence. However, in the cases when the search is for the elevation above the other persons' status the resultant interaction may be even of criminal nature (the most obvious example being that of a rape or of a sexual abuse).

All of this comes from the fact that a person is under some stress and being afraid seeks some form of addressing the fear by the means of rising of personal status above the rest of the community. In doing so, the person may become completely driven by the desire of realization of the sensual impulse and to overcome any form of protest coming from the side of the logic. If that happens, the entire structure of the soul becomes subject to the notions provided by the sense of apprehension. The sense becomes, in a way, a ruler of the entire soul and the person is effectively driven by the concept of fear. Even so, in such a case, the fear may not be obvious nor apparent. Only when a person is placed in some form of confrontational state the fear may surface and show itself as being superior to the logic. In such a case a person would 'defend' oneself by the means of attack and destruction of opposition even though such a stand may be contrary to the objective logic.

In order to address the above problem the above statement has been provided. That is, the sense of apprehension is to seek guidance from the logic whenever any form of conflict has been encountered by the sense. However, please observe that the sense of apprehension is constantly active, providing the information for the sake of the other senses. Thus, it is expected that most of the time the logic is to take care of the interpretations of the sensations encountered by the apprehension.

The most important effect that is to be achieved by the above arrangement is to provide to the sense of apprehension the feeling of being secure. That is, the pressure of being under attack (which naturally comes from the fact of being continuously in contact with the surrounding and often hostile outside world) is to be minimized. The sense of apprehension is to be shielded by the logic and whenever the possibility of hostility is reported by the apprehension the logic has to take care for the provision of appropriate shielding interpretation.

In order for the logic to be able to satisfy the above requirement it has to be able to remove the person from the situations when any such hostility may take place. Such removal may be achieved by the means of separation from the difficult or unlawful states or by other forms of prevention. For example, in the case of unlawful sexual encounters, the logic has to be able to prevent the person from entering them. Whatever the actual implementation of the above requirement the sense of logic has to be able to shield the sense of apprehension, otherwise the apprehension would claim superiority among the other senses and they would accept it because of the failure of the logic.

Let us now give another example of the above problem as encountered historically among the various religions and philosophies. The case of discussion between the Roman Catholic Church and the Jewish Faith. The Church says that it is a representation of the thought presented by the person of Jesus. Because of that the Church places oneself in the position of the sense of logic as described above. At the same time the Jewish Faith tends to associate oneself with the concept of the Jewish nation (even if not directly). However, the nation they talk about springs from the person of Israel. His name comes from an Arch-angel who had an enlightening discussion with Jacob. Please observe that the Arch-angel we are talking about is the same person as Phanuel who in fact represents the observer at the far south.

Because of the above and the fact that Phanuel gave Jacob his personal profile at the time of the



above mentioned discussion, the situation between the Catholic Church and the Jewish Faith may be compared to the one described above in relation to the senses of logic and apprehension.

Let us now ask the spirit of truth for the comments in regard to the above discussion. The first statement provided by the spirit of truth is: 'Parents are not guilty of the offences committed by the children nor the children are guilty of the offences committed by the parents but rather each one is guilty of their own offences'.

The above statement separates the senses of logic and of apprehension as far as the guilt assignment is concerned. We have been arguing above, requesting the sense of logic to take the controlling role with respect to the sense of the apprehension. This form of overseeing may be taken as far as the provision of the safety as indicated above is concerned, but not any further. This is because the sense of apprehension has to have the freedom of reporting the information (sensations) received from the surroundings. All of the spiritual parts of a soul rely on the information provided by the sense, only because the sense defines the concept of 'reality'. As mentioned in the previous sections the concepts of 'knowledge', 'understanding', 'precision' and 'intelligence' are associated with functions performed by each of the appropriate spiritual parts of the soul. Here, in order to experience the concept of 'reality' one needs to allow for the apprehension to function in unrestrained manner. In the cases when the apprehension is malfunctioning the concept of reality is not properly represented within a soul. Such a person would fall into some extreme mental confusion. Also, the level of fear experienced by such a person may be of paramount proportions.

Because of the above requirement, the sense of logic is to provide the security to the sense of apprehension but not to rule over it. Also, the apprehension is not responsible for the decisions undertaken by the logic.

The second statement provided by the spirit of truth is: 'You are not to assume some of the laws to be more important or more binding than the others'.

In this way logic may not be overtaken by the sense of apprehension. When discussing the problems of the persons who are over-sensual we assumed that the sense of apprehension (or of the touch) becomes superior in its demands to the other senses. Such assumption of superiority leads to the apparent sexual over-stimulation in some persons.

However, according to the above requirement, all of the senses are to be treated equally by the sense of logic. That is, if the sense of outer conscience for example opposes the impulses sent by the apprehension then the logic should be able to value such opposition equally strongly. In the case of Israel. If it is represented in a form of a country then it should be treated on equal footing with the other countries (even though without it the humanity would disappear in the same way as a person without the feeling of touch would not be able to live).

Let us now discuss the spirit of truth as described by the observer. He would provide the following statement: 'You are to assume an oath given in a court as a legally binding act'.

The above statement seems to be obvious when we just look at it; however, we would like to observe some complex issues related to it and in this way make it a bit more interesting. Let us begin with a discussion about the nature of an oath as such.

One may say that an oath is a statement of intent. That is, a person providing it would proclaim personal determination of fulfilling it. However, it would be more appropriate to see an oath as just another form of personal freedom reduction. In other words a person who provides an oath would in this way prevent oneself from any action which would be contrary to the letter of the statement. In this way the forms of behaviour which were accessible up till the time of the oath giving would become unacceptable.

Such an effect of freedom reduction happens whenever an ordinary person pledges an oath. However, there are some special situations when oath giving is not necessarily freedom constraining. Those special situations do not depend on the letter of the oath but rather on the special privileges of the person speaking. We will continue this line of thought later on in the chapter. At this point let us assume that we are dealing with an 'ordinary' person pledging an oath in a court.

If that happens then the person becomes legally bound by the letter of the oath. That means that any act of breaking it would constitute a criminal offence. This is why we say that an oath reduced the freedoms of a person. Up till the time of the oath pledging any behaviour contrary to it would not be seen as a criminal act. Even more, such an act would not be an offence at all.

The above reasoning brings us to the point where we need to distinguish various types of laws. Clearly, not all behaviours of a person who



has never issued any oath would be acceptable. There are some which could be penalized even if the person was not willing to resign from any personal freedoms. Let us list those possible types of legal systems here.

The most general and universal set of legal statements are those that bind the behaviour of God. Those, laws are like the laws of physics which may not be modified nor broken by any natural or conceivable act. Those laws relate to the objective state of mentality of God and due to the fact that the humanity is created in the image of God constrain the possible mental behaviours of the humans as well.

The second group of laws is that which has been created by the human society. Those laws are established (or listed) by the specially selected groups of people. In modern times such groups of people are usually labelled as 'parliaments'. The groups of laws established by a parliament are to bind all members of the appropriate society.

The third group of laws is that of individual pledges provided by the individual persons. Those seem to be relevant to a given person who is willing to make them. The kind of laws or oaths suggested in the statement above would most naturally fall under this group.

The structure of the laws seems to be hierarchical. That is, the laws of God may not be modified by anyone. Also, they bind everyone including God himself. The laws created by society bind the society and the individual member of it. They may be modified by God but not by society. The personal laws bind that person and may be modified by the society and God. Also, the personal pledges do not bind the society nor the parliamentary laws bind God.

The state of the legal system thus defined is hierarchical, that is a person may not break any of the pledges one has made. If doing so, such a person would be responsible of a crime. However, a parliament may release a person from the state of the legal binding. Similarly, a parliament may not reject nor modify any of the laws already written by it. If doing so the society would see the parliament as not self consistent and any of the laws established by it would be questioned in due time. (Some societies allow for such law reversal to be performed by a parliament and because of that they enter into an unpleasant state of negation of their own parliamentary system).

However, God may release a parliament from the state of legal binding and nullify any of the human laws. Also, God may not release oneself from the state of being bound by the universal

laws. If doing so God would become mortal. However, there is a method for making extraordinary changes to the law by sporadic actions performed by the glimmer of Power. In those situations the laws binding God may be broken without adverse consequences (however with an energy expansion).

The above discussion relates to the ordinary state of affairs. However, there is also an extraordinary situation which makes the entire issue even more complex. This extraordinary situation comes from the fact that there may be persons who are placed above the laws because of some special reasons and in some special ways. Let us start from the bottom again and discuss each of the special cases. The first one is an ordinary person who becomes extraordinary.

If a person lives in accordance with the human created laws such a person may be uplifted to the state of a member of a parliament. In such a case the person may be in the position of establishing laws binding not only oneself but also the others. However, if a person lives in accordance with the law of God as well such a person may be placed in an extraordinary position of being a law creator (or more exactly breaker). In order to be placed in such a state one has to satisfy two conditions. Firstly, one has to be able to live in precise agreement with all of the laws. The word 'precision' is the key here. This is why the notion is so closely associated with the observer making statements in this chapter. He is 'precise' in his interpretation and application of the laws of God and humans. Secondly, while being such precise, the person is placed under a temporary stress when the externally applied pressure tries to force the person in the direction of law breaking. It may be seen as a form of a challenge to the precision of the law abiding of the person.

In the special situations when a person is capable of succeeding in the above trial the person is labelled as being above the law (the person enters the realm of the glimmer of Kingdom). Such label allows the person to break the law without any harm to anyone. There is a special reason for such a situation. The reason comes as a direct consequence of the reduction of the personal freedoms by the means of oath pledging and the parliamentary law creation. As mentioned above every time a new law (or a pledge) is issued some of the personal freedoms are being taken away from the individuals. Also, as indicated above the direction of such movement is always toward the reduction of the freedoms and never to widen them. Thus, after some time the amount of the

possible free behaviours would be drastically reduced.

Because of the above reduction of the personal freedoms a person present in the glimmer of Kingdom is provided. Such a person would pledge an oath and immediately break it. Such a person would be allowed to break any of the laws and would not be guilty of any offence. This is a person who is described in the text as: '...blessed is the one whom God would not count a sin...' In other words the person may break the law and God would not count it is an offence. Quite the opposite, by breaking any of the established laws the person abolishes that particular law. By doing so, the person would be able to remove unnecessary constraints which prevent the ordinary people from exercising the appropriate freedoms.

Such special person is able to break the laws established by a parliament and the broken law becomes nullified. Such a person may break a personal oath and in this way release anyone in similar situation. But would such a person be able to break any of the laws of God?

The laws of God may be broken by the action of the glimmer of Power. Thus, there is a method of releasing God from the legally over-constrained state. However, in order to implement such a release some form of practical realization has to be provided. In such a situation it may be the most natural solution to use a person of the above extraordinary legal state for such manifestation of the glimmer of Power. Thus, even if this is not the manifestation of the understanding of the individual, the actual release may happen through the action of the Power manifested through the extraordinary person.

Let us now see the comments to the above discussion as provided by the spirit of truth. The first statement is as follows: 'You are not to commit perjury nor give false witnessing'.

The statement provided by the spirit of truth is directed at the original pledge suggested in the statement being discussed. In our discussion about the legal system we have assumed that the pledge issued by the person is actually consistent with the views and thoughts of the person. However, what happens if the person consciously distorts the reality at the time of oath giving. In such a case the law is being broken even at the time of the provision of the oath.

However, if the person is an extraordinary as described above the breaking of the law would not be present. In other words, an extraordinary person would be allowed to break the law by

providing a self conflicting pledge and still be seen as not guilty. In such a case the person would make a statement against the particular requirement for pledge requesting. In other words the person would say: '...You are not supposed to require this form of an oath...'

The second statement provided by the spirit of truth is: 'You are not to accuse without just foundations'.

This second statement is meant to shield the extraordinary person from the social criticism. Due to the very nature of the state the person has been placed in, such a person may behave in an unnatural manner. Such behaviour may be seen as unacceptable by anyone who is bound by the already existing legal system. Especially, if a person is a part of the existing system the natural reaction would be to defend it. In such a case the extraordinary person may be placed under additional pressure by anyone who sees oneself as being in danger of modification. People tend to react aggressively in such situations thinking that they defend the proper and established ways of behaviour.

The introduction of the extraordinary person in this last part of the chapter provides us with a natural way of moving into the next part of the book. This part is devoted to the discussion of the hidden parts of the bush. The statements, just as the ones described so far, but issued by an 'extraordinary' persons. We would like to move now to the first of such persons, the one hidden in the glimmer of Kingdom and to see the statements related to his vision of God.

### **The vision provided by the first extraordinary person.**

Let us now discuss the vision provided by the first extraordinary person. There are three such persons in total, and we would like to devote one chapter to each of them in turn. Here, we begin with the first one which has been briefly described in the previous chapter. Let us look in more detail at the situation the person has been placed in so that we may understand him better.

When we look at the bush we may observe that there is a place of the greatest physical pressure present within the trunk. This place is located at the very bottom of the trunk where it meets the ground. It would be proper to suspect that because the entire structure of the plant rests on this part it is subject to the greatest stress. Moreover, if there was to be any form of side pressure (like for example wind) pulling the bush sideways the point of the contact of the trunk with

the soil would be most endangered. The danger would be seen in the possibility of the side force to break the trunk at this point.

Because of the above problems the point of contact with the soil has to be the strongest. Please observe that the tree redistributes the pressure below that point by dividing it among the structure of the roots. Thus, individual roots may not be subject to such concentration of mechanical force as the lowest part of the trunk.

The above description is to provide some form of visual representation of the situation the first extraordinary person is placed in. The pressure comes from the fact that the person has been removed from the safety of the law protection and became a freelance law interpreter. Such freedom results in a social hostility. The society which is very much organized around the already existing legal system sees such a person as not protected by the law. Because of this the society does not see oneself as obliged to honour the law with respect to the extraordinary person.

As indicated in the previous chapter in order to be placed in the state of the first extraordinary person one needs to satisfy two conditions. The first one is the ability to live in accordance with a precise interpretation of the law. The second is the ability to sustain such precise law abiding state when pressed by an external factor. When fulfilling the above requirements a person may be moved to the state of the first extraordinary person.

When this is done the person is not longer constrained by any laws whatsoever. Such state is a consequence of the effective declaration of being willing and capable of living in a complete harmony with the law of God and the laws of the people. Moreover, the person is spiritually recognized as entering the glimmer of Kingdom which is based on the perception of the Name. Let us see what each of those mean in practice.

The glimmer of Kingdom is a part of the Spirit. Thus, it is an emotional state which allows for the person to break any of the laws. This breaking of a law places the person in a direct conflict with the law. However, the workings of the glimmer are such that the effective judgment is in favour of the person and against the letter of the law. In other words, when in such conflict it is judged that the law was wrong and the person was right. The overall effect is that the law is abolished or at least appropriately redefined. It may equally well mean that the scope of the law is reduced to such an extent as not to be applicable to the situations in which the person had happened to find oneself.

Because of the apparent reduction of the scope of the law the effect of such a conflict is the widening of the personal freedoms of the citizens. Thus, from the time of the incident everyone who would happen in a similar situation or whose situation could be understood within the new interpretation of the law would be found not guilty of breaking it.

The second attribute of the extraordinary person is that of the Name. A 'Name' is a part of the will and more precisely is one of the perceptions. When we say that it is a part of the will we mean that it may be seen in similar terms as the concept of spiritual senses for example. However, a perception is not oriented toward information gathering. Rather, it provides information to the surrounding society. Thus, the society may 'perceive' the person as having a specific name.

The need for provision of a 'name' of a person who is under the influence of the glimmer of Kingdom is a result of the concept of responsibility. This is because whenever any of the laws is modified the person responsible for such modification has to be identifiable. We may point to such a person and say (citing his or her name) that because the person was or is in the glimmer of Kingdom and the person decided to break a specific law therefore we may break it in a similar manner.

Moreover, a society would naturally request from an extraordinary person to provide his or her 'name'. The society would ask: '...What is your right for allowing yourself to break this law?' In other words we would ask for the credentials allowing for the unlawful behaviour. In that situation the extraordinary person may answer in one of the two possible ways. The first one would be to identify oneself as being alive before coming to earth and while being with God beforehand having a specific name.

Let us say that the person says something like: '...I am such and such Arch-angel and I have the right because of that...' Which really means that the person would request for a place in a special psychiatric institution. However, the society may be able to identify the person as actually being such and such Arch-angel. If so then the name of the person would be established allowing him or her for the appropriate law re-definitions.

The second possibility may be that the person would just identify oneself as an ordinary citizen who has been granted the grace of being in the glimmer of Kingdom. We do not think anyone would seriously challenge such a claim; however,

the deeds of the person would be scrutinized by the society. If the scrutiny proves the person right then the law modifications introduced by the person would be accepted by all.

Please observe one very important consequence of the above discussion. If a person is in the glimmer of Kingdom then the name the person bears is a trademark. In other words it is neither proper nor legal to assign the same name to anyone born later on. The reason for this is in the apparent responsibility for law modification as provided by the extraordinary person. Any person who lives later on has to be able to clearly identify the person who is responsible for the law modification. Otherwise a complete confusion would be a result. This is the same situation as with the concept of trade marks used in any industry. The original creator of a given thought possesses a trade mark and in this way is identifiable by the recipients of the goods.

After this introduction let us now request the first extraordinary person for the comments about the Spirit of God. Let him give us a description similar in nature to the ones provided by the previous observers but stated from his point of view. His first description would regard the spirit of love and the statement he would issue is as follows: 'The Spirit of God possesses power to satisfy the physical and spiritual needs of a person'.

The statement is a result of a specific and difficult situation the observer is placed in. This situation is related to being placed outside of the law as such. As indicated above the person after completing the requirements of being in the perfect and precise agreement with the letter of the law has been placed above it. But being above it also means outside of it. Such state translates to a difficult practical situation when the society does not feel any longer to honour the letter of the law with respect to the extraordinary person. Because of that the person relies on the sustaining power of God himself.

The special state as indicated above is directly associated with the colour of the inner conscience which is that of 'trust'. The subject of trust comes as a natural consequence of providing the person with the extraordinary abilities of law modification. In other words, God who firstly perfected the soul of the person, and later on, satisfied himself with the state of such perfection (by allowing for the person to be tested under pressure) finally, places his own trust in the person.

There is no other way of providing for the law modification mechanism as to allow for the person to act freely. However, such permission results in a loss of control over the person. God may not dictate the interpretations of the law in respect to the extraordinary person any longer. The person oneself becomes the main interpreter of the propriety of each of the laws and of their scope. By being in such a free situation the person may challenge any of the laws and to be shown to be superior to them. However, such freedom (as any freedom in fact) contains within itself the danger of making errors.

What would happen if the extraordinary person suddenly became chaotic in his or her behaviour and would choose to break some absolutely fundamental laws? For example if such a person starts to break the laws like 'do not kill' and the such. The person, due to the fact of being superior to the law, would actually abolish such law. Such situation would not be appropriate. Because of that God places oneself in the state of an enforced trust. In other words, there is always a danger of telling oneself that '...I would not like to regret later on the decision of placing this person in the glimmer of Kingdom...' Even so there is no other possibility for God to realize the above situation as to put ones own trust in ability of the proper decision making by the person.

The answer to the above problem is in the placing the person in the state of dependence on God. In other words, while the society is rejecting the person and dishonouring the laws with respect to the person God places himself in the situation of the provider and the defender. The person has no other choices as to 'trust' God and to rely on God for the support and the defence. Such a solution makes the trust mutual. God trust the person first, allowing for the person to modify the laws in accordance with the perceptions of that person, and the person trusts God in turn assuming that during the process and while being outside of the law God would provide for and defend the person.

Let us now see what the spirit of truth would like to say about the above discussion. The first statement provided by the spirit of truth is: 'The representatives of the social thought may but do not have to sit in the representational body'.

The above statement seems to be concerned with the recognition of the extraordinary person. In other words, do we require from the person to be actually a member of the law defining institution in a given society. According to the above statement this is not necessary but also not prohibited. In other words, a freelance person who happens to be present in the glimmer of Kingdom



may release from the laws in the manner as a person who is a member of a parliament for example. However, please observe that this form of actions of the freelance persons is more acceptable to the general public than the actions of an institution. This is because a not associated person would not challenge the self-consistency of the institution but the person who is a member of an institution would do.

The second statement provided by the spirit of truth is: 'Hardness of hart gives rise to hatred'.

The second statement provided by the spirit of truth is related to the reactions of the society in respect to the actions performed by the extraordinary person. That is, if the society is very hard to modify due to the problems present within it, such a society would be aggressive and not accommodating to the modifications provided by the person. Please observe that the modifications proposed by such a person are always of relieving nature. The person removes unnecessary burdens from the society by eliminating not functional laws. However, the society may not see it that way.

The most important element of the above conflict is associated with the understanding of the 'good nature' and 'good intentions' of the person. Such a person is always interested in the straightening of over-complicated situations. The wishing of the person is for the good of the society. (Please observe that the current discussion is under the headline of the spirit of love, thus, the wishing good is the main motif of any described action).

Let us now discuss the spirit of mercy as described by the observer. He would provide the following statement: 'The faith in the Word of God allows for escape from the penalty of God'.

The above statement seems to be directly applicable to the situation of Lot. He believed in the word of warning provided by the angelic messengers and escaped with them from the endangered city. One could even say that the above statement seems to be a rephrasing of the story of Lot. Let us discuss some of the points relevant to his story.

The most important element of the story of Lot is his situation among the citizens of the city. He had been placed as one just person in the society of complex and difficult people (read sinners). Such situation inadvertently results in hostility from the site of the community toward the special person like Lot.

Within that hostile environment his most important duty was to present proper forms of behaviour. That in turn could result in intensified

hostility due to the fact that people in general and the sinful people in particular do not like to be schooled in the ways of proper behaviour.

The form of explanation of the statement provided so far is proper but lacks the extraordinary element we expect from our observer. In other words we expect to see something that would show to us that the observer is presenting an explanation in the terms of the glimmer of Kingdom and not just a correctness through the truth. In order to see the explanation in the terms of the Kingdom we need to recall that the observer must have proven to be 'precise' in his way of thinking and of fulfilling the legal requirements. Let us look at the above statement once again but this time in exactly precise terms.

The first extraordinary observer would begin with the description of his position with respect to the other observers. He is in the very middle of them all. That is to say the ones speaking in terms of the Word stand to the east of him. The one speaking in terms of the fire of Union stands to the west of him. The others stand to the north and to the south of him as indicated beforehand.

This particular position of the first extraordinary observer comes from the assumption that he is: firstly, the bases of the trunk, secondly, a person who has proven to be precise (so must have come from the direction of the Inner Word) and lastly that the entry to the Temple proper is directly in front of the Gate of the Inner Word facing to the east.

Because of the particular location of the extraordinary observer he would analyse the above statement as follows. He would first indicate that the statement is related to the spirit of mercy. That means that he needs to turn in the direction of the mercy (that is east) in order to see it. Such notions would be consistent with the letter of the statement which expects to see the fire of the Word (which is located above the mercy at the eastern site). When seeing the mercy and the fire of the Word he would expect some form of relieve from the danger or difficult situation and this is indeed offered in the statement. However, he would not expect to see any form of manifestation of the spirit of faith there. This is because the spirit of faith is located exactly at the opposite side that is at the west from the observer. In fact he would say that the spirit of faith is behind him and thus impossible to be seen.

There is only one way he may be able to look eastwards and to see what is at the west. This may happen if there is a mirror placed at the east. If there is a large mirror placed next to the fire of



Word then the observer would see the fire (as well as the spirit of mercy) and would also see himself as a reflection in the mirror. Moreover, the spirit of faith would be seen reflected in the mirror and just above him.

Having established that the observer comes to a conclusion that the topic discussed here requires an introduction of the name 'a Mirror'. Such a name is an abstract one that is, it is not related to any particular person but represents a specific property present within the glimmer of the Kingdom. In this way another type of names relevant to the glimmer has been introduced. Those names are abstract and may be attained by any person as long as the person happens to be placed in the specific situation (that would require a special grace to be provided).

After observing the above, the extraordinary person would like to analyse his particular situation among the surrounding society, and this is to be done in the context of the 'mirror'. That is the extraordinary observer who happens to be given the name of 'a Mirror' is placed among the society. Let us look at this topic now.

Suppose there is a sinful person in the society who happens to have interaction with the extraordinary observer. That sinful person would not actually recognize the specific and personal features of the observer. This is because instead of seeing him the sinful person would see oneself reflected in the mirror. What it means in practice is that the behaviours and statements made by the observer would be interpreted and even perceived in relation to the past sins of the sinful person. (Please observer, that we used the word 'perceived' intentionally to stress the perception of the name).

The effect of such interaction is the irritation of the sinful person. In other words the presence of the observer plays on the nerves of the sinner. He is irritated by the behaviour of the observer, by his way of speaking, by his decision making, by his body language and any other form of possible information communication. One may say that the sinner would really hate the observer and would have difficulty in standing his presence.

All of those conflicts come from the fact that the observer seems to be recalling some past misbehaviours of the sinner. Moreover, those misbehaviours constitute something that the sinner is ashamed of. Even though he has never admitted this to himself he really do not approve of himself when performing this or that act. Now, the observer brings it all back and the recollection becomes annoying. However, during that time the

sinner is not interested in his own past but rather in the harassment of the observer. This is because he would like to stop him from the recollection he is creating by his behaviours and his very presence.

Please note, that the observer may not be even aware of the reasons for the apparent hostility from the sinner. He only sees that the sinful person is hostile and performs some form of harassment toward him. He is also aware of the apparent strengthening of the conflict with the time passing.

At some stage the mirror is broken. That is, the observer stops providing the service of reflection of the sinful person for him. The act of the breaking may be performed by the means of some discussion or some other act which would snap the sinner from the trans-like situation of looking into the observer as into a reflection. For example, a statement may be issued which makes it absolutely plain to the sinful person that he misrepresented the observer in his imagination taking him for a completely different person than he really is. If such a waking up event takes place the mirror is broken and the sinner is left with oneself and the awareness of the just completed round of harassment against a misrepresented and misunderstood person.

What then? The observer would just remove oneself from the presence of the sinner (or vice versa). The sinner is left with the awareness and recollection of the hostility exercised toward the observer and with one nagging question. Namely: 'Why have I done this?' The sinner is forced to request oneself for the explanation of the hostility just presented. It is expected that in order to resolve the problem the sinner would have to confront his original sin and to try to cleanse oneself from it.

Please observe what has been described above. The actions of the extraordinary observer, which are performed through the name of the 'mirror', are meant to free the sinner from his original problem. He is to be forced to confront the sin he tries to forget about by creation of a shameful situation of overreacting to someone else personal stand. Even more, because the overreaction is not justified (the behaviour of the observer is in many ways imagined or at least misunderstood) the pressure to face the problem of the sin is even stronger. In this way the observer applies mercy to the sinner and frees him from his sin. (Provided of course that the sinner is willing to accept the mercy and to cleanse oneself from the sin afterwards. Please observe that not all of the citizens of the city left with Lot even if

provided the needed information about the incoming disaster).

Let us now see the comments provided by the spirit of truth in regard to the above discussion. The first statement is as follows: 'A ruler has a right to place a curse upon a subject rebellious to the God's decrees'.

The above statement is directed against the sinner who even after being subject to the revealing grace of the past sins would decide to accept them as proper behaviours. Such statement is self contradictory due to the fact that the same sinner would reject someone else who keeps of reminding him about the sin. Even so if persistently rejecting the notion of self verification the person would be not acceptable. People who place themselves in such openly hostile state toward God disappear in the later judgment by rejection of their own selves.

The second statement provided by the spirit of truth is: 'The effect of being a chosen one of God is a separation from the society'.

The understanding of the word 'separation' in the context above is: 'to be a member of a society but without being understood by it'. We do not mean here the physical separation that is the lack of contact with the society.

The above statement is related to the state in which the extraordinary person has been placed by the grace of God. This situation of possessing the name of the mirror results in not being understood nor even properly observed by the society. Whenever anyone has any contact with the extraordinary observer the person sees oneself in the observer and not the observer himself. Thus, some would see him as a sinner and others would see him as a just person. Neither of those really represents the observer but only the particulars of the person having the contact with him.

Due to the above mechanism the observer is in fact 'separated' or 'isolated' from the society at the mental and emotional level. He is alone and misunderstood among the crowd even if in contact with it.

Let us now discuss the spirit of prophecy as described by the observer. He would provide the following statement: 'A king has a right to nominate judges'.

The above statement is a result of a need for continuation of the work performed by the extraordinary observer. Such a need may come due to the one of two reasons. Firstly, because of the apparent amount of the pressure the person is placed under, some of the stress should be, at least

temporally, removed from him. Secondly, it is possible to imagine that the extraordinary person may depart from the given group of people.

Even today, the continuation of the work as performed by the judges is not complete. This is because they belong to the fire of Inner Word and not necessarily to the glimmer of Kingdom. The fire of the inner Word is based on the inner humility and the spirit of truth placed on the logic in the colour of justice. Thus, the ability to judge is more associated with the notions of truth and precision then with the notions of relieving from the over-exposure to over-constraining laws.

However, the original intention of the extraordinary observer is to provide for the continuation of his work. Thus, the need for actions directed at relieving from the overburdening by the legal system needs to be represented in some way in the work of the judges. Because of such a need, the judges are to exercise their function in such a way as to provide for more frequent application of mercy then for tightening of the laws. Thus, one would expect that a judge nominated by the extraordinary observer would never apply the law to such an extend as to penalize the guilty site with the entire strength of the force available to him (or her). At the same time it would be natural to expect from the judge to see some form of notions directed toward the application of mercy. In this way, even if the judge stands in at the place of Inner Word, he or she still looks in the direction of the east and in this way in the direction of the far eastern observer (mercy and the Outer Word).

The above situation has been graphically illustrated by the person of Jesus who appointed the Apostles. He, being in the glimmer of Kingdom, nominated a group of judges. It happened on two occasions. Firstly, when sending the seventy two to a number of cities (this is the first case of being overburdened with stress). Secondly, when providing the communion and officially recognizing the Apostles as the judges (this is the second case of not being present among them any more).

There is only one problem with the above concept of nomination. This problem comes from the fact that in order for the person to become a nominated judge such a person has to be moved spiritually into the place of the fire of the Inner Word. Such movement may not be performed in a natural manner and requires some form of intervention from the direction of the Spirit.

In order to be a judge a person needs to be under influence of the fire of Inner Word. The fire

of the Inner Word, as well as the spirit of truth, is originally associated only with one person. This person being the Arch-angel Emmanuel. Everyone else needs to receive the grace of the fire in order to possess her. A natural expectation would be to see some form of procedure or a right which would allow for providing of the fire. The expectation of a procedure comes as a result of inability of ensuring the effect of receiving her in any other way.

This is what usually is done in ordinary situations when a person is nominated at some post. One associates some values with the post and performs some form of a right of installation of the nominee. It is then understood that because the person has been nominated at the post and because the post carries within itself some form of associated abstract value therefore the person is also a recipient of that abstract value. This is really a poor man's solution to the otherwise impossible to address problem of ensuring the presence of that abstract value within the nominee.

There is one method that could be used as a partial solution to the above problem. This method is of minimal requirements. If one imposes this form of requirement one ensures that at least the necessary condition for the apparent nomination is satisfied. That is, the nominee satisfies the minimal predefined requirement. In the case of a judge such a condition is called 'morality'. In other words the judge has to be morally superior to the persons being judged.

However, the minimal requirement is not a sufficient condition. It is only a necessary one. The sufficient condition in the above problem is the presence of the fire of Inner Word in the soul of the judge, and there is no apparent method of ensuring that the fire is actually present there. (Nor is there any apparent method of ensuring that the fire would descend on the person of a would-be judge).

The above problem places the humanity at the mercy of one single person of Emmanuel (who manifested himself in the person of Jesus). Only by his mercy and the grace provided by him one may receive the fire of Inner Word and in this way be a candidate for a position of a judge.

Let us now see the comments relevant to the above discussion provided by the spirit of truth. The first statement is as follows: 'The leader of a nation is responsible for the presence of the Spirit of God within that nation'.

The above statement makes the extraordinary observer (in the glimmer of Kingdom) responsible for propagation of the fire of Inner Word. In this

way one may say that the person of Emmanuel is under moral pressure to actually provide the grace of his own spiritual elevation to the others. Thus, because of the above statement it is no longer only the apparent stress or danger of being removed from the society as the motivation for the propagation of the fire of Inner Word. The statement makes it plain that the fire is to be propagated as a manifestation of responsibility for such a presence and propagation. (Please observe that there is still no apparent method how the actual propagation is to take place in practice.)

The second statement provided by the spirit of truth is: 'A king is required to honour the deeds, the edicts and resolutions of his predecessors'.

This second statement is a particular application of the requirement of morality. A moral person in this context would at least be self consistent. In other words would not negate the legal solutions provided by the predecessors. Especially as this form of negation would negate the validity of the legal solutions proposed by the current ruler. The notions of precision and self consistency are central in all of the more advanced spiritual states beginning with the fire of Inner Word.

The other reason for the above statement is the colour of the perception of the name relevant to the section being discussed here. The colour is that of the 'friendshi'p. By honouring the resolutions provided by the past rulers the current one manifests the friendship to them in this way.

Let us now discuss the spirit of faith as described by the observer. He would provide the following statement: 'The sentencing provided by God or a king become a legal precedence'.

As in the case of mercy we would like to look at the above statement by the means of analysing of the placement of the extraordinary observer. This time he is looking toward the spirit of faith which is located to the west from him. However, the statement provided above is strongly related to the notion of judgment and accepted law. That is, those issues are related to the fire of Inner Word and the outer conscience present under the fire of the Outer Word. Thus, we come again to the conclusion that the observer is looking at a mirror.

The observer is looking toward west and sees the spirit of faith. Next to the spirit of faith a mirror is placed in which the observer sees himself and the justice as well as the outer conscience reflected next to him. What he concludes is that through the spirit of faith one may be able to construct a legal system.

The reason for the above mechanism comes from the fact that the spirit of faith may be aware of the properties of the extraordinary observer. In particular he constitutes a bases or a supporting point for the faith to exist. Please recall the description of the bush resting on the supporting lower part of the trunk. Thus, the part representing the observer is in fact a supporting part for all of the branches (including the one representing the spirit of faith).

What the spirit of faith sees is the underlying perfection and precision of the actions and statements performed by the extraordinary observer. The spirit of faith would interpret them as more elementary than her own axiomatic system. They in fact are so elementary that she is willing to accept any of such manifestations of the precision of the extraordinary observer as axioms. Such acceptance would be performed without any form of a challenge.

One needs to make a comment about the above acceptance at this point. We have mentioned in a number of places beforehand that the spirit of faith may be distracted from her work by the apparent challenges presented to the incoming information. In here, we would say, the situation may take one of the two possible forms of behaviour. Firstly, if the spirit of faith recognizes the extraordinary observer as being indeed under the influence of the glimmer of Kingdom the observer would be accepted without any challenge whatsoever. However, it does not have to happen that way. In other words the spirit of faith may not be willing or not be able to recognize a king as such. In that second case the statements made by the observer would be challenged as usual. (People who accept a king as a king would accept his statements without any form of a challenge. Otherwise, they would be critical in the same manner as with respect to anyone else.)

If the statements are so basic that the spirit of faith would accept them without any challenge then they become incorporated in the axiomatic memory present at the west. However, this is not enough to convert those statements and behaviour into the laws present in the outer conscience. What happens in fact is that the facility of understanding present in the fire of Union is applied to the information provided by the extraordinary observer. In other words, the extraordinary observer provides some form of behaviour which is accepted as proper without any challenge by the spirit of faith. Then, the fire of Union supported by the co-feeling ponders upon the information provided in order to 'understand'

the nature and the meaning of the introduced information. The specifics of the particular situation in which the extraordinary observer happened to be placed are analysed. When the understanding completes the work of reconciliation of the information with the already known facts such created precedence is moved to the outer conscience for the sake of incorporation within the legal system professed by the person.

Let us now ask the spirit of truth for the comments about the above discussion. The spirit of truth would provide the following statement: 'A lack of presence of a king (defender of faith) allows for creation of false believes'.

The reason for the above statement is the peculiar property of faith of always resting on some more basic and underlying structure. This may be the axiomatic system present in the inner memory but equally well this may be the position in which a king is present. That is, because the person of a king is to be more fundamental than even the axiomatic memory the spirit of faith would be willing to accept the forms of behaviour of a king as the guidance for her own actions.

The spirit of faith always rests upon something. If there is no king present then the spirit of faith would seek some other person or notion which could be used as an underlying bases for her actions. Thus, the absence of an extraordinary observer may result in the faith looking for some not related point of support. In those cases the faith may wander into any false territory.

Please observe that the person of a king is responsible for the preservation of the faith within a nation. This is because of the above property of the spirit of faith. Moreover, if the king is behaving in some inappropriate way the spirit of faith would be harmed accordingly.

The second comment provided by the spirit of truth is: 'A conflict (a quarrel) about a stronger authority makes the harts harder and produces disillusionment, disappointment and even loss of faith. Other subjects of disagreement also produce disillusion but not to such an extend'.

The above comment is related to the property of the spirit of faith which is to rely on the support of a single point of rest. That is, the spirit of faith expects to be supported by a king in the same manner as a branch expects to be growing from a single trunk. Such situation allows for the faith to accept the information coming from the supporting medium without any form of a challenge.



However, if one argues about the leadership within a country and places more than one potential leader in front of the community the spirit of faith becomes confused. Such state could be compared to stating to a branch that it is supported by more than one trunk. The overall effect of such conflict for the society is a marked loss of faith. In fact the spirit of faith may not function properly as she has difficulty in identification of the supporting element which was to be provided by the unquestionably ruling king.

Let us now discuss the spirit of hope as described by the extraordinary observer. He would provide the following statement: 'Covet for authority kills'.

In order to understand the meaning of the above statement we need to resort to the vision involving a mirror again. This is because the statement consists of two initial parts one involving the spirit of hope (to covet) and one involving the notions related to the forces of status (authority). When one is combined with the other the effect is destructive to the observer. We would like to study the above statement in some more detail so that we may understand the suggested destructive effect of such a correlation.

The notion of 'covet' could be expressed as a desire or a wish for something. In general such a wish does not have to be destructive by its own. It would be destructive only if the resultant effect would create a situation contrary to the original meaning and purpose of the person involved. Thus, the destructive notion suggested above is related to the contradiction of the values which are to motivate the person present in the glimmer of Kingdom. The most important of those values being to relieve the society or its individual members from over-constraining laws and burdens. Thus, we would expect that the problem with the desire or covet for authority contradicts the possibility of performing the relieving function.

If we analyse the notions relevant to the force of status (either the inner one or the outer one) we may observe that the effect of the force, when considered in the moral terms, is to place a person favoured above the surrounding society. A person whose status has been elevated becomes superior with respect to the others. Such superiority may be of any particular nature or in any field of interest.

The natural and proper form of attaining such social superiority is by external elevation. That is, the notion of acknowledging is to come from the surrounding society and not from the person

oneself. This is, the society is to notice the person and to proclaim the superiority of such and never the person is to seek such superiority oneself.

The reason for such a requirement may be found in the effective situation of the society. One may look at the above process as a relative one (that is the person versus the society only) or in absolute one (that is the person, the society and the absolute point of reference provided by God himself). If seen as a relative process only there would be no difference between the case of elevating oneself and the elevation provided by the society. However, when seen as an absolute process then the position with respect to God makes one of those cases an elevation of a person and the other an oppression of the society.

In the case of absolute reference point the difference between the person seeking an elevation and recognition and the situation when the society acknowledges the value of the person and thus elevates him or her is very dramatic. In the first case the person is not really improving in any way. However, what the person is actually seeking is to lower the status of the society. In order to achieve such a state a person would accuse the society of being unlawful and mean. For example such a person while trying to achieve the elevation would make statements like: '...there is a high crime in the society and we need to introduce tougher sentences in order to combat it...' By making such a statement the person tries to accuse society and to push the responsibility on her as well. Moreover, such a statement is directly in opposition to the function a person in the glimmer of Kingdom is supposed to perform, that is to lower the amount of penalties applied to the guilty ones.

From the point of view of God the person becomes a primary target of investigation. God would immediately suspect the person of hiding some prior sins. Moreover, the stand the person is taking, suggests that the person seeks the position of elevation in order to hide the already committed sinful acts behind the face of demanded elevation and recognition. This is because once the person is elevated the society is supposed to acknowledge that person's stand and certainly not to dig in that person's past searching for some dirty misbehaviour.

The proper approach to the problem of outer status is to allow it to happen as it would be by itself. That is, the person is supposed to seek the release of the burdens which have been placed on the society and the recognition would come automatically when the society observes the effect of such work. In such a situation the person would be actually elevated and the elevation would be a



true one. This is because the society is elevated as well and seeing this it would push the status of the person even higher. In this second case God would also acknowledge the person due to the effectiveness and the proper interpretation of the function which is supposed to be performed within the glimmer of Kingdom.

What we have described may be rephrased in the following manner. When a person seeks to attain the outer status by elevation to some higher social position the effect is to: 'seek elevation by the means of oppressing the society'. The proper behaviour however is: 'free the society from the over-burdening and get elevated as a reward for the effectiveness of such work'.

Please observe another important point. The fire of inner Penance is also present at the northern part from the extraordinary observer. One may be tempted to apply some additional penances to oneself in order to be recognized and elevated. According to the above analyses it would be improper as well. A person is not permitted to seek the social elevation neither by the means of craving for them or by the means of overburdening oneself. Both of those would be interpreted by God as the attempts to push the society downward (to oppress it). In other words a person in the glimmer of Kingdom is never to look in the direction of the Inner Penance and Hope.

Let us now ask the spirit of truth for the comments above the above discussion. The first statement provided by the spirit of truth is: 'You are not to rebel against your ruler'.

The comment comes as a balancing statement directed at the society and the problem of prevention of a ruler from seeking of the social elevation. In other words, if the above prescription is to be applicable and possible to implement the society has to be able to accept the humility of the king. The spirit of obedience, which is present under the force of outer status, needs to interpret the person placed at the position of a ruler as seeking the goodness of the society. Especially that goodness is to be found in the active release from the over-extended constraining laws. However, if the society becomes unruly and rebels against the appointed person the effectiveness of the ruler's work is greatly reduced. That is, he or she becomes pressed to actually strengthen the constraining laws only because in this way the society could be brought back to the ordered state.

Please observe that the strengthening of the laws would not be effective in the subject of addressing the social problems. It would only

manifest the problem of the person as being unsuitable for the post.

The second statement provided by the spirit of truth is: 'The kingship of a ruler may be not absolute but rather shared with a group of people representing a nation'.

The above statement addresses the problem of deliverance of the expected effectiveness of the function of the kingship. As it happens and as it has been indicated above the work performed by a person under the glimmer of Kingdom is very difficult and challenging. Moreover, we have just seen a discussion aiming at prevention of the ruler from supporting his or her emotional state by the means of the spirit of hope. Such prevention and the general difficulties associated with the function described here may require an additional assistance from the members of the involved society.

Let us now discuss the spirit of obedience as described by the extraordinary observer. He would provide the following statement: 'A King has a right to establish various national leaders associated with a variety of administrative functions'.

The above statement seems to be just a verbalization of a fact, even though however, there is a considerable amount of underlying substance we would like to examine here. Those interesting points may be grouped into two categories. The first one relating to the mechanism of implementation of the above statement. The second one related to the effect of such an implementation. Let us begin with the first group of issues.

The above statement has been issued in relation to the spirit of obedience. Therefore, when analysing it, we need to look at the issue in the context of apprehension, anticipation and the spirit of obedience. Those aspects of the will and the spirit are intrinsically related to the sense of touch as described beforehand. Please recall that the sense of touch possesses a peculiar property of being self-reflecting that is 'if a person touches someone the person is being touched as a well in return'.

The above information allows us to establish the mechanism of the implementation of the above statement. That is, a person who is to be elevated to some position of administrative superiority has to spiritually touch the king. The effect of such spiritual touch is: '...being touched by the king in return...' In other words the elevation to a function related to law implementation.

The placement of the statement under the spirit of obedience suggests that the person who is being elevated needs in fact to be obedient as well. Because of that, the person may not be an initiating part in the process of elevation. Rather, this is the king who makes the introductory notion requesting for the spiritual touch. In such a case the person who is being elevated would 'obediently' respond to the request.

In order to see the entire process we also need to recall that the kingly person acts as a mirror to the observers. When we put those elements together we may understand the process of elevation by the spiritual touch. Let us now give an example so to see how the above works in practice.

Suppose there are a king and a group of followers travelling with him. The king acts as a mirror with respect to each of the individual members of the group. The effect of such acting is the difference in personal perception of the king as seen by each individual member of the group. Thus, one of them would possibly see the king as a brave man (that would be the brave among the travellers) and another as a wise man (that would be the wise among the travellers). Each of them would not really see the king as a person but rather their own reflection in him.

When the king would like to elevate one of them to some higher administrative position he would invite them to spiritually touch him. He would therefore ask them for an opinion about his person: '...who do you think I am...?' Please observer that none of the above mentioned travellers would be able to sensibly respond to the above question. This is because they do not see the person of the king but rather their own reflections within him. However, if there is one of them who possesses the spirit of obedience within his soul he would not just seek his reflection but would actually respond in a more concrete manner. This is because we may actually observe a mirror by touching it.

Please take a note what happens when one decides to touch a mirror with a hand. Up till the time of such direct contact a person sees oneself reflected in the mirror and is not absolutely sure if the seen reflection has anything to do with the phenomenon of a mirror as such. Quite possibly there is just another person standing on the other side and the mirror as such may be ignored while looking into it.

However, when in the process of looking at the reflection the person places his or her hand on the surface of the mirror then the apparition

disappears. The person instead of seeing oneself is first of all aware of the nature of the object of the mirror. The reflection as such becomes of secondary importance and of secondary nature. The most immediate awareness of the nature of the vision is that related to the property of the mirror. This is because the touch brings into the reality the surface of an object.

Thus, in our example the traveller who possesses the spirit of obedience would respond to the question of the king. The traveller would plainly state that the king possesses the nature of a spiritual mirror and therefore is in the glimmer of the Kingdom. In other words he would not relate to his own person seen as a reflection but rather establish the actual nature of the king.

However, the effect of such close contact is of the logically reflective nature. That is, while being touched the mirror touches the obedient observer. One could risk a statement that the surface of the touching hand becomes flattened in the imagine of the mirror itself. The effect of such close contact is seen in a resultant statement issued by the king regarding the person of the touching traveller.

Thus, the king would respond by appointing the obedient traveller to some position of administrative superiority. This is, the king would proclaim and describe the state in which the touching person has happened to find oneself. By being touched by the mirror the person becomes brought into the state of being 'like' a mirror (but not really quite as a hand would never be as reflecting as the mirror it is touching).

The above process would seem to be a very desirable one, especially due to the fact that the traveller is required to recognize the status and the stand of the king as a prerequisite to being elevated himself (one has to give the status to the king in order to have personal status raised, thus making the process of status rising logically reflective as well). However, there is one problem with the above. Please observer what happened when you actually implement the above description in the case of a mirror. When the hand has been removed from the surface of the mirror a stain remains.

The process of touching and being touched is complicated by the side effect of a stain. The mirror becomes soiled because the perfect cleanness of its surface has been violated by the touch. Do we see an analogy in the spiritual sense as well? What we see is that after the exchange of the above statements the remaining travellers look at the effect of the exchange and see something unhealthy in the process. First of all,

they would not see oneself as perfectly reflected in the mirror any more. The reflection would be obscured by the introduced information of the king being of different nature than the rest of them. Now, the travellers would not be saying: '...I see a brave man...' or '...I see a wise man...' Rather they would be saying '...I see a king who is brave...' or '...I see a king who is wise...' In this way a measurable distance would be introduced between them and the king.

The created stain on the person of a king acts in a similar manner as a stain on a mirror. It makes everyone looking into it aware that there is a mirror present and not some form of miraculous reflection or presence. Thus, at this stage the king is just a king and not an apparition any more. Moreover, a problem of becoming associated with a mortal and earthly element has been introduced. That is, there is a fragment of the soil present of the surface of the mirror. On the spiritual level there is a definite relationship of the king with his appointed administrator. The king becomes mortal and involved in the earthly dealings.

There is still another effect of such situation. The remaining travellers would accuse the obedient traveller of soiling the mirror. They would hold the person as being 'guilty' of introducing some form of earthly element onto the otherwise perfect surface. Thus, they would prefer to choose to hold their collective accusative note against the obedient traveller and not to discuss the stain as such. This is because as much as they can they would like to keep the status of the mirror as high as possible (or as perfect as beforehand).

One would say that maybe they just need to clean the mirror and resolve the problem in this way. But please observe that if they do that then the elevation of the obedient traveller would be removed. This is the constant recollection of the original touch which keeps the traveller at his post. Thus, it is not possible to clean the mirror and at the same time to expect the obedient traveller to keep his post.

Let us now ask the spirit of truth for the comments about the above discussion. The first statement provided by the spirit of truth is as follows: 'A crossing of the law of God creates violence'.

What we see is another way of looking at the above problem of the stain. The crossing of the law (or breaking of the law) is an act of soiling of God. However, one could look at the above statement as meaning something even more drastic. What would happen if a sinful person looked into such a

mirror? A sinful person would see a sinner. That person would also judge the apparition as being unacceptable. Moreover, the sinful person may wish to remove such a vision by some means of destruction of the mirror. This could be done by placing so much stain on its surface as to make it unusable or by breaking it.

In the first case the sinful person would create an avalanche of accusations directed against the king. The objective of such an amass of accusations would be to prevent anyone from trying to see the person of the king as a potential mirror. The second case would be to break the mirror and in this way to make it unusable. People would still see it as a mirror but because it has broken it would have to be removed. Both of the above cases, the soiling of the mirror and the breaking of it could be interpreted in the terms of violence applied to the person of the king by a destructive inclinations of a sinful person.

The second statement provided by the spirit of truth is: 'A ruler is obliged to possess the complete information about his or her undertakings'.

The second statement tries to explain the reasons for the king to provoke the touch of the obedient observer. The king is obliged to know the information related to the dealings he or she is involved in. Otherwise the effect of the ruling would be chaotic. At the same time this is the sense of touch (apprehension) which collects such information. In other words a ruler needs to receive relevant information from a person who possesses the spirit of obedience.

The above method provides a ruler with literally: 'a way of getting in touch' with the realities of the issues being of concern to the ruler and the population at large. However, as we have seen such a method creates the problem of removing the king from the state of perfection. The method also creates a problem for the appointed administrator as he or she is later on being accused of disregarding the king. Please observe that the practical form of such accusation may be by labelling the administrator as being a 'bad' person. Because of that, there would be always criticism directed toward the obedient traveller. At the same time there is no other way the information about the realities of the effects of the undertakings of the king could possibly be provided to the ruler himself.

Let us now discuss the spirit of truth as described by the observer. He would provide the following statement: 'A prayer in truth has a power to calm the anger of God'.

When we look at the statement provided we would immediately observe that any prayer is supposed to be based in the spirit of truth. We would therefore ask the extraordinary observer why he would stress this property of a prayer right here again. The reason for that comes from the particular placement of the above statement. The statement is related to the spirit of truth which is located above the observer. (In the previous descriptions we had to look to the north, south, east or west in order to analyse the statements provided. Here we are supposed to look upwards).

Moreover, the statement mentions the glimmer of power as well. From the point of view of the description of the bush the glimmer of power is located beneath us. This is because the power is represented by the root system of the bush. In other words the statement relates the concepts associated with the trunk and the concepts associated with the root system and becomes a form of a transitional joining point between them. Also, it is a road of passage for a person experiencing a spiritual growth. This passage would be again from the inner Word through the glimmer of Kingdom to the glimmer of Power.

Let us now take a look at the specifics of the statement. A person is advised to pray in some special way in order to calm the anger of God. We would like to see what this means in more detail now. In order to understand that let us see what any form of prayer is. We would like to begin with an ordinary person attempting to pray to God.

When an ordinary person attempts to pray to God such a person places oneself in front of God and tries to communicate by the means of words. Such communication may be successful or not but in the case of an ordinary person it is very common that the effect of the prayer is not immediately known nor understood. This is because of the specific state in which God resides. This state is just an example of another mirror.

God is a creator of the universe. He made everything and created or begotten every living person and creature. Because of that God himself is a king. Moreover, God is 'the King' that is, he is the possessor of all of the creation. The ownership comes from the fact of original creation. That is the creator is also the owner of his creation.

During the time of creation and also afterwards God provided some persons with the glimmer of kingdom. Some of them received the glimmer as the intrinsic spiritual constituent at the time of conception but others entered the glimmer

later on as a form of spiritual growth. Any of such persons may be labelled as 'a king' meaning that they are subjects to the original creator of them all. In any case a person who is a king is also a mirror. That is, the original creator 'the King' is also a mirror and manifests the properties of such.

When an ordinary person stands in front of God and utters the words of some personal prayer the person sees oneself reflected in the mirror of God. In other words the person may think that there is no-one else present and that the words of the prayer are spoken to the empty space. The mirror as such is neither visible nor perceptible. This is what usually happens in such situations. A person might possibly say something like: 'I went to some empty space and spoke some prayer. There was no-one else but I and I do not know if I have been listened to.' In other words the person perceived only oneself reflected in a mirror.

The interesting variation of the above situation comes in the case of a king. That is, our extraordinary observer (who is in the glimmer of kingdom and therefore a mirror himself) comes to that empty space and prays to God. In this special case we have two mirrors placed in front of each other. If anyone tries to do that as an experiment the illusion of infinite space created by such arrangement would be immediately observed. In other words the mirrors reflect each other in each other and the space between them becomes infinite. However, if there are only two mirrors present and nothing else then there is not much action happening as a result.

This special situation of two mirrors reflecting in each other has been labelled as 'a divine sleep'. There is not much action in such situation just the perception of total peace. It would usually happen after the consumption of the holy communion when a person of an extraordinary observer spends some time on the contemplative and repetitive prayer. After some time of such a prayer the soul becomes soothed and a form of peace descends on such a person. The praying person continues to repeat the prayer but is not thinking about anything and indeed is very close to becoming asleep. This is why such a prayer is usually said in not completely comfortable position, so that the person would not actually doze off. (It seems to be funny when you read this but please observe that there is an important difference between the state of an actual sleep and the above divine sleep. This difference consists of the underlying awareness of the presence of the other identity and also of the perception of the space thus created. These two sensations are not present in the case of an ordinary sleep).



Still, even with those special sensations there is not much to tell about this form of prayer until some form of extraordinary intrusion takes place. Please recall that we are describing two mirrors placed in such a position that they face each other and thus create the infinite space between them. Now, imagine that someone introduces an external element and places it between those two mirrors. Immediately the element would be reflected in each of the mirrors creating a cascading effect of infinite number of reflections. In other words the effect of introduction of external element is magnified enormously. It may only happen in the case of a king praying in truth to the king. We would like to know what such an intrusion means in practice.

An intrusion is a subject of a prayer. The extraordinary observer introduced some element to the prayer which is of personal importance to him. Because of that the importance of the subject becomes enormous. Even more due to the fact that the infinite number of reflections may be seen in both: the mirror representing God and the mirror representing the extraordinary observer. For each of those persons there is no more important topic than the one which has been strengthened in such reflective way. The importance of the topic is such that it becomes 'impossible' not to address the topic in some constructive way. In the mind of the praying person and the mind of God the entire value of the universe is concentrated in one point only. The issue has to be addressed under any condition that is, even if some form of extraordinary intervention is to be provided for the sake of resolving it.

This is the special situation when the need for intervention from the side of the glimmer of Power is called for. The actual realization of the intervention may be implemented in any form and does not necessary require the praying person to take it on his shoulders. It is very much conceivable to allow for some other person who is blessed with the glimmer of Power to realize the requested intervention. In any case the effect of the prayer would be to resolve the original problem by the means of the intervention of the glimmer of Power. One would see a proper and obvious 'miracle' in such situation. The miracle would be a response from the side of God to the prayer provided by the person present in the glimmer of Kingdom.

One needs to observe three important points at this stage. The first one is the nature of the situation thus created and implemented. As mentioned beforehand a person present in the glimmer of Kingdom is concerned with releasing

of the others from the states of being overburdened by the legal constraints. In the case being discussed at present the extraordinary person would release someone else from such over-constraining state by the means of the prayer in truth. This release would require an extraordinary intervention from the side of God but still it would happen and it would have the nature and the structure of the process we expect to happen. (That is the release from some legal constraint).

The second point is the concerned with the method of implementation of the above mechanism. As described above it is not that difficult to provide a miracle for a king, what is difficult is to place the subject between the mirrors. In other words, the difficult part is in making a king (or the King) to be concerned with some issue to such a degree as to introduce it as a topic of the prayer. The point is that a person who is under the influence of the glimmer of kingdom is not really inclined to get associated with any common issues as to become personally and emotionally involved in them. A king works for the sake of the society but at the same time keeps a marked distance from her.

The third point is that the above description does not mention the actual words which are to be uttered by the extraordinary observer when mentioning the problem of the third person. What we have described is the peculiar state of mind, or one may say the emotional state of the soul of the observer which is really related to the person on whose behalf he is praying. The important part is the perception of the situation from the site of the observer and the site of God. The words of the actual verbalization and the vocalization of the request would be provided by God to the praying person. This provision would happen by the means of the grace coming from the Spirit of God.

As it happens the only way for an extraordinary person to concern oneself with the issue while praying is to be in some form of relationship with the third person involved. Otherwise the observer would just keep his distance from the person and would not include the problems of that person in the spoken prayer. Thus, the issue would not be placed between the mirrors. Either God or the extraordinary person has to have some form of emotional relation to the person who needs a miracle. Such relationship requires at least some form of contact between them and possibly some form of personal care. It would be extremely difficult for an extraordinary observer to bring a topic of a foreign person into the prayer thus described.



When we see the above we may understand the effect of the prayer. The person who has been mentioned in the prayer by the observer would require some form of intervention from the side of the glimmer of Power. This intervention would be provided because God himself has been brought to the state of 'demanding' it. Thus, God would provide a miracle. Moreover, it is possible to imagine that the extraordinary person would be assigned to actually deliver such a miracle. If that happens then he would be moved to the next spiritual place called the glimmer of Power. Such situation gives us a natural way of continuation of our description in the next chapter which is devoted to the glimmer of the Power and the second extraordinary observer who is present there.

Let us now ask the spirit of truth for the comments related to the above discussion. The first statement provided by the spirit of truth is: 'A petitioner is obliged to outline his case in a complete truth'.

The statement provided by the spirit of truth relates to the particular form of presentation as performed by the extraordinary observer when praying. Thus, we have indicated that the words are not central to the prayer but here we are being told that they are. The importance is in their relation to the objective reality and not to the particular verbalization. As long as they are in a concrete agreement with the actual facts and emotions they may be chosen in a number of ways.

The second comment provided by the spirit of truth is: 'It is the will of God to extend the covenant of God to all who have the right to it'.

The second statement is provided in order to make the above intervention of God more accessible. Thus, it is the will of God to make the releases from the burdens more accessible to anyone who is included in the original plan of acceptability. As it happens there are a lot of persons who even though they have the right of exercising such notions as described above would refrain from doing so due to some personal reasons. However, please also observe that the comment is directed to those who have some underlying right to the covenant of God. If someone is an outsider then we would not expect such person to be able to access the grace of God in the manner described here.

### **The vision provided by the second extraordinary observer.**

**L**et us now discuss the vision as described by the person who moved into the glimmer of Power. This part of the Spirit

of God rests on the perception of fast which is in the colour of kindness. Moreover, the glimmer is not usually visible to any external observer. In a way we may say that it is hidden just as the root system of a tree or a bush is hidden from any external observer. At the same time the extend of the root system may be inferred from the observation of the structure of the branches. This is because there have to be appropriate roots present in the soil in order to support any of the branches of a tree.

From the above we may expect to see a similar form of description of the root system as the one applied to the branches. For each of the branches we will see a corresponding root which is hidden in the soil but at the same time supports the branch. Thus, for example in the case of the branch representing the spirit of love we would expect to find a root supporting it. The vision which is to be provided by the extraordinary observer is to be concerned with the description of those supporting roots. That is, he is to describe the elements of the glimmer of Power which correspond to each of the spiritual qualities we have mentioned so far. Let us begin then with the spirit of love and see what he has to say about the power relevant to that spirit.

The statement provided by the second extraordinary observer in respect to the spirit of love is as follows: 'A true rest and contentment is achievable only in the submergence within the Spirit of God'.

In order to understand the above declaration we need to observe some points related to the glimmer we are discussing and the specifics of the spirit of love as well. The first observation is of more general nature and relates to all of the statements discussed in this chapter. That is, the presence of the glimmer of Power is always a manifestation of an intervention from the side of God. In other words it is not possible for any person to 'cause' the glimmer to appear. Equally well we could say that it is not possible for any person to stimulate God to reveal himself. Because of that we have to rely on the willingness of God to initiate any of the processes described below.

The second observation which is also relevant to all of the descriptions provided below is the bases of the glimmer of Power, which is the fast in the colour of kindness. The notion of fast is to be understood in general terms meaning that it does not always represents a withholding of food. Fast as seen in here is a general notion associated with a concept of 'lack' or of an 'absence' of some vital element needed for proper and ordinary existence.

Thus, for example a lack of shelter would also constitute a state of fast.

Let us return to the subject of power in relation to the spirit of love and see how such state is attained and what it leads to.

The state we are discussing is usually initiated by some more or less obvious intervention of the Spirit who would approach the observer and present a form of invitation. It would be possible to imagine such an invitation as a statement issued in the following manner: '...I would like to give you a gift but you need to pass through some trial first...' Equally well it could be formulated in a form like: '...and the Spirit of God approached him and took him somewhere else...'

In any of such situations the Spirit approaches the observer and initialises a form of a crisis in his or her life. Such crisis is always of the same underlying nature even though it may be implemented in a variety of ways. The underlying nature is the placement of a person in a situation where there is no possibility of relying on the support of the surrounding environment. It may be implemented by removing the person from the society and sending him to a desert, or it could be implemented by removing the person from his family and sending him to the nearby forest. Equally well it could be implemented by removing the person from the social fabric and sending him or her to some foreign country where he or she would not be supported in any way.

The main objective of creating of such situation is to place a person in a state where the person may not expect any form of support from the surrounding and indifferent environment (be it a part of the nature or some human society). Moreover, in such a situation the person would be left without any obvious means of supporting oneself. That is, a person moved to a desert or a forest would not bring any food or special clothing with him and the person moved to some distant society would not have any form of financial support nor savings.

As we indicated above the placement of a person in such a state is implemented by some very obvious intervention of the Spirit. There is no place for any misinterpretation from the observer's point of view as to the actual responsibility of 'who created such state'. In any of the cases listed above and in any similar cases the observer would 'know' that he or she is being manipulated by the Spirit. This knowledge would not come from some logical argument but would be provided by the Spirit by a completely clear manifestation of herself to the observer.

It is the central point of the above process that the Spirit of God manifests her presence to the observer thus tested. The Spirit would make the person dizzy in a way like a glass of wine would make someone dizzy. The Spirit would be continuously revealing herself to the observer through a number of ways very often by direct interactions. The person would feel to be overwhelmed by the presence of the Spirit. Also, the person would see oneself being led by the Spirit through the particulars of the trial.

The reason for such manifestations of the Spirit is to introduce the notions of 'trust' to the person. The person is placed in an extremely difficult state by the Spirit and is complete aware of the indifference and even the hostility of the surrounding environment. Also, the person is aware of the lack of any possible external support from that indifferent environment. However, during that period the Spirit reveals herself to the observer and strengthens him and builds the trust of the observer into the power and care provided by the Spirit.

The duration of such a trial may be of an order of a month. During that time the observer is placed in a situation of being endangered. This danger comes from the material world or more precisely from the lack of support from the material world. The Spirit of God manifest herself as being capable and willing to take care for the material needs of the person. The solutions provided by the Spirit may be of very ordinary manner and would be interpreted by any bystander as very natural (no miracles there). However, the observer would be aware that each of those solutions comes as an intervention from the site of the Spirit and in his or her personal view would be seen as miraculous interventions.

After the above period of time another form of protection takes place. This second form is at the purely spiritual level and may not be seen as being represented by the material counterpart. The person returns from the harshness of the desert or the forest or the lack of financial support and enters a period of spiritual perfection. This perfection is concerned only with one issue, which is to be completely sin free.

In that second part of the trial the person is placed among ordinary people. The person is involved in some work or schooling or any other social activity. However, while being involved in the social interaction the person is being kept by the Spirit in a state of perfection. In other words the observer would not commit any form of sin during this time, not even any venial sin would be committed by such a person. This second period of

the trial may take a year or even a few years. In that time the person would be completely sin free.

This second period creates another form of trust toward the Spirit of God. The person sees that the Spirit is capable of making him or her immortal and spiritually perfect. Moreover, such perfection does not prevent the person from taking part in any ordinary social activities. Even if finding oneself in a difficult situation and when being challenged by some ill willing people the person would be provided an acceptable solution. Because of that the society would see the person as being extremely intelligent.

During the second period of the above trial the observer is very much concerned with his or her spiritual consistency. What it means is that even when meeting someone the observer would be looking inside his or her soul for the information being provided from the side of the Spirit. Again, the person is aware of the leadership and care provided by the Spirit and is capable of clear identification of such intervention and presence. As before, the state provides means for building even deeper trust into the protective nature of the Spirit. Also, the trial provides the means for implementation of the statement being analysed. That is, the person sees anything outside of the Spirit as uninviting and hostile while at the same time finds the rest and peace in the manifestations of the presence of the Spirit.

After completion of the trial (which may have taken up to some years to finish) the observer becomes a spiritually grown up person. In the ideal situation the observer should receive the sacrament of 'adulthood' at this time. This is because the above trial created in the soul of the observer a clear understanding of the notion of 'responsibility'. The person becomes an adult, that is becomes capable of taking upon his or her shoulders the responsibilities of an adult.

Please observe the notions that have been introduced in this way. If one looks at a child one may observe that the child would like to trust its parents. Such trust is a necessary precondition to the abilities to grow into a responsible and mature adult. In other words, through the notions of trust and love the child learns the concept of responsibility (seeing the responsibility of the parent which is applied toward the child). One may not call oneself to be an adult if one does not understand the notion of responsibility. (Please observe that there are a considerable number of people who may be advanced in years and also sit on the places of responsibility but not be responsible adults).

Thus, the Spirit through the direct intervention brings a spiritual child to the state of spiritual adult. Such growth is provided only to some which results in an effect of creating a considerable number of spiritual children (even if advanced in years) and only some spiritual adults. Those spiritual adults become responsible for the spiritual well being of the spiritual children.

Let us now ask the spirit of truth for the comments in regard to the above discussion. The first statement provided by the spirit of truth is: 'The Spirit of God possesses the power to provide the knowledge, understanding and skill to any person and in any extend'.

The above comment comes as an explanation for the ability of an observer to function constructively within a society while at the same time being concerned with the perfection in Spirit. Thus, we assume that the extraordinary observer is in any respect just an ordinary person. However, when we look at the above comment we may see an explanation for the ability of the observer to function constructively within a society while at the same time being concerned with the issues relevant to the perfection in Spirit. For example, we assume that the person of the observer is in fact of just an ordinary intelligence. By himself and in an ordinary state the person would probably attain average grades at school or be an average worker at any given place of employment. Moreover, the person would not be an outstanding social personality if left to once own care.

However, during the time of the trial, and when the person is most concerned with the perfection in Spirit, the Spirit provides the needed abilities as one of the manifestations of the care she is providing. Such provision of the abilities may result in the person seemingly to become extremely efficient at work or superintendent at school or gifted when dealing with other people in the social fabric. Moreover, any of such abilities would seem to come to the person without exceeding stress or effort. To an external observer such a person may seem to be exceedingly gifted.

The second comment provided by the spirit of truth is: 'The desire for the earthly goods cuts away from the presence of God'.

This comment is related to the first phase of the trial as described above. The possibility of the implementation of the trial was very much related to the willingness of the person to resign from the security of the material world. Thus, the observer was required to allow for being led away to the desert or the forest or to some foreign country. Moreover, the observer was not to take with

himself any form of material assurance. Thus, the one led to the desert did not take a sack full of food provisions, nor the one removed to the forest took any extra clothing. Also, the one placed among the indifferent foreign society did not have any financial backing.

Let us now discuss the spirit of mercy as described by the second extraordinary observer. He would provide the following statement in relation to the spirit: 'God has the power to return and cleanse a sinner who appealed to the mercy of God'

Before we analyse the statement in detail let us look at it from the point of view of a growing bush. In this case we are interested in a root which is growing in the direction of the east (that is supports the branch responsible for mercy). Let us suppose that in the process of growth it is blocked by a stone buried under the surface of the soil effectively preventing the root from making any progress in the desired direction. At this stage the root may perform a form of a u-turn so to grow around the blocking stone. What would happen is as follows:

Firstly, the root would grow in the right-forward direction, progressing along the surface of the stone. Secondly, the root would make a turn in the direction of left-forward again along the surface of the stone. And finally when a point directly opposite to the original blocking position is reached by the root it would direct itself again toward the east so to make the support for the branch above.

In the above description we assumed that there would be in fact three turning points for such a root. Each of those turning points represents an intervention of the Power of God in the life of the observer. Let us look at each of them in more detail here.

We would like to make an assumption that the statement provided above is related to a person who is already interested in the progress in the Spirit. This is because the final part of the statement suggests that the person made an appeal to the mercy of God. Such an appeal would require a prior interest in the Spirit. Moreover, we would also expect that the person is blocked on his or her way toward the spiritual advancement by some external intervention. This is why the person needs to return to the proper way of spiritual growth. Thus, this particular statement is not directed to a general situation which could be encountered by anyone but rather it is directed toward those who are already progressing in

Spirit but are prevented from making any further progress.

A person we are describing would have a specific interest implanted in the soul. This interest would be provided by the Spirit at some prior time and would be growing directing the person to a specific realization of it. This is the same as to say that the root has an interest in growing toward the east as it is interested in the support of one specific branch of the bush. The realization of the interest is not however obvious to the person in the same way as the possible obstacles are not foreseen by the growing root. Moreover, the possibility of growth in some other directions (that is not to the east), although being acceptable in general, would not seem attractive to the person. In other words, there is some form of mental fixation and the general notion of realization of the specific call which would not be satisfied by any other form of growth but only by a specific one.

The same could be said about the root which although could be growing in any direction would not be interested in those which do not lead to the function of supporting the specified branch. Thus, a root would not like to divert from the eastern direction very much. Let us give an example.

A person is born to be a king of a specified nation. This person is born within the nation and on its soil. The parents of the child know about the future kingship of the child and accept it. There was a revelation or some other way of communication with them so that God was able to inform the parents about the destiny of the child. At some stage the parents are presented with a clear and identifiable danger. The child may be killed because of that. Now, they are at the point of a dilemma. If they allow for the child to be killed then they allow for it to become a form of a martyr. Even if this is interpreted as a saintly solution it would still be incompatible with the original destiny of the child. Instead of allowing for the child to be killed they may move to another country to live there. However, by doing so they would prevent the realization of the prophesied destiny of the child. The born person is supposed to be a king in this nation and not in the other. So, what are they supposed to do?

Please observe that the same situation happens with the root. Because it is being blocked by a stone it may decide to grow in a different direction. However, if it does that the supporting role it was destined to fulfil would not be implemented. Thus, both the root and the parents of the child need to wait for the intervention of the Spirit.



As in any of the cases related to the glimmer of Power the side of the Spirit is the initiating one. This is because of the subsequent effect of the intervention. In the case of the parents and the kingly child we may have three possible solutions. Firstly, the child may die and in this way the realization of a prophecy would be prevented. Secondly, the parents may take the child with them and move to another country. In this second case the child would be spared but the effect would be to stay in that another country for the duration of the child's lifetime. (This is the whole point of it. If the parents do the movement by themselves then they would remain in the country of emigration and would not return to their original place. Simply, there would not be any reason to do so.). Thirdly, the Spirit of God may intervene by the means of the Power and order the parents to move to that other country. In that last case the Power would move them overseas and then would take upon oneself to provide the means for the parents and the child to return.

What we see is that the glimmer of Power may perform the initial diversion of the root. If it is done by the Spirit then the Spirit would also have the Power to divert the root back to its original destination. This second bend is not natural. Why should a root which has been diverted from its original direction come back to it afterwards? If left by its own it would be satisfied to grow in the direction just discovered.

Thus, we see the point of importance of the entire process. The initial diversion from the original destination has to be performed by the Spirit of God (the Power) so that the subsequent modification of the route may be also performed by the glimmer of Power. Because of that the parents of the child may not just choose to move to another country even if placed in a situation of an obvious danger. What we observe in practice is some form of manifestation of the Spirit of God to those parents. Such manifestation would order them to move overseas. In general a form of direct and obvious intervention of the Spirit of God is expected at this point. The Spirit would not only make the request and take upon herself the responsibility for the decision of the diversion, but also would arrange for the practical implementation by interfering at various stages of the actual implementation related to it. Thus, the parents would be helped by the Spirit on their way to the foreign country as to make the entire process possible to realize.

In the case of the root after the initial diversion from the route of growth it progresses along the surface of the stone. Also, the parents

and the child live in a foreign country. When the time is right and the original obstacle is avoided the intervention of the Spirit would again be present. This time the Power would intervene in the lives of the parents and direct them back toward the original destination. Thus, they would return to the original plan and the country of the birth of a child. Similarly the root would be forced to move back along the opposite side of the surface of the stone to the place directly opposite to the original blocking one.

Please observe that there is a need for a third intervention of the Power at this stage. The root is supposed to grow in the direction of the original plan. Thus, the root is redirected again and it grows to the east again. In the case of the parents and the child they would be requested to settle in a different city then they originally lived in. This is because they are not to be placed in the same social strata as at the time of the original endangering. (If they decide to return to the same city the population of that city would identify them and mentally classify them as being in the same state from which they have originally escaped.)

In the discussion above we have provided an example known to everyone only because it has been described in the text. However, we would like to make a comment here suggesting that the same mechanism happens in various practical implementations. The underlying mechanism requires that the persons involved are firstly placed in the state of spiritual growth along some predefined direction. Secondly, if they are being blocked by some social or economic or any other obstacles which may not be naturally crossed they are to await the intervention of the glimmer of Power. After such intervention the glimmer would redirect them in the similar manner as the one described above.

Please observe that in general and the most desired case we would expect the persons being subject to the above type of intervention to participate in the sacrament of reconciliation as often as possible. This is because the frequent and dramatic change of way of progress allows for the fresh view of personal experiences and history. Those changes even if they are stressful and dramatic make a person truly independently thinking. Also, one is able to relate to the past in more critical and objective way.

Let us now ask the spirit of truth for the comments about the above discussion. The first statement provided by the spirit of truth is: 'The Power of God is able to turn around (rectify) the bad deeds of a person into the good ones.'



The comment is directed at the bad deed of not following the original intention and interest implanted by the Spirit within the souls of the participating persons. Thus, the movement to another country is seen as being improper and the diversion of the direction of the growth of the root is not proper either. Both of them divert from the original intention introduced by the Spirit. However, please observe that in the case of the root the stone may become eventually a good supporting place. Provided that the root would grow around it the stone becomes a heavy and stationary object which is very suitable from the point of view of the function of support.

Similarly, in the case of the would be king the fact of coming back from the foreign country makes the child special in the eyes of the citizens of the city. Without it the child might be seen as just another one among the many. Here again, the corrected behaviour may constitute a supporting point for the future king.

The second comment provided by the spirit of truth is: 'Work in accordance with the will of God is productive (efficient).'

The second comment provided is concerned with the time spend on the circumvention of the problems introduced by the environment. In the case of the root as well as in the case of the family there is a marked amount of energy that needs to be dissipated only in order to address the obstacles placed by the others. If those obstacles were to be addressed by the root or the persons alone then the effect would be the change of the direction of interest without any additional gain. However, because the root and the persons were redirected back to the original purpose the efficiency of the actions has been markedly raised. Here again we may see the increase of the strength of the supporting role of the root by incorporation of the stone. Also, the child becomes stronger in his claim to specialty by the fact that it has been treated by the Spirit in some special and unique way.

Let us now discuss the spirit of prophecy as described by the second extraordinary observer. He would provide the following statement: 'The Spirit of God has the power to protect the chosen persons'.

As before we would like to provide a description of a root to illustrate the nature and meaning of the above statement. Also, we would like to support it by some references to the practical implementations of the manifestation of the glimmer of Power as relevant to the above statement. Please observe that, also as before, the

statement is not general in its scope. That is not all persons are protected in this way but only some who have been placed in the state due to the prior specific preparation.

In the case of a root we may try to imagine a following situation. The root is supposed to grow in the direction of the north. This is because it is to provide the support for the branch responsible for the spirit of prophecy and the fire of the Outer Penance. The root is inclined to follow an exactly straight line of growth. Such inclination comes from the fact that the spirit of prophecy is based on the sense of concentration in the colour of submission. In particular the submission to the letter of the law would be of great importance to such a person. The root would not like to be diverted from the exact and literal interpretation of the letter of the law. In other words the root would always be a straight one.

Suppose now, that there is some form of obstacle on the way. Such obstacle might be a stone or some other object which effectively blocks the root from progressing in the direction chosen. In the case analysed here the root would not be willing to try to grow around the obstacle due to the fact that such a growth would divert it from the desired 'straightness'. Because of that the glimmer of Power would be applied to the apparent problem and the root would be allowed to grow forward by the means of breaking up of the opposition of the obstacle and by the means of using any small cracks within the structure of the object as the means of coming through it.

Let us now see some practical examples how the above process works. We would like to recall two such cases one which would relate to the text and the other which would be more commonly applicable.

The initial point of the discussion is always related to the original motivation of a person. In here the motivation is to be of 'submission to the letter of the law'. In other words the observer is interested in practical implementation of a legal requirement. Now suppose the person is required to take part in a religious gathering as demanded by the law. Thus, the person comes to a synagogue on Saturday and is requested to read some fragment of the text. The second example would be associated with a person required to find a job as an obligation imposed by an institution representing a legal system. In both cases the persons are already at some stage of progressing in a direction required by the spirit of prophecy and because of that are not really involved in the dealings associated neither with the synagogue nor the employment provided. Moreover, both the

members of the religious community present in the synagogue and the persons employed at a given place are at least hostile to the new comers.

The created situation constitutes an obstacle to the growth of the observer. This is because there is some underlying prophecy as to the subsequent role of the observer and the presence in the synagogue or the employment provided is not compatible with the prophecy. They in fact constitute an obstacle and would require a diversion from the original direction of growth (or implementation of the prophecy) in order to pass them over. However, in both cases the observer would have to accept the requirement of participation only because the literal implementation of the law is so important to him.

Please observe that the above requirement of the submission to the law is in fact a necessary prerequisite for the glimmer of Power to manifest herself. Only in such boundary situation when the person is determined to follow the requirements imposed on him or her by the legal system (be it religious or the civil) the glimmer is moved to the state where the intervention of the Spirit would be provided. In other words only when the root is determined to grow in the same forward direction and not to seek some form of compromise by moving sideways the power of the growth may be made visible.

In the case of the observer the effect of such determination is to in fact place oneself among the hostile population and to live through the experience. However, during such encounter the glimmer of Power would become visible. This visibility comes in three distinct areas.

The first two are associated with the spiritual requirements placed upon the observer. Such requirements are to provide the bases for the power to operate effectively. The first one is the need for separation from the community among which the observer has found himself. Thus, while being a member of the synagogue and being a member of the congregation the observer would not allow himself to be mixed with them. In the case of the person being employed the person would keep distance from his or her co-workers. (That is would not participate in any activities not directly associated with the nature of the work being performed).

Such separation would be difficult to implement for an ordinary person. This is mainly because of the fear of retribution coming from the group being encountered. However, in the case of the extraordinary observer the strength to sustain

such separation is provided by the glimmer of Power.

The second requirement which has to be satisfied by the observer is the lack of desire for anything that the group of people may potentially have to offer. In other words the observer 'does not want anything from them'. It is absolutely necessary not to want any of the things or service the group has potentially to offer. That includes the social status and any other form of abstract property. If the person desires anything from the group then they would certainly observe such a desire (if not consciously then in their collective subconscious). In such a case they would interpret such desire as a weakness and a point of possible exploitation. In such case they would disregard the observer and harm him in some way.

Both of the above requirements are satisfied by the observer not because of his original strength but because the Spirit makes the person strong enough or disinterested enough to implement them.

When the above is provided by the glimmer of Power a third form of intervention is provided by the Spirit. This time the intervention consists of a very clear and strong form of blessing in relation to the issues relevant from the point of view of the encountered group. Be it the ability to explain some complex theological statement found in the text or be it the ability to perform some form of complex and overseen part of the job. In any of such cases the abilities of the observer are so strong that the group of the people becomes afraid of him. What happens in fact is that the root is able to find the cracks in the structure of the obstacle. Subsequently, it is able to enlarge them to such an extent as to create a passage through which it may grow forward. Both of the observers cited here would be able to find such cracks in the structure of the text interpretation or the job related issues which they would have the power to enlarge and to pass through them. Such passage would be contrary to the blocking intentions of the opposing group but because of their presence the group would not be capable to prevent the observer from passing.

It is never acknowledged by the group that they are afraid of the observer. After all they would like to be seen as a superior group. The fear is however present at the subconscious level within them and results in their desire to resolve the situation by releasing of the observer unharmed. In other words because they may not associate with him, and they may not rule over him but they are afraid of him they ask him to leave.

In this way the person who is a member of the congregation has the power to walk through the hostile crowd and be unharmed and the person who worked among the hostile co-workers may be relieved from the work also being unharmed. However, please observe that there is one form of harm that may not be avoided. This is the effect of being in shock the observer experiences. The shock is reported by the sense of apprehension. That is the spiritual sense of touch is moved very much. It happens because the root responsible for the sense is in the exactly opposite direction from the one responsible for the prophecy. The pressure experienced by the root related to the prophecy is transferred to the opposite one as an effect.

In the case of the observer he is aware of the apparent hostility and the closeness of the danger encountered. The effect is the awareness of it and it simply frightens him because of that. Thus, the pressure is experienced on the physiological side of the observer and not obvious to any bystander watching the encounter from some distance.

Let us now ask the spirit of truth for the comments about the above discussion. The first statement provided by the spirit of truth is: 'Action in accordance with the decrees of God allow for the access to the power of God'.

The statement is concerned with the accessibility of the power of God. Such accessibility is attainable through the following of the legal requirements provided by God. One would ask if it means that the person is supposed to be stubborn. What the discussion rather suggests is that the original requirement is associated with some underlying prophecy relevant to the person's future. Thus, the person is predestined in the eyes of God for some specific function and the encounter of obstacle is seen as an externally imposed intervention. The power of God is provided with the intention of allowing for the fulfilment of the original intention of the prophecy.

The second statement provided by the spirit of truth is: 'A person who is in the presence of a person of God is under the influence of the Spirit of God'.

In other words the group of hostile persons who try to prevent the realization of the prophecy related to the observer is also under the influence of the Spirit of God. Because of that they effectively yield to the requirement of releasing of the observer.

Let us now discuss the spirit of faith as described by the second extraordinary observer.

He would provide the following statement: 'A literal fulfilment of a God's request is a manifestation of faith'.

As in the previous cases we would like to observe that the above statement is not directed to the general public but rather to the person who due to some prior reason happened to be placed under the influence of the glimmer of Power. Also, as before, we would like to provide a simple explanation of the statement by the means of a similarity to a root and a more natural one related to persons for whom the statement is relevant.

In the case of a root we would like to present the following picture. A root which is to support the branch responsible for the spirit of faith would grow underneath of it. The root would not be prevented from growing by any means. Even the opposite is possible, that is, the root has so much freedom of growth that it would be allowed to grow as long as it wishes and in as complex pattern as it may like. However, due to such a freedom the initial growth may be seen as not direct (it would zigzag on its way). Also, the root may become very thin and long in effect.

What we would like to see is a sudden intervention of the glimmer of Power which by the means of a decisive action would strengthen the root. It would become thicker at the beginning of its length and in this way provide a more stable support to the branch above. Let us now turn to the more natural illustration which would be involving real persons undergoing such strengthening transformation.

We would like to provide two practical examples the first one taken from the text and the second one more general. Both examples are to illustrate the notions present in the statement provided by the extraordinary observer and the description relevant to the root above. Both of those examples assume a long time duration of the implementation of the above statement. This is because the person involved needs to have the time to develop the notions relevant to the support of the spirit of faith.

In order to perform such strengthening support a person needs to be a subject of a number of interventions of the Spirit. Initially, those interventions would happen at the time of childhood of the observer. He or she would be experiencing some form of manifestation of the Spirit however the child would not be able to identify the interventions as such. Those interventions would be seen more like the ordinary life experiences of a child which would possibly remain in the inner memory as slightly

strange but still almost common experiences. However, even if they are possibly common they are at the same time characteristic. That is remaining as clear indication of something unnatural happening in the life of a child.

In our first example which is taken from the text the child at the age of twelve is found in the Temple discussing some issues with the elders. This by itself even if seen as unnatural is not really shocking. In theory any child could be subject to such experience. Moreover, the child would make a proclamation that this is the right place to be found in as the Temple is the place of his Father.

Please observe that the above situation is not very uncommon. First of all any of the visitors of the Temple would provide a similar statement. In fact it is a part of the religious understanding of the community that God is their Father. Moreover, the entire scene would not be interpreted by anyone as being of any extraordinary proportions. Even the child would see his statements as a natural implementation of the religion he is being brought into.

The above type of explanation would be applicable to anyone who happens to be influenced by the Spirit at such early age. That is the situation even if slightly unnatural is not dramatic and may be seen as an element of an ordinary dynamism associated with children. Even if the situation involves some form of an accident (which may not be very serious by itself) the explanation would be possibly seen in the context of the things that happen to the ordinary children (or maybe the gifted children).

Later on, after another few years another form of intervention of the Spirit happens. This time the intervention is directly related to the statement provided above and consists of a provision of some form of requirement (or request) coming from the side of the Spirit. The intrusion of the Spirit is obvious but at the same time not possible to prove. For example a person may be subject to a seemingly ordinary dream. In that dream a person directly associated with the Spirit of God would appear to the observer and issue a statement of the form: '...I would like to give you a gift but first you need to ask for it...' The statement makes the gift conditional on the willingness of the would-be recipient to ask for it.

In fact any form of a similar stimulation could be provided from the side of the Spirit. What is important is that there is a request provided by the Spirit and that the observer is stimulated in the direction of acting in order to satisfy the

request. At this stage a number of important points need to be mentioned.

Firstly, the request has been provided in the form of a dream. Thus, it would be possible to ignore it. In order to do that one would only need to assume that the dream had been a manifestation of some physiological problem and not really any form of an actual divine intervention.

Secondly, the person is placed under the influence of the glimmer of Power which actively induces and strengthens the ability to fulfil the requirement provided. The effect of such a placement is the continuation of the 'asking' notion which has been required by the Spirit. The effective duration of the state of such supplication make take a considerable number of years.

Thirdly, the person is in an active state of fast. This is because the promise (even though conditional) provided by the Spirit is in fact a statement of belonging. In other words the 'gift' is already a possession of the observer; the only problem is that it has not yet been delivered to him. Because of this lack of deliverance the observer experiences the notion of the 'lack' of something already belonging to him or her.

The 'literal' fulfilment of the request may be seen in the perfection with which the observer would act in accordance with the required behaviour. If it is the asking for the gift as mentioned above then the Spirit would lead the person in such a way as to make him/her ask every day morning and evening for a duration of twenty years or more. The person would not miss a single day in that time and would not be prevented from the imposed requirement under any circumstances. In fact the requirement may be something other than the one listed here. The point being that the person would be fulfilling the requested behaviour in accordance to the letter and for any unspecified duration of time. One may be completely sure that such an ability to sustain the required behaviour is provided by the intervention of the glimmer of Power.

After such prolonged time the Spirit would intervene in more direct manner. That is the Spirit would reveal herself by another intervention in the life of the person. This third intervention (childhood first, dream second) would be performed in bright daylight and it is possible that it would be witnessed by some onlookers. In the case of the example taken from the text the now grown up person experiences the descend of the Spirit in the form of a dove. Here, the Spirit



manifests herself not only to the recipient but also to some onlookers.

Even though the manifestation of the above type has been described in one specific form (i.e. to involve a dove) it could be implemented in a considerable number of ways. For example, another form of manifestation would be to experience the Spirit in the form of an Arch-angel who would suddenly appear to the observer. The angel could for example draw a sword and slash the observer with it. This form of manifestation would be 'seen' by the observer and would make an appropriate mental impact in him.

The point of such spiritual intrusion is to address the subject of 'strengthening of the faith' as present in the soul of the extraordinary observer. In other words the initial promise is at least in part fulfilled by the manifestation. The effect of it is to redefine and strengthen the experiences remembered from the childhood.

Just like the root which is subject to a sudden and obviously external intervention which is designed to strengthen it, the observer is a subject of such an intervention. The entire objective of it being to place the supposedly insignificant experiences of the childhood in a completely different light. Thus, the observer taken from the text would have redefined (by the Spirit) his perception of the declaration in the Temple. Now this is not a general statement related to the expected religious beliefs but absolutely personal one. The observer would say that the original statement signified the 'actual and not symbolic Fatherhood of God with respect to him'. Similarly, another observer who would for example be struck with a sword would redefine the childhood experiences of his own seeing them in a new light relevant from the point of view provided by the intervention of the Angel.

What in fact happens is the intervention of the Spirit in the state of the inner memory and rearrangement of interpretations present in there. The glimmer of Power through the spectacular and visible intervention rearranges the sense. The immediate effect perceived by the observer is a shock. This shock is associated with the change being made but equally well with the fact of being so directly modified. The Spirit just enters the mind of the person and visibly interacts with the state of it. Such direct action is shocking to anyone who is accustomed to the stationary and stable state of his or her mentality.

One could ask if this is the end of the intervention of the Spirit. We would like to point that the direct intrusion described above in fact

uncovers some hidden meaning of the past and effectively sets the observer on some new way of advancement. From the point of view of the onlookers the effect is interpreted as a calling (that is a beginning of a service or some other function) and not the finalizing of some period of life. However, from the point of view of the observer the effect of the intrusion is just a confirmation of the faith already present (and thus strengthening of the spirit of faith) as well as uncovering of some hidden information which already was there. This information may be for example an identification of the spiritual name of the person, the actual genealogical history (like in the case taken from the text) or reconstruction of any other objective fact or information which should be present in the axiomatic memory of the observer all the time.

One needs to make another comment at this stage. The above process of being attracted to the Spirit of God is associated with the manifestations of the fire of Union. Because of that it would be natural for the observer to find his or her matching pair and to receive the sacrament of marriage. The sacrament would be strengthened by the glimmer of Power because of that. Also, the observer may be led to a closer Union with the Spirit and some manifestations of her. There is a notion called 'a spiritual marriage' which is associated with such closer union and which results in a permanent presence of the Spirit within the soul of such extraordinary observer.

Let us now ask the spirit of truth for the comments about the above discussion. The first statement provided by the spirit of truth is: 'The power of God requires a complete determination, that is, a complete resolve in a given situation'.

The statement provided is directly related to the ability for continuation of the required behaviour as defined by the Spirit. The person has to be able to continue to fulfil the requested action even if it takes a considerable number of years. The comment provided here is of more general nature though. In any such difficult to fulfil requirement a person needs to be aware that only a complete determination would allow for a successful completion of it. Otherwise, if there is a lack of it the person should not decide to begin the quest. In such a sorry situation the effect would be the lack of energy at some intermediate point and the complete loss of purpose.

The second comment provided by the spirit of truth is: 'The isolation from the Spirit of God produces superstition'.

The second comment is directed at the aspect of realization of the above requirement. That is the



observer who is supposed to fulfil some form of requirement needs to be led through the experience by the Spirit herself. Such leadership provides not only the needed strength but also the proper interpretation of the actions undertaken. Even more, the subsequent direct intervention and manifestation of the Spirit could not possibly happen if the person involved was not absolutely and totally mentally fit. Because of the directness of the intervention, anyone who is not led by the Spirit would be immediately suspect of some mental deviation. Thus, the entire process in order to be acceptable needs to be performed by the intervention of the glimmer of Power.

Let us now discuss the spirit of hope as described by the observer. He would provide the following statement: 'Envy leads to loss'.

Again as in the previous discussions we are going to assume that the observer is spiritually favoured in some way prior to the application of the above statement. Also, we would like to see a simple similarity taken from the life of the bush so to make the description more readable.

In the case of the bush we would like to see another root growing, this time, in the direction of north. In this way the root is to support the branch responsible for the spirit of hope. On the way of the growth the root encounters a fragment of soil which is not suitable for proper progression. The fragment of soil contains in fact some form of chemical modification which acts as an aggressor toward the root. The chemical tries to penetrate the root and to destroy it.

The assault of the chemical is treated by the root in two ways. Firstly, the root would sustain its presence without allowing the chemical to penetrate its interiors. In this way the chemical uses its energy on the continuation of the assault but the action is not successful. Secondly, after some time the root itself would produce some form of a chemical with an intention of helping the offending part of the soil. Such newly introduced agent reacts with the offending chemical destroying it in the process.

The above process may be seen as being illustrated in a number of ways and places. One of those is the situation described in the text; another may be taken from some more general context. In any of those examples the manifestation of the glimmer of Power is visible at the stage of the introduction of the new acting agent by the person being under the assault. Thus, there is a moment of time when the glimmer is visible to the onlookers and becomes completely manifested. Moreover, before the actual manifestation takes

place the observer is in the state of fast. The fast is a result of the aggression exercised by the opposing person and by the lack of appropriate recognition from such offender. Let us see an example in more detail now.

When we look at the text we may observe that among the group of the chosen pupils of the observer there was one who would secretly challenge him. The offending pupil has been labelled as being a thief and a liar by some later commentary. However, the most important label which could be associated with his person is that he was moved by 'envy' toward the teacher.

Envy is more damaging than the state of being jealous. When a person is moved by the feeling of envy such a person would be seeking forms of active realization of the bad will he or she is moved by. Thus, the person who is moved by envy toward the other would be active in searching for a way of an assault.

Such situation places the observer in a very unpleasant state. The observer may not grow into the offending person. (In this case the teaching provided by the observer would not be acceptable to the person moved by the envy, and it would be at least secretly challenged). Also, the observer would not receive an appropriate recognition as a true teacher and provider. The person who is in the state of envy would try to disregard anything good which is provided by the observer. Thus, the root of the bush is being actively attracted by the surrounding environment.

The remedy for such an attack is to sustain in the works one is inclined to do and not to respond to the attacks of the other person. If the glimmer of power is manifested within the teacher at this stage the manifestation would be of a hidden type. That is, the glimmer would sustain the teacher in his or her good work but would not manifest herself to the on-looking population.

The effect of such continuation of the work without the direct confrontation of the offending side is to wither the strength of the attack. The person who is ill willed toward the teacher would eventually lose the strength and the determination to pursue the attack and the strength of the arguments used against the teacher would also be reduced. However, it does not mean that the person would become free of envy. Rather, the ill feeling would be more contained within the conscience of the offender.

At some stage the glimmer of power would manifest herself. The manifestation would be visible to the onlookers and may be very dramatic. The manifestation would be always based on the

willingness of the observer to 'hel'p the offending pupil. Thus, in the case described in the text the observer would provide the communion to the problematic pupil. The intention of the observer would be to help the pupil to recover from the self contradictory mental state. In other cases the manifestation of the glimmer of power may be realized by, for example, spiritual intervention in the crisis in which the pupil has found himself. The information about the crisis would be provided to the observer and the appropriate moment of intervention would be also indicated to the observer by the interfering Spirit. At that moment the glimmer would manifest herself and act on behalf of the pupil being attacked.

In any of such cases the same mechanism of intervention is provided. The intervening Spirit reveals herself as being present within the observer and at the same time acting on behalf of the offending pupil. In this way the problem of envy is challenged directly. Either the pupil accepts the provided help and at the same time recognizes the grace provided to the observer, or the pupil chooses to reject the provided help and place oneself in a direct conflict with the revealed Spirit as well.

Even though the above suggests a form of a choice provided to the offending pupil the effect is more of less determinable beforehand. That is, the pupil who is in fact still harbouring the envy toward the teacher would most probably mentally reject the offered help. If that happens, the pupil places oneself in a very unpleasant situation of loosing any access to the spirit of hope. The rejection of help and the rejection of the helping abilities of the Spirit herself place the pupil in a position of not having any hope himself. Moreover, because of the depth of the rejection the possibility of the future hope is also removed.

The above state is of very dramatic nature indeed. The situation of the pupil is such that he may not 'hope to have hope in the future' and because of that he becomes permanently placed in the state of despair. According to the text the offending pupil has committed suicide because of that. Even though it is not the only possible reaction which may be displayed by an offending person. Equally well such a person may continue to live but become self rejecting and difficult when relating to the immediate surrounding population.

Please observe that the sacrament of baptism has been provided in order to help a person who has completely lost hope for the future. In other words in a situation when a person is not capable of expecting to have hope even at some later time the sacrament could be of help. Because of that the

sacrament may be seen as spiritually killing the person and providing another form of life afterwards as the means of rescuing from such difficult and dramatic state.

Let us now ask the spirit of truth for the comments in regard to the above discussion. The first statement provided by the spirit of truth is: 'A rejection of the grace of God creates greed and false hopes. Greed may also be created in other ways'.

The comment provided is directed at the motivation which moves the offending pupil. He would be imagining some forms of other realizations of his personal goals apart from those provided by the teacher. Those other forms of realization are just as false as his original accusations placed against the teacher. What in fact happens is that the pupil, because of his envy, rejects the proper offer presented to him. Such rejection pushes him toward anything else which might be available elsewhere. In the case of the text the pupil would be investing his false hopes in the establishment which is to provide him with some measurable reward.

The second comment provided by the spirit of truth is: 'The Spirit of God has the power to save in any situation'.

The second comment is related to the statement regarding the availability of the sacrament of baptism. Thus, even if a person is completely rejected and labelled as totally sinful there is a mechanism provided by the Spirit so that the person may be saved. However, please observe that the person spiritually dies in the process of being baptised and because of that the salvation accepts only the awareness of existence and not the state of spiritual construction (which has been judged to be damaged beyond the reparation in the above case).

Let us now discuss the spirit of obedience as described by the observer. He would provide the following statement regarding the subject: 'The Spirit of God has the power to sanctify the deeds when they are performed in accordance with the will of God'.

As in the previous discussions present in this chapter we would like to begin with a similarity to a growing root. This time the root is supposed to support the branch responsible for the spirit of obedience and the fire of outer Wisdom.

Let us imagine that during the process of growth the root encounters a region of soil which is devoid of moisture. There is no water in the soil and the root is in danger of withering. However, instead of drying out the root becomes

strengthened by the glimmer of power and stimulated to grow deeper in search for a fresh supply of water. When finding the water at some deeper region of the soil the root becomes not only satisfied with the provided abundance but also is able to bring the surface of the underground water closer to the surface of the land. Because of that the root becomes a supplier of the water to itself and to the other roots as well. A very important effect of the just described state is the effect the created water supply has on the other roots of the bush. All of the root system becomes visibly strengthened because of the success of the single root associated with the spirit of obedience. Let us see how this similarity may be explained in relation to the observer and other persons.

The initial part of the above description suggests a state without the access to the water. In the case of a person that would represent a state of lack of access to the Spirit of God. Such a lack may be a result of any prior condition but equally well may be a manifestation of an objective reality (just like in the case of the root there simply was no water in that part of the soil). A person being in such a state needs to be led by the Spirit in order to find her. There is no contradiction in here as the Spirit would lead the person on a hidden and subconscious level through the experience.

Please observe that there is a pattern of behaviour characterizing most of the above cases. The person is in some way special to begin with and there is no obvious manifestation of the glimmer of power at the beginning of each of those descriptions as well. However, the Spirit acts on the soul of the person at some hidden level at that time. The person is directed on the way of searching for the proper spiritual behaviour and when the right time comes the glimmer of power becomes manifested within the soul of the person.

In the case being described here the person needs to be directed on the search of the Spirit. This is the water of the soul and because of her lack the soul is in danger of becoming withered. Thus, the Spirit leads the person deeper into the realm of faith by introducing the element of poverty.

Digging deeper into the universe of the Spirit is achievable by the means of rejection of the material goods as well as any excess of financial resources. However, such rejection is not of the ordinary manner. Please observe that one may instantaneously object to the argument of poverty by citing that there are a considerable number of poor people in the world and they do not seem to be favoured by the Spirit. This is in fact true. The poverty the observer is describing here is of a

special kind. This special kind requires as a necessary condition from the person to be grateful to God for being poor.

What it really means is that the person absolutely necessarily has to be grateful to the Spirit for placing him or her in the state of being poor. Moreover, the person would see the possibility of possessing of objects and money as an obstacle to being satisfied. The possessions are just a burden which would be diverting and distracting the thoughts of the person from the truly interesting ones. On top of that the person would be willing to 'prove' his or her minimal financial state by some appropriate methods. When providing such a proof the person would again be grateful to God for being poor and in this way favoured by the Spirit.

What in fact is described above is a statement provided by a person, which could be translated to mean the desire for the spiritual gifts and the lack of interest in the material world. In other words the person is seeking the Spirit by the means of declarations of the personal interest. At the same time the person is declaring the lack of interest in the material world. Because of such a declaration the Spirit herself may seek the contact with the person. Thus, the level of the water is being raised toward the surface of the soil.

A natural question may be asked at this stage. How poor a person needs to be in order to be classified as being poor? If we look at the above context we may observe that there is no specific amount of money or the specific amount of properties that the person is allowed or disallowed to have in order to be proclaimed to be poor. In fact the mental orientation is of much more importance than the actual amount of possessions. However, obviously there would be some amount of money and some amount of possessions which would make a person 'well of' and there would be some amount of lack of them which would make such a person definitely poor.

There is still another aspect of poverty which has been indicated above. The ability to 'prove' that one is actually poor. Let us take a very simple example. Suppose a person tries to purchase an object at some local shop. Let it be a fridge. The person does not have money for it but may be trying to receive a 'hire purchase' agreement with the shop owner. Thus, one may try to negotiate a ten percent payment now and some percentages in monthly instalments. If such an agreement is rejected by the shopkeeper and if such an agreement would be acceptable to the shopkeeper when applied to the remaining part of the population (thus making it a common practice)

then the person may have proven that he or she is indeed poor.

The above proof is not enough by itself. It only shows that the person is lacking money. What the person is supposed to do is to present his or her interest in the Spirit and not just the lack of financial resources. Thus, what the person needs to present to the Spirit is the state of 'being grateful' for such financial lack. The gratefulness may be expressed by the means of a prayer but equally well by the state of being happy and satisfied. The lack of the material object is not to produce any form of emotional stress within the person's soul.

When the person is being grateful to the Spirit for being poor the person declares his or her interest in the Spirit. One would like to see the reaction of the Spirit to such a personal stand. Thus, in turn, the Spirit reacts to the interest of the person by revealing herself. Such revelation may be gradual and increase with time but if sustained by the determination of the person the Spirit would more and more become 'perceivable' to the observer. The effect of the above process is the manifestation of the glimmer of power in the form of the spiritual touch. The presence of the Spirit becomes identifiable to the observer by a considerable number of sensual sensations as well by the perceived awareness of the presence of her.

There is also another effect of such revelation. The person receives the grace coming from the glimmer of Power to perceive the way of thinking of another people. In other words, the glimmer provides some forms of manifestations to the observer, which are to make the other persons' feelings and the way of seeing the world visible. These forms of manifestations may be implemented in a number of ways. One of them is a form of spiritual construction performed by the Spirit which makes a copy of the soul of the person being shown and places that copy in a direct contact with the soul of the observer. The sensation may be of such a strength that the observer would feel like being overwhelmed by the presence of the person being investigated. Such expositions which may take up to few minutes are designed to provide the observer with the information related to the way of thinking of the person being investigated. In other words the Spirit provides the information in the direct fashion to the observer for the purpose of personal analyses.

Another form of intervention of the glimmer of Power is to make the observer aware of the events happening at some distant place. In such situations the observer becomes aware of the presence of the

Spirit and the knowledge present within the Spirit. In any of such cases the information provided to the observer is of some form of relevance to him or her. It is never a game and is always relevant to the observer. Anything that is not relevant would not be brought to the attention by the Spirit.

As indicated beforehand such a close contact with the Spirit makes all of the other spiritual parts of the soul strengthened. Thus, for example the spirit of faith is extremely strengthened by the provided visibility of the presence of the Spirit. In fact the spirit of faith becomes so strong that the original problem of accepting the information becomes almost irrelevant. The spirit does not need any other proofs regarding God and the believes expected. This is because the spirit of faith instead of saying: 'I believe' starts saying: 'I know'. The realism of the experience of the presence of God is so strong that the person does not need any other form of verification usually required by the spirit of faith.

Let us now ask the spirit of truth for the comments above the above discussion. The first comment provided is as follows: 'The power of God governs the senses of a person'.

The above comment is provided in relation to the way the Spirit manifests herself to the observer. She acts on the spiritual senses and in this way provides the information to the person. Thus, the person would experience the presence of the Spirit by the means of spiritual touch and by the means of verbal comments within the observers' mind. There is an instantly presented problem of being sane and healthy. One is inclined to suspect a person who 'hears voices' to be mentally unstable. However, there are two points which make the observer different from such a person. Firstly, the observer would be completely rational. In fact the stronger the interaction with the Spirit the more rational the person becomes. Secondly, all of those interactions are of soothing nature. The observer would become calmed and reassured even content and feel uplifted by any form of interaction with the Spirit. A sick person would become distressed by any effect of the sickness. Please observer that there is a sacrament provided (the sacrament of anointing of the sick) which has been made available in order to address the above problems. Most of all, the sacrament is meant to be administered to the persons displaying mental problems (that is mental sickness).

The second comment provided by the spirit of truth is: 'A hardened vanity brings ruin'.



The comment is directed at the stage of the root while being dry and without water. If a person who happens to be in such a state would reject the Spirit in her attempt to modify the direction of the spiritual growth the person would not be seeking the Spirit. In other words a person who has been brought to the state of being poor should be grateful to the Spirit for being so. If not, that is if the person tries to become wealthy against the realistic and accessible ways the person keeps on being poor and at the same time becomes disillusioned and ungrateful. Such a person is difficult to accommodate in both the society and in the realms of God.

Please observe that what we are saying here is to imply the direction of growth of a person who is placed by the Spirit in a financially difficult state. This is like the root which has been placed in the water free soil. The person may try to find the financial growth (even if it is not practically realizable) or may become grateful to God and search the Spirit even deeper. In the same way the root may attempt to grow horizontally or to choose to grow deeper into the soil. In the first case the person and the root would lose the strength and find nothing. In the second case the Spirit as well as the water would move toward the person revealing herself to him or her.

Let us now discuss the spirit of truth as described by the second extraordinary observer. He would provide the following statement: 'The Power of God requires purity and abstinence'.

As we come to the last of the spirits listed in each of the chapter we may wonder why this particular spirit is in fact the first one. This is because the central root of the plant (which at the same time supports the trunk which is at the centre of the plant as well) had to grow first. The central root is in fact the continuation of the root which is issued forth from a planted seed. This first root hardens with time and becomes the most important point of support of the entire structure of the plant.

The central root is in a way a reflection of the trunk of the bush. It grows straight downwards and does not deviate from its' vertical orientation. At the same time just like the trunk which supports the branches growing sideways the central root supports the roots growing to each side. Thus, one may see a form of spatial reflection between the part of the plant which is above the ground and the root system.

On the way down the central root would encounter the surface of the underground water. Such encounter would make the root a supplier of

the water to the entire system of roots and the branches. Also, the root, because of its particular relationship to the trunk, would be responsible for sustaining of the sideways pressures exerted against the bush by the action of the elements. Let us now move to the description of an observer who happens to be under influence of this particular form of the glimmer of power.

The strength with which the root grows (which in fact at the beginning is the concentration of all of the strength of the germinating seed) may be seen in the strength of the Spirit moving the person at the initial stages of growth. Thus, what we would see is that at some stage a person experiences a form of a call which is to plant the seed of faith within the soul. After such a call the person would be strongly motivated to participate in some form of experience which would strengthen and sustain the call. Most importantly the person would be interested in finding some form of realization of the experienced call. Thus, we see the germinating seed and the strength of the first vertical root.

A person who happens to find oneself in such state would be forced to ask one of the most important questions, namely to ask for the identification of the personal place within the structure of God. The question is not about the salvation but rather about the fitting into the structure of the Spirit. The person would say something like: 'Every accepted person finds a place of rest within the structure of God. What would be my place then?'

This is a very important and difficult to answer question. A person needs to 'fit' within the structure of the Spirit and in order to do that the person has to identify the place to which he or she belongs. The situation could be compared to a huge jigsaw which contains a considerable number of places and a considerable number of elements. Each of the places is unique and there is a particular element which fits into it. Everyone is just one of those elements and the observer in our story has to identify his particular point of fitting.

The problem is strengthened when one observes that there are a considerable number of the places already occupied by someone else. Thus, even if some place may seem to be attractive it may be already taken by someone else and therefore unsuitable to measure for. In the most boundary state the person may not be able to find any form of accommodation for his or her soul. Even though the person is not worried about the salvation as such the acceptance of God is not obvious only because the person does not fit into the structure of God. In such case the person may



be forced by the inability to fit into the request for the position of a 'healer'. This is because the position of a healer is so unattractive that it is never completely filled with the believers.

The position of the healer denotes a person who is occupied with correcting other peoples' physical problems by the means of intervention of the glimmer of power. Thus, a healer would perform those well known acts of intervention of the Spirit when we hear of someone being brought to the healthy state by a miracle.

One could ask why we denote this particular function as not being attractive. This is because the actions of a healer are intrinsically opposed and challenged by the deviations present in the spirit of faith. We have discussed before that the inner memory of any person has been modified in such a way as to oppose any form of unproven information. Any act of healing is treated by the memory in just such a way. Thus, a healer would be challenged by the society and the underlying suspicion of being 'a con' would be following him all his life. Moreover, the inner memory would be trying to include the sense of apprehension to witness against the healer. The sense would suggest that the person is trying to obtain some external (outer) status from the society by performing the acts of healing. All of such attacks as well as related opposition would make the position of a healer a very unattractive one. Thus, only the one who has no other place to fit would accept the position as the call.

In order to become a healer our observer would direct himself toward the surface of the Spirit. In the case of the root it meant that the root would grow directly downwards so to reach the surface of the underground water. In the case of a person he or she would train in perfection of purity and abstinence. In order to do that the person would refrain from any form of external distraction and would often spend some time on abstinence from food.

A person who is training oneself as a healer would choose a secluded place where, while praying and fasting, one would be requesting the Spirit for the appropriate grace. It is important to note that the person is not only interested in not being disturbed. The person would like to preserve personal secrecy of such actions. Thus, the seclusion is meant to provide the peace but also is to prevent the rest of the community from observing the actions of the person. Such behaviour represents the straightness of the root. It grows directly toward the surface of the underground water without any disturbances and deviations. The same happens with the person

who is completely occupied with the direction of spiritual growth and is not disturbed by nor disturbs the society.

The grace of the power is provided by the Spirit after some time. Such grace may be given in the form allowing the person to observe the workings of the Spirit and to 'feel' the Spirit acting through the person. However please observe that the observer we are describing here began to grow spiritually at about the same time as the requests for the grace of the power have been initiated. Because of that the person is not really ready for the receiving of too much of the grace. The person grows in Spirit, learns about the Spirit at the same time and the amount of the power is supplied to him or her in appropriate amounts as the time progresses.

As the time progresses the amount of the power provided may increase dramatically. One needs to observe that it is conceivable that the person finds at some later stage a possibility to be accepted within the structure of the Spirit which does not need to be manifested by the actions of healing. Thus, such an observer may choose to reduce the amount of the work associated with the healing of the others or even may decide to resign from such actions all together. However, sometimes a person may decide to grow in the healing to such an extent as to provide some spectacular manifestations of the Power of God. In such cases the person becomes a truly central part of the root system as the others would be willing to place their weight on the shoulders of such a healer.

Please observe what happens when a person grows in the healing power to a very substantial level. The entire structure of the social believes may be placed on the shoulders of such a person. Just like in the case of the central root of a plant when the remaining roots and the plant above rest on the root, the person who is so strong and persistent in the actions of rescuing others may become a total point of support. Due to the fact the outer status of the person would automatically also be risen and the faith of the population would be placed in the person.

Thus, what we see is that the original rejection and antagonism presented by the spirit of faith and the sense of apprehension has been turned around. Now, after the person has proven himself to be true and reliable both the faith and the obedience come as witnesses to the person. They themselves begin to rest on the support provided by the strength manifested within the healer.

There are a number of possible manifestations of the healing power supplied by the glimmer however one is of a very high importance. The one which is related to the concept of justice. Imagine a person who suffers for a long time some form of illness. The person may request a form of mercy from God in order to have the illness removed. However, to the healer the issue is presented in a different manner. The problem is seen as 'justice begging for intervention'. One usually expects justice to 'demand' some form of an action. However, here the justice does not demand but begs. When a healer responds to the issue by stating that: '...it would not be just to allow for the person to suffer the illness...' the healer reacts to the notion of justice begging for intervention.

The healer is not forced to act but rather inclined to do so. Because of that the person who is being healed would perceive the issue in a special way. The person was not able to order to be healed (that would place the person in conflict with the Spirit) but was able to beg for it (that makes the person completely acceptable to the Spirit). Because of the acceptability of the person to the Spirit a seed of spiritual growth is place within the soul of the healed person. Thus at the time of the miraculous healing the person is not only released from the sickness but also is being spiritually born. Such spiritual birth may be associated with the healer himself (so the person would believe in him) but equally well the birth may be associated with the grace of God in general. In the second case the healed person would be placed in front of a question: '...and what if there is God?' The question being so deep in its scope as to redefine the entire view of the universe for such a person.

A person who is supplied with the question about the existence of God is in fact being transformed from the state of being unaware to the state of being searching. That is, the seed of the Spirit which in turn has been placed in the soul of the cured person. From that time on he or she would redefine the perception of the entire surrounding structure of the universe (be it material or social) seeing it as a manifestation of the presence of the Spirit of God.

Thus, what we have described is to lead us into the next chapter. By the application of a special form of manifestation of the glimmer of power a person may beget another one in Spirit. Such act of begetting is in fact a manifestation of the glimmer of Glory, the part of the Spirit responsible for the procreation. But also, if we look at the actions described above we may notice that the actions of the glimmer of Power related to

the healing may be always related to the notions relevant to the procreation. This is because of the fact that the first root of a plant begins in the planted seed. Also, because of that the person who is receiving the grace of being cured would be expected to receive the sacrament of the holy communion.

Let us now ask the spirit of truth for the comments related to the above discussion. The first statement provided by the spirit is as follows: 'God has the power to heal'.

This seems to be just a repetition of the above discussion but in fact may be seen as more general then the discussion provided so far. In fact, the healing power of God should be seen in any form of life and existence. Thus, the healing of a mental depression and the healing of the relationships among people should also be included in the understanding of the power of the Spirit.

The second statement provided by the spirit of truth is: 'The Pagans are burdened with the original sin and the resultant from it venial sins. The Angels do not suffer from such sin nor it consequences.'

The difference of the situation of the two groups listed above comes from the permanent presence of the spiritual component within the souls of the Angels. Thus, any person who is begotten with at least one of the wet spirits permanently present within such soul is classified here as being an Angel. Such a person would not be under the stress of strong challenge of any possible information inclusion within the axiomatic memory.

The relevance of the above comes in the context of the resistance to the actions of the healer as described above. It also explains why the manifestations of the power of God were for so long restricted to the members of the holy nation of Israel. Even though the nation was surrounded by a considerable number of different peoples the manifestations of the glimmer of Power could not be propagated to them. The underlying lack of faith and the rejection based on the challenges as indicated above prevented the Spirit from accessing those other nations. Please observe that the challenges issued by those other nations would be focused on the problem of faith and the problem of status just as indicated in the discussion here.

### **The vision provided by the third extraordinary observer.**

Let us now discuss the vision provided by the third extraordinary observer. The

vision is concerned with the glimmer of glory. The most hidden or private glimmer is the most difficult to describe. This is because of a number of reasons which we would like to discuss first.

The glimmer of glory is concerned with the spiritual procreation. Thus, it consists of three main stages: the conception, the pregnancy and the birth. As in ordinary life those stages are of private nature and are usually hidden from the public view. This is the first of the reasons why the topic of the discussion is so difficult to tackle. The problem is in the act of description as such. By talking about it we make it public and it may be seen as contrary to the intrinsic nature of the subject.

The second reason for the difficulty is in the inseparable element of the emotional part present in the subject. Thus, it was possible and even maybe proper to discuss the other topics in a semi-scientific manner without the harm to the topic and without any loss of information while discussing it. Here however the nature of the closeness of the Spirit to the topic discussed makes it impossible to separate the emotional element from the descriptive one. This is the same as with the subject of conception and the element of emotional involvement while performing the act.

Because of the above properties of the act of procreation it has been treated differently from the others in the literature and the history. Also, the subject has been literary hidden in the religious representations of it. This is the place called the 'holy of holies' there the ark of the covenant has been placed. None, even the priests are allowed to enter the place apart from some especially assigned times and situations. The place has been closed to the public scrutiny and to the public interest. Thus, the holy of holies is hidden within the temple.

One the other hand there is another representation of the same concept as provided within the vision of the burning bush. This vision describes a plant (small tree) with flower buds attached to each of the branches. There are two flower buds attached to each of the brunches and they in fact represent the glimmer of glory. Because of their particular placement they are completely visible to the observer. They are not only visible but even attract the attention of anyone who happens to look at them. This is because of their colour and the fragrance as well as the hidden magic of future fruit bearing.

Again as before the flowers represent the concept of procreation and the glimmer of glory is manifested through them, but this time there is no

hidden privacy or shame associated with the exposure of their presence. Because of that we will look at the glimmer in this more accessible context.

There are special properties of the glimmer which are common to all of her manifestations. We would like to spend some time listing them here. When a child is being conceived the pair of future parents do not know what exactly would be conceived and therefore what will be born out of their closeness. Is it going to be a boy or a girl? Would he or she be an outstanding citizen or just an average person? There is a lot of uncertainty at the time of conception which may not be reduced by any means. The uncertainty comes from the necessary inclusion in the process of conception the possibility of dynamic assignment of the effective. What we mean by this is that the 'something' that is to be born needs to have freedom of being different from the exact copy of the parents. The child is in an image of the parents but at the same time possesses a different and unique personality. Thus, in order to allow for such a state the child is not completely determined by the particularity of the parents.

Thus, the parents do not know what to expect from the pregnancy. Such lack of knowledge may introduce a degree of anticipation and even fear in them. In order to address the problem of uncertainty another property of glory has been introduced. This is the property of competition. The elements which are to become the constituents of the newly conceived child are to compete among themselves so that the most suitable and the most capable element would win and effectively contribute to the conceived child's structure. Because of such requirement it is usually assumed that the concept of glory and the concept of winning coincide in their meanings.

There is still another concept present in the spiritual glory. This is different from the element present in the physical representation of it. In the physical world the children are born next to their parents and in this way increase the population of a household. In spiritual world this may happen but also a different form of procreation may take place. The second form is associated with 'replacement' of the original concepts. Thus the birth of a child may at the moment of birth replace the parents who die in the process (at the same moment). Such phenomenon may be easily illustrated by a statement like: '...we believe in this new information and we do not believe in the old one any more...' Such a replacement of the presence of the believes may be seen as a birth of a new one which takes place of the older one

(possibly a parent). Because of such property the notion of death as a prerequisite to life has been introduced in some places.

Still more there is a common issue of the colour of perception relevant from the point of view of the glimmer of glory. The glimmer would attach herself to the perception of peace provided that it is in the appropriate state. While doing so the common interest of the perception and the glimmer would require the person to provide the appropriate environment so that the attachment may be feasible. In other words the person has to make appropriate mental decisions so that the glimmer and the perception would fit to each other. Such decision making is not an effect of any other notion and therefore by itself constitutes the main mechanism of the process known as 'decision making'. A person 'decides' how to behave only to satisfy the requirements of matching the glimmer of glory and the perception of peace. Even more, the concept of so called 'free will' is intrinsically associated with the above process. In other words a person may 'freely decide' to provide the appropriate environment for the above two spiritual parts to join together or not.

If a person decides to allow for such joining the effect is an entry on the way of peace seeking. If, on the other hand, the person prevents them from joining the effect is an internal conflict. However, we would like to point here that the same issue may be seen from the opposite side as well. That is, the decision making as not the cause of the possible agreement or disagreement between the perception and the glimmer but rather the two as the source of the concept of the decision making. In other words, the two spiritual parts seek each other and force the other parts of the soul to provide the appropriate environment for them so that they may join together. In such a state the decision making is just a superfluous effect we observe of the actions and pressures provided by the glimmer and the perception. If we accept the second scenario then we may understand the state of unhappiness and lack of self realization as the manifestation of the impossibility of the above union. Such state may happen as externally imposed when for example a person may not realize any form of procreation. The most obvious example of such a situation is a state of being unemployed. A person who has been removed from the possibility of performing any sensible work and in this way is prevented from self realization may become exceedingly unhappy. The decision making of such person would be under pressure from the glimmer and the

perception who would be demanding some form of self realization (that is of spiritual procreation through meaningful work).

Any person could be moved by a situation when the mental peace is disturbed as a result of the lack of self realization. Such a person would request from the remaining parts of the soul to address the problem of disturbance. Thus, what we observe is that the glimmer of glory demands from the perception of peace to find oneself in an appropriate state so that they may join together and produce a spiritual offspring. If not then both the glimmer and the perception would complain about discrepancy to the forces present within the soul.

One may follow the above argument even further and observe that a person who is in the state of satisfied glimmer of glory attaching oneself to the appropriately conditioned perception of peace would 'perceive' such a situation as being 'in the state of total mental harmony'. In other words in order to find oneself in the state of satisfaction and contentment one needs to be able to attach the glimmer of glory to the perception of peace.

The above effect may be realized in a number of ways, each one of which involves some form of procreation. In this context the procreation is understood as a general and abstract notion. Therefore, for example a person who may find self realization through work may as a result find peace in such occupation. But also, any form of procreation may result in the effective satisfaction of the perception of peace through the attachment of the glimmer of glory. This of course includes the procreation through the childbearing. In ideal case when the parents satisfy the required expectations of the glimmer the childbearing may create the state of complete self realization and satisfaction in the older age.

We would like to see the interdependences of the perception of peace and the attachment of the glimmer of glory with the possible effect of the lack of such. In this later case we would like to discuss the pressure exerted by the unsatisfied perception on the other parts of the soul (especially on the forces). In such a situation we would expect to be able to understand the forms of unhappiness and restlessness affecting a person.

The description we would like to provide is concerned with the vision relevant to the bush. As mentioned above the bush has seven branches and each of those branches has two flower buds attached to it. There are two flower buds due to the fact that the procreation may take one of the



two possible effects. Either a notion related to the wet spirit or a notion related to the fire is born.

The seven branches represent seven spirits and the associated with them fires. Each of them has a peculiar character associated with it. Because of that the glimmer of glory may be seen as consisting of seven separately identifiable forms. Thus, the perception of 'peace' to which the glimmer would attach herself may have one of seven colours. (This is different from the other glimmers where the perception would have just one colour available). Let us list those colours here.

The two flower buds attached to the branch of love would require the perception of peace to be in the colour of 'responsibility'.

The two flower buds attached to the branch of obedience would require the perception of peace to be in the colour of 'safety'.

The two flower buds attached to the branch of prophecy would require the perception of peace to be in the colour of 'moderation'.

The two flower buds attached to the branch of hope would require the perception of peace to be in the colour of 'finery'.

The two flower buds attached to the branch of mercy would require the perception of peace to be in the colour of 'modesty'.

The two flower buds attached to the branch of truth would require the perception of peace to be in the colour of 'sense'.

The two flower buds attached to the branch of faith would require the perception of peace to be in the colour of 'usefulness'.

Thus we would like to describe each of those in turn in the following discussion. Please observe that each of them is capable of bearing either a fruit of the spirit or a fruit of the fire as indicated above.

Let us now begin the discussion of the glimmer of glory with the flower buds attached to the branch responsible for the spirit of love. The third extraordinary observer would provide the following statement in regard to the issue: 'The glory of God requires perfection'.

In order to understand the above statement let us give a very simple example. We would like to follow the steps as provided in the example and to make it an illustration to the issues listed above.

Suppose the observer is coming home and on the way back he passes through a city park. In the part under one of the trees he sees an unnatural object and being intrigued by it moves a bit closer to investigate it. What he sees is a very young bird

which has fallen out from a nest. The bird may be some two weeks old and is possibly a young pigeon chick. It is only partly feathered and one may clearly see large fragments of the body without any feathers on it. However, apart from the young age and the clearly unfavourable situation the bird seems to be alive and healthy. Now, comes the key problem presented to the observer, namely 'what to do with it?'

There is some form of implied understanding presented to the observer while looking at the sorry bird. If left alone it will most likely die there at that very spot. However, the rescuing of the birds is not really what the observer does for living even to the extent as not to know how to care for it even if he tried. One could maybe find some other person who would be willing to take care of the bird but at the same time the observer has a notion that it may be not the best idea to push once own problems on the other people. So, what to do?

In our discussion above we indicated that the notion of 'decision making' is important from the point of view of the glimmer of glory and the perception of peace. This is why we are discussing the above case and also this is why we would like to see it even more clearly. Because of that let us ask another question which will lead us even deeper into the problem faced by the observer. This question is: Why is he considering his options in the first place? In other words why is he asking the question about the proper behaviour when faced with the observation of the bird in need?

There could be possibly a number of ways to tackle the above problem however the one which most interests us at the moment is related to the glimmer of glory and the perception of peace. In other words we would assume that the observer is stimulated by the restless glimmer of glory who is seeking to join the perception of peace in his mind. The glimmer of glory 'sees' an opportunity for the possible spiritual procreation. By taking care of the bird the mind of the person would become 'impregnated' with the notions related to spirit (in particular love and mercy). Thus the glimmer is requesting the perception to attain the colour of responsibility and in this way to take upon itself the burden of spiritual pregnancy.

We would like to suggest that any form of decision making is in fact stimulated by such a pressure. The glimmer would observe a possibility of creation of some new notion and would request from the perception to attain the appropriate colour in order to allow for realization of such new notion. A person 'perceives' such state as being



placed in front of the concept of decision making. He has to decide what to do.

If he rejects the offer then the bird would be left alone and possibly die. The observer would come home and would recollect in his mind the state of not trying to help the bird. He would possibly say that it was not his 'responsibility' to take care of such unhappy cases. Maybe he would be even able to argue his case as of not being responsible but the effect would be of the lost peace of mind and the lack of growth in spirit. Moreover, such person may later on see oneself as not being mature and become restless and demanding. Therefore we would like to assume that the observer takes upon himself the responsibility and actually takes the bird with him home so to help it.

If he takes the bird with him the effect is profound. First of all up till that time the bird was not his responsibility. However, at the moment when he accepted the demand of the glimmer and took the bird with him he effectively accepts the responsibility of taking care for it. In other words the observer accepts that the perception of peace is to be shaped in the colour of responsibility.

Being responsible for the rearing of the bird may mean a lot of actions in practice. Firstly, some form of a box has to be provided for it. Secondly a warm place needs to be found as well. Finally, some form of feeding needs to be provided. Thus, the observer picks up some cardboard box, lines it up with old newspapers and places the bird in the box. The box finds a place in the washing room and an electric heater is placed there as well so to keep the bird warm. Finally, the observer visits the local pet shop and purchases some rearing food suitable for birds. All of those actions represent the acceptance of responsibility and the attempts to realize such responsibility by practical means.

The observer needs to learn how to feed the bird and how to take care of it. He has never had any form of experience in the field and because of that needs to do a lot of asking and searching. However, while learning how to take care of the bird his glimmer of glory and the perception of peace join in a more complete and permanent union. He finds his peace and satisfaction in seeing the progress of the bird and its well being.

This is provided there are no problems on the way. However, if for example the bird becomes sick or rejects the food then the observer would react by seeking additional help and guidance from a more knowledgeable person. If not the peace of the mind of the observer would be destroyed.

We will not describe all of the steps needed to complete the above exercise. One needs to see it for oneself in order to understand the elements of the successful completion. What we rather like to analyse is the state of mind of the observer both in the process of such bird rearing and at the time of successful completion and releasing of the bird when mature. We would like to see what was required from the observer and what has been finally born out of such a toil.

The glimmer of glory requires perfection. What it means is that in order for the glimmer to be satisfied the person has to make neither mistakes nor omissions. While rearing the bird the observer had to satisfy a considerable number of requirements. This is only because the situation in which the bird has happened to find oneself is so demanding. The bird has found itself in the state of being forced to 'trust' the observer. The bird has no choice in this matter but the observer has the choice in the degree to which such trust would be satisfied. If any, even the smallest, transgression is committed by the observer his perception of peace would be destroyed. Thus, in order to keep the perception in the perfect state of readiness for the glimmer he absolutely has to be responsible and perfect in the addressing of the needs of the moment.

What it means in practice is that he needs to worry a lot for the sake of the bird. Because of that he is under the continuous state of stress. He has to be very watchful and observant. When seeing any form of problem with the bird he has to react immediately either by helping it directly or by seeking advice from someone more knowledgeable who would be capable of providing such guidance. All of that means that the observer needs to shield the bird from the possible problems with his total involvement.

There is still another element of the above interaction which is important enough to be mentioned here. The pressure that is exerted by the perception of peace on the forces present within the soul of the observer. In the case being discussed here the force of interest is that of the inner status. When the perception of peace is satisfied with the progress of the bird growth and the level and the quality of the care provided by the observer, the force reacts by issuing statements reassuring the observer. Thus, in the cases of success the force of inner status would make the observer think about oneself as a 'good and caring' person. In the state of such satisfaction the observer would think highly about himself and will see value in his own person.

However, if the exercise is turning into a disaster the force of inner status would be pressed very strongly. In those cases the perception of peace would issue statements to the force of inner status which could be interpreted as the attempts to induce the force to stimulate the entire spiritual construction of the person to act. The observer would interpret his own person as of low value and would be in danger of falling into self negation. This is because the perception of peace tries, through the means of the force of inner status, to stimulate the observer to act in more constructive way and to find a solution to any apparent problem.

If the observer satisfies the requirement of the perfection then the bird will be brought to maturity in a perfect health and undisturbed emotional state. (Birds may be more emotionally sensitive than people due to their fragile structure). If so then there is something more born out of the experience than just a bird. The observer himself receives the spirit of love. He would love the bird which is trusting and comes back to him when released. But also he would attain the special state of mental peace. The awareness of fulfilling the requirements presented by the glimmer of glory would make him more mature and feel responsible as a person. Thus, the birth is mutual.

After some years the observer would recall the experience of the bird rearing. He would immediately see the entire episode in the terms of 'satisfaction of responsibility'. Any element of the experience which would suggest a lack of such satisfaction would be perceived as a thorn in his side. It would be a peace destroying recollection. However, if the entire experience was successful then the observer would see oneself as truly mature and responsible. Such a state is a manifestation of the peace attained.

Let us ask the spirit of truth for a comment about the above discussion. The spirit of truth would provide the following statement: 'The fruit of the work of a saint is an effect of the grace of God. That is it is an effect of the action of the Spirit of God.'

The above comment is a recognition of the fact that the complete perfection is attainable only through the intervention of the Spirit of God. Thus, in our case the observer was required to be perfect in his satisfaction of the responsibility as demanded from the perception of peace by the glimmer of glory. Such demand turns out in practice to a considerable number of smaller and bigger actions each of which has to be satisfied by the observer. In order to be perfect and to attain

the state of success the Spirit would lead the observer on the way. Only the complete and perfect satisfaction of those demands allows for the perfection of self realization and the perfection of peace at the end of it. Being perfect in such context is miraculous.

The second comment provided by the spirit of truth is: 'A revelation coming from God brings an irresistible and permanent interest and attraction in the person of God'.

This second comment is concerned with the original issues discussed in this part of the chapter. That is the reason behind the question faced by the observer and relating to the first decision he was supposed to make. The reason for asking 'what to do?' is in the attraction provided by the glimmer of glory to the perception of peace. Thus, the glimmer and the perception may be compared to a woman and a man. The woman (that is the glimmer) seems to be attractive to the man (the perception). Because of this he is inclined to search for the ways of finding her acceptance. Thus, he is inclined to attain the required colour of his state only in order to be acceptable to the woman.

In the case of any person the glimmer of glory is such an attraction. A person's perception of peace would seek the glimmer in order to find satisfaction, self realization and absolute peace. Moreover, the glimmer of glory present in God functions as such a point of attraction to anyone seeking the life eternal. When a person finds the acceptance of the glimmer, the person 'rests eternally in peace'. Such rest does not denote inactivity but rather a perception of self realization and fulfilment.

Let us now discuss the glimmer of glory in relation to the spirit of mercy as described by the observer. He would provide the following statement: 'A passing on of information about the revelation of God from generation to generation is a manifestation of the glory of God'.

The above statement is to relate to the manifestation of the spirit of mercy but also it is related to the manifestation and begetting of the fire of the outer word. Because of that we will expect that the actual passing on of information is to be performed by the verbal means.

As in the previous example we would like to begin with a discussion related to the process of decision making. We have been arguing that the notion of free will and the decision making is a manifestation of the mutual interest of the glimmer of glory and the perception of peace. In the case discussed here we would therefore expect

the possibility of procreation to be observed by the glimmer and the perception with the effect of the exertion of some pressure on the remaining parts of the soul.

The most natural illustration of the passing of information from generation to generation should be seen in the relationship among the parents and their children. However, one may also see this form of procreation when observing any kind of teachers and their pupils, thus making it accessible at schools. The procreation is to be performed in Spirit which means that it is not so much concerned with the physical and genealogical relationships among the particular generations. However, what it is interested in is the willingness of the older generation to provide the shaping information to the next generation.

The main question placed in front of such a parent is not 'What to do' but rather 'How to do it'. That is, the proper form of information passing is the main concern of the parent and not the undertaking of the action as such. This is because at some later stage the child is to grow into an adult and at that stage the child will challenge the information passed by the parent. Let us look at this issue in more detail here.

The glimmer of glory sees an opportunity for procreation. The possibility for such is present in the accessibility of the action associated with the passing of information. Thus, by implanting the known into the growing mind of the child the information is propagated and procreated. However, in order to achieve the desired effect the information must not be rejected by the child. Thus, the main problem of the procreation is centred around the acceptability of the information and not around the availability of it. Because of that the perception of peace has to place itself in the colour of modesty. By being modest the teacher is not placing oneself at the front of the child's attention. By doing so the teacher tries to prevent the possible rejection of the information. This is because of the knowledge of the future behaviour of the growing child. The child is going to rebel at some stage against the teacher and the values provided by him or her. Such rebellion is a natural element of becoming grown up adult and is a form of becoming independently responsible. Thus, the perception of peace presses on the spirit of prophecy in order to make sure that the implanted information is going to be accepted permanently and not rejected at the stage of becoming self responsible.

Let us rephrase the above so to make it more clear. What we assume in the above discussion is that the teacher is completely perfect in the act of

spiritual procreation. Because of that he or she would know the phases of growth of a child and the subsequent processes governing the period of adolescence. Most importantly the teacher knows that in order for a child to become an adult he or she needs to become responsible for his or her behaviour and the way of thinking. In order to do that the child will have to re-evaluate the information provided by the parents and reject anything that is not suitable from the point of view of the child. Thus, the child will challenge any information provided by the parents as well as the school and accept only that which is found to be agreeable with the adulthood he or she is defining for oneself.

Thus, knowing all of that, the perception presses on the spirit of prophecy. The perception wishes to be successful in spiritual procreation. That is the perception would like to see the information provided to the child to be kept as acceptable by the future adult. The central question of the process is 'how to achieve such state?' How to provide the information to the child so that it will not be rejected at the stage when the child becomes an adult? The answer to that question is in the colour of 'modesty' which is expected from the perception of peace. In other words the teacher is not to present himself of herself as a target for the subsequent attack. By being modest the teacher hides himself and presents the information in as natural and as objective way as possible. The information is being provided as a side effect of some other discussion.

There is another important point which needs to be mentioned here as well. The pressure on the spirit of prophecy is carried on to the associated force of outer offering. This may be seen in the apparent vision of the grown up child which will be later on classified to one of two groups of people. Either the child will grow into a responsible and worthy person or it will lose its abilities and become a rebel against the society. Such vision is a manifestation of the force of the outer offering. The division of the society into two: the good and the bad. The glimmer of glory and the perception of peace are very much concerned in making sure that the child becomes a part of the first of those groups. Because of that the pressure is exerted on the prophecy and the force.

Please observe that the state of being a permanent rebel and an outcast may be a result of a teacher (or a parent) who places oneself too strongly in front of the child. In other words, if the parent is not modest and becomes a centre of interest for a growing child then the child may interpret the notion of becoming an independent

adult as requiring to rebel against the parent later on. If such rebellious state is also related to the school the young adult may become at odds with the entire society. All of that may be introduced by parents and teachers who wish to become a central part of interest for the growing child.

Knowing the above the teacher becomes modest in his or her presentation to the children and never takes upon himself the ultimate responsibility for the information provided. However, what happens when the child grows up and in fact begins to challenge the information. The child would be inclined to point at the teacher and even confront him or her directly with some accusatory statements. This is a natural state and there is a considerable number of ways the teacher may use to tackle the problem. The most important and proper way is to direct the energy of the child at the concept of 'the word' and not at the person of the teacher. This is because the fire of the outer word is the key spiritual part relevant to the problem discussed and the fire is to be born through this form of procreation. Let us expand on this issue again.

The fire of the outer word is the ability to verbalize a thought. Therefore whenever anyone is speaking the fire is in use. However the fire may be a subject of a person or she may be a governor of a person. In the first state the person is called 'mature' in the second 'immature'. Let us explain such definition in more detail.

When a child learns from the parents the information is provided by the means of the words. Those words belong to some specific language and the appropriate grammar and sentence formulation is used. The child accepts the information in the form provided by the language. Because of that the language 'shapes' the way of thinking of the child. Thus, the child is a subject to the language and in this way to the fire of the outer word. We would say that such person is immature.

If a child grows in years it does not necessary mean that the person becomes mature. It may happen that only the age increases but the level of maturity does not. In order to be mature the person has to be able to be superior to the language used. Thus, a mature person would construct a thought and subsequently enforce on the language an appropriate form of expression only to provide a precise description of the underlying thought.

Please observe that this is exactly what an adolescent child is supposed to do. Instead of challenging the parents and the teachers the child is supposed to challenge the language and to

become a master of it. The child is to learn to govern over the language in such a way as to make it responsible to his or her wishes. Let us give a very simple example to illustrate the process.

Suppose an adolescent young person comes to a teacher and challenges him by providing a statement like: 'We believe that Abraham was a just man'. Such a statement is meant to be a challenge only because the underlying implied information is that the teacher is accused of not believing in such a state. Thus, the young person seems to assume that the teacher does not possess a good view about Abraham or that the teacher lacks in faith.

In a situation like this the teacher may redirect the accusation onto a completely different level. This is because the problem is not with the views of the teacher but with the pupil who is still ruled over by the language. What happens is that the child still accepts the common phrases implanted in his or her mind and repeats them without deeper understanding. The repetition is just a manifestation of immaturity. A mature person would form the thought first and express it in the words afterwards.

Thus, the teacher instead of confronting the accusation related to the believes would point to the pupil that he or she is supposed to use word 'is' not 'was' in the above statement. He would say something like: '...You should think that Abraham is still alive. Please try to think like that...' By making such a corrective statement the teacher removes the attention from his person and places it on the subject of the maturity through the governing over the language. The teacher says in fact: '...Don't look at me but rather at yourself in relation to the fire of outer word. You are to be mature and to govern over the language...'

Please observe that as a side effect the teacher is absolved from the accusation of the lack of faith. After a reply like that there is no more doubt that the teacher is a believer.

What we have seen is the birth of the fire of the outer word within an adolescent child. What we have also witnessed is the birth of the spirit of mercy in the teacher. But also when the pupil becomes a master of the outer word the force of outer offering is going to be satisfied. This is because the grown up person will be classified as being of 'good nature' thus making the person belonging to the desired group of people.

Let us now ask the spirit of truth for the comments about the above discussion. The first comment is as follows: 'If the glory is too big to be



carried by one person then she may be carried by two'.

The spirit of truth seems to be concerned with the need for the two forces to be involved in the above process. We have seen the force of the outer offering which was concerned with the future belonging of the growing person. Also, we have seen the force of outer humility in action within a teacher who would be refraining from personal exposure and gratitude which could be coming from the side of the pupils. The complexity of the issue associated with the challenges provided by the growing child was such that the force of outer humility was not enough to address it.

The second comment provided by the spirit of truth is: 'The glory is victorious in her undertakings'.

What we have seen is that the glory was able to win against the challenges provided by the growing child. However, please observe that the victory was possible by accepting the expected behaviours of the child and accommodating them in the process of procreation. The teacher did not prevent the child from issuing the challenges. Quite opposite was true. The teacher would know that the challenge was a part of the process of becoming an adult. What the teacher did was to redirect the challenges into a proper field of interest. Moreover in order for the glory to be victorious she had to request the assistance from the perception of peace (ask her to be in the colour of modesty), from the spirit of prophecy (as to expect the future behaviour of the child and so to take this into account), from the force of outer offering (so to implement the pressure in the context of the child becoming a good person) and also from the force of the outer humility (so to be able to implement the colour of modesty). Finally, the glimmer had to use the fire of outer word effectively (in a mature way) so to be able to implement the above in while talking to the child.

Let us now discuss the spirit of prophecy as described by the observer. He would issue the following statement: 'A rejection of the glory of God is not reversible and may be compared to a miscarriage'.

The statement provided is to explain the way in which the spirit of prophecy or the fire of outer penance may be conceived and born. In order for the successful birth the perception of peace needs to be in the colour of moderation. In the case of the glimmer being endangered of not being successful the perception of peace would be pressing on the spirit of mercy and the fire of outer word so to intervene in the process and to make the birth

successful. Let us analyse an example of such a process so to understand it in detail. Also, as before we would like to observe the interaction between the glimmer and the perception so that the underlying notion of decision making may be explained.

In the case of a birth of a prophecy the main question being asked is: 'Who is the father of the conceived child?' This is because of the particular property of the spirit of prophecy which is always based on the willingness of God to make a promise to a given person. Let us see what it means in practice.

As indicated in the previous chapters any prophecy coming from God may be seen as a form of a proposition for an intervention of the Spirit within the life of a given person. Thus, when God makes for example a prophecy to Abraham in relation to a son through whom Abraham is to be multiplied into nations God 'proposes' such a possibility to him. What is expected from the person receiving such a proposition is the willingness to accept it. Because of that the spirit of prophecy requires from a prophet to be in the state of submission.

When we look at the story of Abraham we may observe that he clearly manifested his submission to God. Such manifestation is visible for example at the moment of welcoming of the three travellers. The gestures and the way of speaking presented by Abraham with regard to those travellers were such as to illustrate the submission. Because of that God was invited by him to provide a promise of some future intervention (a proper prophecy). The invitation is very strongly related to the observation that the promise would not be rejected by Abraham (in fact he asks for it by his submission).

In the case of Abraham the promise was related to the notions present in the glimmer of glory. In fact it would be realizable only through the means of procreation. Thus, what has been promised is the multiplication of Abraham into nations through the conception of his son Isaac. What we see is a direct example of the topic which is being discussed here, that is the procreation of prophecy. Because of that let us follow the example beginning with the main question of the procreation that is: 'Who is the father of the born child?'

According to the text Abraham had two sons. The first one Ishmael was born of an Egyptian slave Hagar and the second one Isaac of his free wife Sarah. We would like to assume here that from the point of view of Abraham he had two



human sons. By that we would assume that for Abraham there was no obvious difference between Ishmael and Isaac. Moreover, through each of them or through both of them he could be multiplied into nations. However, this is not the vision seen by God. From the point of view of God there was a basic underlying difference between Ishmael and Isaac. The difference comes from the promise related to Isaac and from his spiritual construction.

According to God the procreation of the spirit of prophecy was to take place through Isaac. God made himself bound to realize the promise of the multitude of nations through him. What it meant is that God became obliged to intervene in the life of Isaac and through such intervention to shape the future procreation. In order to realize such a promise God had to have the right to perform such interventions. In order to have such a right Isaac had to become the son of God himself.

As a matter of fact the spiritual Isaac was already a son of God. The problem was that there were two contestants to the notion of the fatherhood. Abraham who would naturally claim that the child had been fathered by him (and that was of course true) and God who would make a claim to the spiritual fathering of Isaac (which was also true). Thus, we come to the point of the conflict, namely 'who is the father of Isaac?'

It would seem that both Abraham and God have a point in the above conflict of views therefore it may be more suitable to look at the issue from a slightly different angle. Instead of asking 'who actually begotten Isaac' we may ask 'who has the better right to such a claim', or maybe even what would be more profitable from the general point of view.

If we look at the case of Abraham he is mainly interested in the propagation of his flesh. Such a demand could be fulfilled also by the propagation through Ishmael. The point is only in making him appropriately multiplied in flesh. However, from the point of view of God a completely different concept is being pursued. This is the propagation of the spirit of prophecy and the introduction of the notion of the nation of priests.

The promise provided to Abraham was to bear a prophet. In other words Isaac is that prophet. What in fact was born is the ultimate prophetic person. Isaac, from the point of view of the Spirit, is the essence of the concept of prophecy as well as of the concept of the fire of Outer Penance and therefore the person who defines the notion of a priest. Because of that, Isaac is the father of all priesthood not only by the technical means but

also by his intrinsic spiritual construction. Therefore, it is absolutely imperative for God to have his son Isaac recognized as belonging to him. Thus, God requests Abraham to resign from his part of the claim and to give Isaac to him at the same time.

Please observe that the colour of the perception of peace which is appropriate in the context discussed here is that of the 'moderation'. The moderation should be seen in the amount of the expected grace coming as a result of the prophecy which is being born. In other words for Abraham to be completely perfect in the cooperation of his perception of peace with the glimmer of glory requires that he does not expect too much from the promise provided by God. In such a case one is not to overestimate the amount of grace provided as a result of a prophecy but rather be on the underestimating end.

Any prophecy is open to subsequent interpretation by God and the people who hear it. God makes a promise (or a proposition) but at the same time the clear interpretation of the meaning of such a promise is not accessible to the person hearing it. Thus, even though Abraham hears a promise related to the multiplication through the nations he is not provided with enough information to be able to actually size the scope of the promise. Even the actual implementation of such a promise is hidden from the recipient. Because of that the perception of peace is to be shaped in the colour of moderation. One is not to overestimate God because in fact one would overestimate oneself in this way. This is because the actual realization of the promise is proportional to the abilities of the person receiving it.

This brings us to another explanation of the need for Isaac to be recognized as the son of God. This is: if Isaac is a son of Abraham then the extent of realization of the promise would be proportional to the spiritual scope of Abraham. That would make it limited only because of Abraham being a human being. However, if Isaac is a son of God then the realization of the promise would be proportional to the abilities of God. Such a solution makes it instantaneously more attractive only because of the fact that God is more capable than any human being.

After establishing the need to define Isaac as a son of God one arrives at the stage when the practical implementation of such a state needs to be provided. The problem is that from the point of view of Abraham Isaac is a human being. He is a living creature and in order to resign or reject him Abraham would have to kill him. For Abraham he

is rejecting the living flesh of Isaac and the only way to do that is to remove the aspect of life from him. Thus, Abraham interprets the request made by God as to kill Isaac.

What we see is an illustration of the statement provided at the beginning of the section. The rejection of the glory by miscarriage. The effect of the interpretation of the request of God is the miscarriage of Isaac being performed by Abraham. At this stage the glimmer of glory present in God would react requesting the intervention of the spirit of mercy and the fire of outer word. This is because if Isaac is actually killed then the procreation present in God himself would be miscarried as well. Thus, the peace present in God would be destroyed as well.

The manifestation of the actions of the spirit of mercy and the outer word is seen in the angel who prevents Abraham from killing Isaac. The angel speaks (thus makes use of the outer word) and provides the ram (thus absolves Abraham from the inappropriate intention). However, Abraham kills the ram and in this way kills his son in his personal mental world.

What happened down there on a mountain is that Abraham went up with his son and returned down with a child of someone else. From that point on to Abraham Isaac died on the top of the mountain and a child belonging to God has been given him so to take care of. This is because from the point of view of Abraham he was supposed to kill a living creature up there and in fact he did just that. And the ram was not that much different from a child.

Abraham is not left without children though. His son Ishmael is still alive and he may be multiplied in flesh through him. Even if Ishmael is sent away he remains a son of Abraham. This is because sending away does not remove the genealogical origins. However, the killing does. Please observe that the separation between the holy and common has been born as well. This is because Ishmael is still treated as an ordinary human being however Isaac is seen as the ultimate priest and because of that as ultimately holy. Thus, the spiritual birth we have described above denotes not only the birth of the prophetic spirit but also the birth of the fire of the Outer Penance.

What we have seen is that for a prophet to be born he or she has to be assigned to be a child of God. This is because the initiation as well as the fulfilment of any prophecy relies on the grace of God. Because of that the person who bodily conceives such a child loses it in the process. Also, there is no possibility of recovering of the child

and the loss is permanent. It does not however mean that there is no subsequent contact with the child; it does mean however that the emotional bound between the physical parents and the child are permanently and irreversibly broken.

Let us ask the spirit of truth for the comments above the above discussion. The first statement provided by the spirit of truth is: 'The glory in order to occur has to be woken u'p.

The waking up of the glory may be seen in the conception of Ishmael. Before the conception of Ishmael there was no natural realization of the promise provided by God which would be imaginable to Abraham. However, when observing the possibility of such realization he became active in implementation of it. What happened in fact is that Sarah, who is responsible for the manifestation of the glimmer of glory, provided such a waking call to Abraham through the means of Hagar. In other words the glory may be woken up by the provision of the 'possibility of realization' to the participating person. (Abraham would not even attempt to have intercourse with Sarah otherwise).

The second comment provided by the spirit of truth is: 'Glory may be born out of unbearable burdens'.

The unbearable burden may be seen in the amount of the mental pressure which had been applied to Sarah. Please observe that even though Abraham lost his son Isaac Sarah did not. She still remained the mother of Isaac and even later on after her death he is cited as being in mourning after her. Thus, throughout her life till her death she was being recognized by Isaac as his mother.

The pressure which had been applied to Sarah had been indeed of enormous extend. She had to deal with the unfaithful husband, the lack of support in her recognition of the gift of God and later on with the assault coming from the side of Hagar, Ishmael and Abraham (who silently had been allowing for such persecution). The effect of such state of being placed under an unbearable burden has been the introduction of additional blessing directed specifically toward Sarah from the intervening God. Again the spirit of mercy and the outer word had to be involved so not to allow for Sarah to be broken by the amount of the burden. The effect of such intervention is the additional blessing provided directly for her and promising 'the double blessing' for her and her feminine descendants. Because of that the nation of priests associated with Isaac has been also associated with the descendants on the motherly side.

Please observe that this second intervention of the spirit of mercy and the fire of outer word are meant to support Sarah in her stand. What in fact had happened is that the realization of the promise provided by God depended on the ability of Sarah to withstand the external pressure coming from her human counterparts. Again the perception of peace present in God would press on the spirit of mercy to act in such a way as to strengthen Sarah in her struggle. However, the actual implementation of the strengthening intervention required provision of two blessings which by their nature belong to the fire of outer penance. Thus, also this fire is seen as being manifested in the discussion with Sarah and is being used to ensure the spiritual conception is successful.

Let us now discuss the spirit of faith as described by the observer. He would provide the following statement: 'A revelation of a person of God causes faith and procreates in faith'.

The procreation in faith requires from the perception of peace to find itself in the colour of usefulness. In other words the perception would need to address the problem of explaining to the glimmer of glory 'Why they are to join together'. This is the main question being asked by this form of procreation, the question of 'why?' The answer to that question is to be concerned with an explanation of the usefulness of the procreation being proposed. Thus, we would expect to see the exchange of statements beginning with a number of 'whys' and with a number of 'because...' coming from each of the sides involved. Such an exchange is intrinsically concerned with the deep understanding of any issue being discussed and the underlying truth related to the information concerned.

What we see in the above discussion is again an explanation of the underlying notion responsible for the process of decision making. The glimmer and the perception see an opportunity to join together and implement the process of such joining by rearranging of the state of the perception. Such rearrangement is manifested in the form of the alternative questions and explanations being provided by each of the sides. The process is being perceived by a person as a form of consideration regarding a decision of some sort.

A natural question would be to ask about the extend of such rearrangement of the colour of peace. When would we expect the glimmer of glory to be satisfied with the explanations provided by the perception as to actually implement the act of procreation? This point is

defined by the satisfaction of the spirit of truth which is being pressed by the perception of peace. What happens is that each time a more specific question of 'why' is being provided by the glimmer the perception of peace needs to press on the spirit of truth for an as complete answer as possible. The spirit of truth in fact provides a form of an accepting stamp on the answers provided by the perception. At some stage the spirit of truth would 'judge' the answers as being satisfactory and complete enough as to satisfy the glimmer of glory as well. Such 'judgment' would be provided to the glimmer of glory by the spirit of truth and would be satisfied at that stage. A person going through such notion would observe such state as being satisfied with the reasoning performed and of being 'convinced' as to the truthfulness of the answers provided. At that stage the faith in the deduced information would be established.

What we see in the above is the proper search for the understanding of any information. The origins of that come from the possibility provided by the information gathering senses of a person. The final satisfaction (and in this way procreation of faith) comes at the stage when the spirit of truth judges the explanation as satisfactory and therefore acceptable to the axiomatic memory of the person. In between of those two stages the glimmer of glory and the perception of peace exchange the statements beginning with the 'why' question and the 'because' explanation.

The above explanation (even though it is correct) does not address some of the elements of the act of procreation of the spirit of faith. This is because the problem of this particular form of procreation is more complex than indicated above. The complexity comes from the fact that the fire involved in the process is that of the Union. However, this very fire is responsible for the ability of performing of the act of joining of the spiritual parts to each other. Let us expend on the above observation so to understand it deeper.

When we mentioned the fire of Union in the previous chapters we indicated that this particular property of the Spirit is responsible for the ability of joining of the heavier parts of God (which we called the Will) to the lighter parts (which we called the Spirit). The fire of Union performs a function of a glue which makes such a joining a permanent one. At the same time being an observable property of the Spirit the fire of Union could be represented as a unique Arch-angel (a person) and therefore 'born' later on.

It all would be very natural and easy to follow if not one difficult point. The point is that the fire herself is responsible for any act of procreation.

Now, the question arises how to procreate the concept of procreation? Especially when we attempt to do it for the first time it might be a problem. This is because this first manifestation of procreation would rely on the ability of practical use of the motions represented by the procreation herself. Because of that the problem is not solvable. That is, one may not procreate the original act of procreation.

Because of the above logical contradiction the original procreation of the person representing the fire of Union is not possible. More than that, the person whom we have already labelled as Arch-angel could not be naturally born. This is because the person represents the ability of being born and thus would have to manifest her presence before her own conception. There is only one possible solution to the above problem. This is by implanting the direct fragment of the fire of Union as present in God into the person who is being conceived. In other words the person who represents the fire of Union is not conceived but rather descends directly from the volume of the Spirit. An effect of such an act could not be labelled as a 'conception' but rather it should be labelled as a 'manifestation' of the person of God.

Such form of occurring among the otherwise conceived persons would be seen as 'immaculate'. The underlying purity and perfection would be a result of a direct structural identity with the Spirit from whom the 'soul' of the person would be taken from. Thus, the Arch-angel as we requested would actually occur among the living but would not be conceived but implanted.

There is an important note which needs to be made at this stage. The person who we are referring to is currently labelled as being immaculately conceived. By this some may assume that the act of conception of such a person was performed without any sin (whatever is understood by that). However, what we are arguing here is not such an act. We do not say that the person is 'immaculately conceived'. What we are saying is that the person 'is an Immaculate Conception'. In other words, with respect to this one particular person, there was never any form of conception to begin with so the person may not be conceived in any way (immaculate or not). However, the person 'represents' the notion of a perfect and completely pure conception. That is the person 'is' an Immaculate Conception. Thus, what we are saying is that this person's presence is a necessary precondition to any form of conception.

Such observation brings us to the subject of the statement provided by the observer. He

implied that there is a person whose manifestation would introduce faith or would beget faith. What the observer means by this is that the presence of the Immaculate Conception is a necessary condition needed to be satisfied in order to provide a means for any form of conception. Firstly with regard to any spiritual part of a soul, thus allowing for the joining of any wet spirit or a fire to an appropriate part of the will. And secondly, by allowing for procreation of the spirit of faith in particular by the mechanism described at the beginning of this discussion.

Let us now ask the spirit of faith for a comment in regard to the above discussion. The spirit would begin with the following statement: 'A child is obliged to know the names of its parents'.

The above requirement is a result of the continuation of the concept of understanding. A child in order to become a responsible parent at some later stage needs to be able to 'understand' the mechanisms of the processes present around it. Most importantly the actual process of procreation requires from the parents to be responsible (belonging to the procreation in love) and the responsibility may not be attained to without the prior notion of understanding. If we look in more detail into the notions associated with any of the forms of procreation we may observe that every one of them requires some amount of understanding from the participating sites. Such requirement is just a manifestation of the fact that any form of procreation relies on the intervention of the fire of Union. Thus acknowledging the fact that the fire of Union is the necessary element of any of them.

The knowledge of the names of the parents is a manifestation of the word 'because'. The word is concerned with the logical implication just as a child may see its own existence as an implication of the existence of the parents. In other words for a child to accept and understand the word 'because' it has to be able to logically follow such implicating reasoning with respect to the existence of it's own. Please observe that the lack of such information and the effect of it would make the child incapable of deep analytic thinking. Such a person would have problems with addressing any topic which require the 'understanding of the causes of processes'.

The second comment provided by the spirit of truth is: 'The parents are obliged to provide the necessary financial safeguards for their children at the time of the children's departure from their family home'.



This second comment is concerned with the word 'why' as applied to the begotten children. The statement suggests that the parents had a constructive purpose when deciding to beget children and that the constructive purpose may be manifested by their care up to the time of the children's home leaving. A gesture mentioned above is not only a manifestation of the faith and purpose but also of love for the children. However, the most important is the awareness of the both constructive and positive in its nature answer to the original question: 'Why do we want to have children?'

Let us now discuss the spirit of hope as described by the observer. He would provide the following statement: 'God is a jealous god'.

Before we proceed with the analysis of the statement we need to specify the exact meaning of the term 'jealous' as being used here. The term does not relate to any concept or object possessed by another person. Moreover the term is strictly personal in its extend. The term assumes that God is willing to enter into a relationship with a person (or a group of persons which may be represented as a single idea) and that person is capable of independent self determination.

From the above we would conclude that the term 'jealous' could be used in a situation when God is willing to enter into a form of closeness (maybe a Union) with some other party. Moreover the state being described assumes that some form of close relationship is already present. At such state the other party may be willing to turn to a third party and in this way to generate the 'jealousy' within the emotions present within God. Thus, God would be jealous when being rejected by someone relatively close but still independent when the person chooses to look with interest at a prior not involved site.

In such description we assume that there is an underlying question present within the relationship being build between God and the other party. This question is concerned with the duration of time needed to be present before any realization of the intended closeness. Thus, we may say that God would be asking: 'When we would be united' with respect to the other party. Obviously, the described state also assumes that God is inclined to attach to other persons in his nature. Thus, God may be willing and wishing to get involved with such a party.

The question of 'when' is again a representation of the arrangements taking place between the glimmer of glory and the perception of peace. This time the duration of time needed for

the perception to become shaped in the colour of 'finery' is being of concern. The glimmer is expecting from the perception of peace to become sophisticated and refined. Also the state of being 'fine' requires some time in order to be communicated to the glimmer. This is because of the nature of the state as such. The finery is a form of being delicate and the element of that is to be not over-communicative. Such over-communication could be interpreted as a form of 'roughness' from the site of the perception and thus contradict the notion of delicatessens which is to be presented in the first place.

The process described above may be seen as a part of an act of procreation but not the act as such. If satisfied, the above description would most likely proceed to the procreation through the Union and therefore would be seen as leading to the procreation relevant to the discussion provided under the spirit of faith. Therefore, instead of continuing the above discussion we are going to assume that the statement provided in this part of the chapter would be applicable. That is the site which is being approached by God becomes interested in a third party and in this way creates the sensation of jealousy within God.

Such a sensation would be perceived by God as a form of emotional sickness. He would feel rejected but most of all the main underlying question of 'when' would probably have had assigned an answer of 'never'. Thus, a form of a crisis would be generated within the emotional state of God.

One may observe that the crisis would have the nature of the inner Penance. Thus, a form of mourning could be created. However, this is not really what would happen as a result. This is because the perception of peace would again press on some other spiritual element of the spirit in order to achieve an intervention within the endangered procreation. The spirit being pressed upon would be that of the obedience subsequently resulting in the force of the outer status to be manifested.

What God does in such a case is to apply the 'obedience to the law' to himself. In other words God would seek a remedy for the crisis within the literal interpretation of the legal system which is a part of him. One may observe that God would not be able to find any higher intervention as there is none above him. Only by the search within his own structure he may find the solution to the problem. Doing this he provides manifestations of the perfect interpretations of the law. Moreover, as a part of such a manifestation the intervention of the glimmer of power is required. This is because the



form of procreation being achieved in this way is not natural. It rather represents an intervention of the glimmer of power as a saving element in otherwise lost cause of the union.

The effect of such manifestation is a rise in the status in the eyes of the unfaithful party (thus the outer status). The interest of that party is moved back from the intruder toward God. This time however, the vision of God seen by the returning site is of a different nature. The change of the vision is a manifestation of being born as such but also by being born through the intervention of the glimmer of power. The intervention in fact kills the offending element in the unfaithful person and replaces it with a newly born element. This element however does not seek any form of union with God. This is because instead of calling God her 'husband' the element would be inclined to call God her 'father'. Let us give an example related to the above process so to illustrate it in more detail.

The example we would like to provide is taken from the text and relates to the calling of Phinehas. From our point of view this is the turning point in the history of the Hebrews travelling from Egypt toward the promised land.

The travel as such contains the underlying question being discussed in this part of the chapter. That is the question of 'when'. The specific context of the question is in relation to the moment of time when the nation is to enter the promised land. Thus one would be inclined to expect that there were a lot of occasions when the question: 'When are we going to enter the promised land?' was being asked. Moreover, the need to apply the 'finery' toward the travelling group would be visible in the way God progresses in his quest of communication with it. Thus, God has attached his intentions and his desires to the specific group of people and is wishing to join it at the time of entering the land he has promised. The realization of such a promise takes time as indicated.

At some stage of the travel a group of the Hebrews began to look with an interest at some local population that had been met on the way. The crises as indicated above results. Such a situation would generate the feeling of jealousy in God and the spirit of obedience would be called to act within the perfection of the implementation of the law in order to address the apparent problem.

The manifestation of such perfection and at the same time the manifestation of the glimmer of power is seen when Phinehas kills an offending Hebrew and a local woman. The perfection may be

seen in the context of the location of the execution whereabouts. That is, in the holy of holies the two of the offenders tried to imitate the procreation by the means of the union. Their behaviour was shown to be coarse and impatient. The main reason for such behaviour was the desire to spread the accessibility of the spiritual graces present among the Hebrews to the local population. However the presence of the Spirit among the Hebrews was not established strongly enough to allow for such further propagation. Thus, the problem was not only of looking elsewhere but also of impatience.

Please observe that the state of the Hebrews after the event has changed to reflect the new realities of the relationship with God. The nation is no longer a desired bride of God but rather a daughter of God. This may be seen in the position and relationship of the newly appointed Arch-priest (Phinehas) who would see God as the father of the nation without a possibility of joining such person in any intimate union.

Let us now ask the spirit of truth for the comments about the above discussion. The first statement provided by the spirit of truth is: 'Parents are obliged to provide with a living place to their children'.

The statement thus formulated seems to be directly addressing the obligation of God toward the travelling nation of the Hebrews. Please observe that one may try to induce from the above statement that the state applicable to the Hebrews before the event relating to Phinehas would not require from God to satisfy such a provision. Thus, one may say that the set of events just described moved God from the situation of being a bridegroom of the nation to the state of being a father of the nation and effectively imposed the obligation of entering into the promised land as an effect.

The second statement provided by the spirit of truth is: 'Parents are obliged to shape and bring up their children'.

The statement relates to the function assigned to Phinehas after the event. The nation was to be brought up as a collection of priests. Because of that the particular shaping of the thought as well as general upbringing in the relevant area had to be provided by the parents. In this particular case the assignment of Phinehas as an Arch-priest was a beginning of such upbringing. Please observe that we are intentionally ignoring Aaron in our discussion. This is because the appointment of Aaron as an Arch-priest was not intended for

shaping of the state of the thought in the nation but rather a form of assistance needed by Moses.

Let us now discuss the spirit of obedience as described by the third extraordinary observer. He would provide the following statement: 'The Glory of God is not possible to hide but instead she manifests herself to the world'.

As in the previous cases we would expect to be able to associate a specific type of a question with the occurrence of glory. Also, the presence of such question is just a manifestation of some type of decision making which is a result of the willingness of the perception of peace and the glimmer of glory to join together. This time the question is beginning with the word 'where'. More specifically the question would be concerned with the whereabouts of the place in which the begotten life finds itself immediately after the conception and later on from which it manifests itself.

The form of conception being discussed here might be compared to the state of pregnancy. The foetus is present in some surrounding environment provided for it for this specific purpose. The environment is to make the foetus to feel 'safe' and cared for because of that. Thus, the colour of the perception of peace we are looking for is that of 'safety'.

In a situation when the safety of the foetus is endangered the perception of peace would be pressing on the spirit of hope and the force of the inner offering in order to restore the safety of it. Such situation would be very dramatic as the life of the foetus may be endangered there. Please observe that in any ordinary situation the spirit of hope is not able to guarantee a success of any undertaking of her own. In other words the spirit of hope may be seeking a solution to the problem in which the foetus has found itself but at the same time is not capable to guarantee that the solution would be successfully found.

At this stage we would like to make two comments regarding our discussion of the glimmer of glory so to make the chapter more accessible to the reader. The first one is the relationship of the various parts of the chapter to each other; the second one is the point of view in respect to the subject of the glimmer of glory. Let us start with the first one here.

When we look at the subsections of the chapter we may observe that they may be read as descriptions of individual forms of procreation. Thus the current subsection would describe the form of procreation which would lead to the birth of the spirit of obedience and/or the fire of outer

Wisdom. However, one may be also inclined to read the entire chapter as a description of various phases of just one process of procreation. If such a point of view is chosen then the current subsection would be describing the phase of 'pregnancy'. The pregnancy would be culminated with the actual act of birth which would be just a manifestation of the statement being discussed (that is that the glory would reveal herself to the world). If this second form of viewing of the text is chosen then the other parts of the chapter would be seen as devoted to the other phases related to procreation. This is fine provided that the reader is prepared for the underlying intimacy of the text. This is because if one reads the above descriptions in this more stage like manner the text would present itself as a description of the holy of holies and not that of the individual flower buds present on the branches of the bush. This brings us to the second comment we would like to present here.

The description of the holy of holies is by its very nature an intimate one. If one tries to look directly at such a description one may find oneself in the state of being offended. This is the same as in the case of looking at some other people having intimate relationship. A person looking at such a couple would in fact be an offender. Not only the person looking would offend the couple but also he or she would offend oneself. Because of such a reaction the intimate description has been avoided here as much as possible.

However, even if we tried to avoid the intimate description of the process of procreation the underlying mechanism may still be read from the text. This is because there is no way to escape from it altogether (after all we are supposed to describe the process of procreation and this is really what it is). Thus, the vision of intimacy is still there even though not cited directly. What we are stressing instead is the possibility of seeing the procreation as a number of separate conceptual acts, each of which provides a mechanism of procreation by itself. When one looks at the procreation from such point of view then the person analysing the subject would not be offending anyone nor be offended oneself. This is because none is offended by a description of the procreation taking place among the plants.

Having said that let us return to the specific example being discussed in this part of the chapter. This time we would like to see the procreation of the spirit of obedience through the shaping of the perception of peace in the colour of safety. Let us discuss a well known example to see how this form of spiritual procreation takes place.

The example we would like to discuss is related to the city of Bethlehem present in Judea. It is said that from that city the Messiah is (or was) supposed to come. In other words the city is a place of safety which is to bear the Messiah. The provision of such a place comes from the very unpleasant event which happened at some ancient times in the region. There is a description in the text of a Levi coming home with his wife and entering one of the cities belonging to the tribe of Benjamin. The event included a rape of the wife and the subsequent civil war among the Israeli population. The event was so horrible in its nature and extend that God decided to provide a safe place for the birth of the Messiah which was to take a considerable time later on.

Thus, we know from the text that the city of Bethlehem has been chosen as such a safe place. Also, one may assume safely that the city has been chosen because of king David's birth in it. The Messiah who is a king himself was to be born in the kingly city. What is important from our point of view is that a form of a womb has been created for the sake of the person who was to be born there. The most important function of such assignment was the ability of providing 'safety' in it.

Please observe that such an arrangement would automatically raise the status of any person who has been born there. This is only because the possibility of being a potential Messiah could not be ruled out with respect to such a person. Thus, the effect of creating of a safe place automatically raises the status of anyone being born there.

Another feature of being born through the mechanism described here is the element of hiding. A woman who wishes to hide the effect of being pregnant from the observing surroundings may choose for example to wear very loose clothing. Doing so she would be trying to provide some additional way of protecting the child in her womb. Similarly at the time of the birth of the Messiah the countryside surrounding the city may be in a form of population movement (like in the case of the described census). In such a case the travelling pregnant woman would not be observed. All of such elements are designed to increase the level of safety of the child being born.

After the birth however the glory would manifest herself to the world. Such numerous manifestations have been described in the text. The most important of them being the visitation of the three men from the east to the, at that time current, local ruler. The importance of such visitation comes from the effect which it produced, namely the destruction of the state of safety.

According to the text the ruler decides to kill all of the children of the safe city which are younger than some set age. The safety which has been constructed in such a careful manner up to that time is being destroyed in one decisive move. Because of that the family of the child needs to rely on hope and to move away to some other country. Thus, we would conclude that the notion of the emigration in this case is introduced by the spirit of hope.

The above description seems to be fitting to the expected pattern as indicated at the beginning of the section. However, there is one problem with it. The problem is with the spirit of obedience which was supposed to be born out of the process. What we know from the other places is that the person born in Bethlehem is in fact a representation of the spirit of truth and the fire of Inner Word. Where is the obedience born then?

There is a very important argument behind the required spirit of obedience to be born as the Messiah. This argument comes from the original name given to Jacob which is Israel. The name was given to him by an Arch-angel who has been called Phanuel at the same time. The name Phanuel may be understood as meaning 'the face of God' and it is directly associated with the spirit of obedience.

What we have argued in other places is that the Arch-angel Phanuel is in fact one of the spiritual persons representing the seven spirits and the fires present in God. The spiritual construction of Phanuel is that of the spirit of obedience and of the fire of Outer Wisdom. Being in complete contact with God and at the same time absolutely perfect in his properties the Arch-angel 'transmits' the state of God to any observer. The spirit of obedience present in him acts like a perfect conductor allowing for any observer to experience the state of God himself. This is why Jacob called this angel 'the face of God' by which he meant that he was able to experience God himself.

In return Phanuel named Jacob as Israel and moreover he gave him his personal characteristics. The important point of that is that the Messiah has to represent the same features as them. The Messiah being born of the spirit of obedience is a type of Jacob-Israel who is born of the Arch-angel Phanuel. Because of that the Messiah becomes a new Israel. From our point of view it is absolutely imperative that anyone who makes a claim to be a Messiah has to be born of the spirit of obedience. Otherwise the person would not be of the type of Jacob-Israel. However, the person we have described here even though born in Bethlehem is in fact representative of truth and Inner Word.

In fact the Messiah of our story is born of the spirit of obedience but later on. His birth takes place at the time of his baptism. This is because the baptism has been advertised as a required act and the person of the spirit of truth recognized it as such. After such recognition he 'obediently' came to the one who provided the sacrament and 'obediently' received it. At that time the spirit of obedience is manifested in the person of truth. Please observe that the same moment is a culmination of the statement we are describing in the part of the chapter. Thus, the glory of obedience is revelled and manifested to the surrounding world. But also, from the point of the subsequent believers the 'time of public service' of the Messiah is measured from that very moment. That is, when the spirit of obedience has been satisfied and born the Messiah is being recognized as such.

Let us now ask the spirit of truth for the comments about the above discussion. The first statement provided by her is as follows: 'Glory may bear faith through overcoming of her own fear and weakness'.

The comment indicates that the spirit of faith has been born as a side effect of the above process. This may take place in the situation when the safety of the child is being endangered. In the above example the child had to be moved to another country as a safety precaution. Such movement had been introduced through the mechanism accessible to the spirit of hope. However, a side effect of the above relocation and the intervention of the spirit would be a birth of faith in Jacob, the man who acted as a father to the child.

The second comment provided by the spirit of truth is: 'The Glory of God exposes (uncovers) the soul of participating person'.

This second comment points to the fact that the born person is naked at the moment of birth. Thus, any observer sees the person just as the person is. In the case of the above example the Messiah who has been born from the spirit of obedience at the moment of his baptism is seen by the surrounding population as such. That is even though later on the Messianic element was sometimes hidden it was obvious to anyone seeing his baptism.

Let us now discuss the spirit of truth as described by the observer. He would provide the following statement: 'The Word of God is a giver of the Spirit of God. That is the Fire brings the Spirit out of God the Father and blesses with her the chosen persons'.

As in the previous parts of the chapter we would like to discuss the underlying spiritual mechanism of the procreation of the given spirit. This time we would like to see how the spirit of truth may be procreated. Such procreation would be a manifestation of the agreement between the glimmer of glory and the perception of peace which in this case would be required to attain the colour of 'sense'. This is because the measure of the readiness of the perception for the procreation is measured by the sensibility of the act being undertaken.

Similarly to the previous cases we would also like to see a form of a question which is a result of the actions associated with the act of procreation. The notion of the decision making should also be visible.

When we look at the above objectives one problem seems to be an apparent one. That is the formulation of the question to be asked by the procreating spirit. This is because it seems that we have run out of the possible questioning words. (We have already used: when, where, what, who, how and why. In any of those we would include the sub-variations of them making for example the question of "who's" to be included in "who" and "which" to be included in "what").

However, there is one important form of the question formulation which has not been included in the above. This is the collection of questions beginning with words like: is, does, has, have, would etc. All of those words may be used at the beginning of a question providing for another group of such sentences. These are the questions concerned with the establishing of the state of the objective reality and because of that they are the ones we are looking for in this part of the chapter.

The questions beginning with the words listed above (and the similar ones) seek a definitive answer to some specific problems. They would like to be answered in one of the two possible ways, either Yes or No. If someone tries to work around such a question by providing an answer beginning with 'maybe' then the requesting person is not really satisfied with the answer. What one would like to hear is a more decisive answer which would be definite and final.

Moreover the question which is constructed by the means of the above words could be treated as a part (or element) of one of the questions listed in the previous parts of the chapter. For example, if we ask: 'Is he a king?' then such a question belongs to this part, but it may be extended by prefixing it with any of the previous questioning words like for example: 'Where is he a king?' or



'Why is he a king? Each of those extensions would generate a question relevant to the process of procreation described in the appropriate part of the chapter.

Please observe that if we ask for example: 'Where is he a king?' then there may be a list of possible places supplied as an answer (multiple countries or regions of some continent for example). However, if we leave the question not appended ("Is he a king?") then there is only one of the two states possible as an answer (Yes or No). Because of such property of the later we would postulate that when in the previous cases the procreation could be multiple (procreating a number of children) in the currently discussed case the procreation may only be singular. Moreover, the current form of procreation is self destructive (that is the creation of a child is equivalent to destruction of the parent i.e. the parent becomes a child in a new form as a result of procreation). Let us expend on the above issue a bit so to make it clearer.

The procreation being discussed here may be seen as represented in the nature as the moment of conception. This is the time when a single male cell is accepted by a single female cell. Such moment of acceptance is definite in its nature (that is either the cell is accepted or not) and involves only one of the male cells possibly available. Because of that the answer related to the act is always defined by a single word (either Yes for acceptance or No for a rejection). In the process of being accepted both cells change their nature. By this one may understand that they both die in their previous form and become born in the new joined form. Thus, the procreation is singular and involves destruction of the parent. Moreover, in order for the acceptance to take place only one form of judgment is used as a measure of the acceptability. This is the measure of the 'sense' of the acceptance. In fact what the female part of the process looks for is the 'sense' in the argument presented by the male part. He has to make sense in his statement in order for it to be answered in the Yes/No form. In our example of the 'Is he a king' question, the question by itself has to be sensible in order to be possible to answer.

However, even a sensible question of that type may be difficult to answer. If such case arises then the perception of peace would be pressing on the spirit of faith in order to receive the needed support. Thus, if one is not able to answer in a definite manner to the above question one may apply the spirit of faith and say: 'I believe he is' for example. In such a case the effect is a manifestation of possible action of the force of

solidarity. The person who declares himself as believing that 'I believe he is a king' at the same time declares his or her attachment to the believed in king.

If one looks at the grammatical constructions of the sentences one may observe that it would be possible to extract the above questioning construction from any more complex questioning statements. Thus, as we indicated above the question 'Where is he a king?' may be seen as being constructed of two processes. One of 'Is he a king?' and the other of 'Where...?' The element of procreation of the spirit of truth is therefore also an element of any form of procreation (in this case of the spirit of obedience). The act of actual joining of the male and female cells has to be a part of any form of procreation. However, when there may be a number of male and female cells present in the more general case (like the answer to "where" may be multiple) each of such acts of joining would be seen as a separate event from the truths' point of view. Thus, the spirit of truth would request evaluation (of the right to be a king) of each of the claims to the places listed by the spirit of obedience.

Moreover, there is no natural way of procreation within the other spirits without the assistance of the spirit of truth. If we look at the sentence listed above we would not really like to say: 'Where king?' It looks not proper from the grammatical point of view but most importantly it is confusing in the substance. To ask 'Where king?' would most likely be interpreted as a question of any current whereabouts of the king ('Well, in the kitchen making a pancake') but not as a question related to the original meaning and intention of the asking person. Thus, removal of the element related to the spirit of truth would also prevent us from procreating in the other spirits.

Because of the above property of the spirit of truth in respect to the process of procreation the statement provided by the observer has been listed. In other words in order for any spirit to be procreated the spirit of truth has to take an active role and to perform the actual impregnation. Such requirement places all the other forms of procreation into a state of being dependent on values required by the spirit of truth. In particular the notion of 'sense' would be required from any other form of procreation because of that.

What about the procreation of the spirit of truth herself? We would like to provide an example taken from the text and to follow its mechanism so to observe the procreation available to the spirit of truth. The example we would like to provide is that of Jesus discussing his kingship



with Pilate. The question asked by Pilate is: 'Are you a king?' which seems just the right one from the point of view of our discussion.

In order to see if the above question leads to procreation of the spirit of truth we need to find the underlying sense of it first. Does it make sense to ask such a question at the moment of the story being told in the text? It may not be obvious when first reading the description of the above encounter but one may try to wonder if Pilate would be asking this kind of questions everyone who happens to be placed in front of him. For example would he ask the same question Barabbas just few days prior to the described event? We would suspect that not. Then, why would he ask Jesus about his possible kingship? There has got to be some sense in it, but where is it?

The sense of asking such a question may come from the fact that this form of accusation has been presented by the party of the High Priest. To Pilate it may mean that 'there is a king of this nation and that they rebel against him'. But this interpretation would not be fitting enough because if that was the case then he would have known about the king beforehand for sure. Therefore, there is another form of 'sense' which may be assigned to the question. This would be: 'they present this fellow and want him to be called their king, and it is very fortunate as in this way they will have to pledge their allegiance to the Cesar...'. Such interpretation would not only make the behaviour of Pilate 'sensible' but also 'possible to explain'. The problem is that it is not what we are looking for.

In order for the spirit of truth to procreate the question being asked has to make sense. But there is not just any form of interpretation which would provide the sense to it. The interpretation needs to be such as to allow for a sensible response in the form of Yes or No. Thus, the form of interpretation which would allow for Pilate to exercise his little political agenda would not be 'sensible' in the direct reference to the question being asked. In fact it would be a manifestation of falsehood on the part of Pilate.

Another problem with the behaviour of Pilate is in the claim that he tried to defend Jesus later on. Such a behaviour would suggest that he placed his 'faith' in the statement of Jesus being a king. He would even display some form of solidarity with him by clothing him in a kingly wears. This is not the Yes or No answer but rather some convoluted 'I think so...or, I believe so...' statement. What we see is that there is a right question being asked but because there is no underlying sense in such formulation of the question the spirit of truth is

not able to be procreated. Even the statement written on a tablet and placed on the cross by Pilate may be seen as a form of political manoeuvring. This is because the crucifixion of the king of Jews would make them permanently subject to the Cesar.

Does it mean that one is not able to ask a sensible question so that the truth may be propagated? Of course not. However, when one asks such a sensible question the positive answer to it makes the question void. What happens is that whenever an answer in truth is provided to a question the question is no longer applicable. This is because from that point on the answer becomes a living entity and the question may no longer be sensible applied. (There is no sense in asking a question which has been already positively answered).

If we look at the example we are discussing the question provided by Pilate may be interpreted as a 'making of a king'. If answered positively and accepted then Pilate would assign Jesus to be a king over the Jews. In other words we may interpret the placing of the tablet over the head of crucified Jesus as meaning: 'Maybe you didn't recognize this fellow up till now but from this moment onwards I proclaim that this is your king'. Such a statement would make the truth to be born and in fact it did for some. However, this last interpretation would only hold if it was imposed by the sense of it being present in the interest of Pilate. That is, his political reasons were such as to 'make a king out of Jesus even if he was not recognized beforehand'.

Please observe that the above discussion related to the example taken from the text would not hold more intense investigation. This is because it implies partial interests and partial truths. We have just implied that there may be a division of the definitions of truth visible in the example. We also implied above that the definition of truth may be differently interpreted by various groups of people (Jews and Pilate). We also implied that the truth may be misinterpreted in such a process. The number of accusations regarding the above text could be a very substantial one. Because of that we would assume that it is not possible for the spirit of truth to procreate herself.

The above assumption brings us to a very important point. Even though the spirit of truth is necessary for any other form of procreation (that is the forms of propagation where the genetic material of the child is different from that of the parents due to the implied exchange) the spirit of truth as such may never procreate herself. In a

way we have just observed why this is so. In any form of proper procreation the genetic material of the parents is being manipulated so that the child shares in the genes of both of the parents. However, from the point of view of the spirit of truth this is not acceptable. The truth says 'either Yes or No and never any form of intermediate state'. In other words the spirit of truth would not be able to accept the genetic inter-mixing of the supplied material by the parents.

Now we see what the problem is in regard to the procreation of truth. Because of that there may never be any form of such procreation. This also explains why there is only one person who represents this particular spirit and why that person would never be able to procreate in the otherwise normal way to the others. However, if the spirit of truth may not be procreated then the problem is not only bound to that one person. The problem becomes global because anyone in fact needs to have a share of this particular spirit in his or her spiritual construction. The spirit of truth constitutes the main trunk of the bush present in any soul of any person. If there is a lack of her then instead of a one self consistent spiritual structure of a soul we would have just a collection of loose branches placed one on top of the other. A soul of such a person would not be properly constructed or functioning. Thus, there is a definite need for an ability to share in the spirit of truth for everyone.

The solution that has been provided is the only one possible in such a state. The procreation of truth has been replaced by the sharing of truth achievable through the means of the communion. The person who is responsible for the spirit of truth provides his spiritual content to the believers and in this way allows for them to access the spirit. However, this form of procreation does not beget children. What happens as an effect is that the person begets himself brothers and sisters. Moreover, the act of procreation (which in fact is an act of sharing) does not require the original truth to be replaced by any new ones. Because of that the original truth does not die in the procreative process.

Let us now ask the spirit of truth for the comments about the above discussion. The first statement provided by the spirit of truth is: 'God converses with any person on the individual bases. God knows any person individually and the power of God manifests herself individually to any person.'

The above comment is a result of the implementation of the procreation of the spirit of truth by the means of sharing. The implementation requires the manifestation of the glimmer of

Power by the means of creation of the holy communion. This is because the actual sharing of the spirit of truth has to be accomplished by some practically implementable method. The consumption of the communion in the form of bread and wine is just such a method. The effect of such implementation is the personalization of the grace provided. One may even go as far as to say that the particular part of the bread and wine has been blessed with the particular recipient in mind. The reception of the grace would be personalized because of that as well.

The second comment provided by the spirit of truth is: 'A rejection of a gift of God results in a temporary separation from God'.

The second comment is a continuation of the thought just presented. Because the communion is such a personalized contact with God the recipient is seen in his or her own way as being grateful for the gift or not. Thus, if a given person would reject the grace coming as a result of sharing of the spirit of truth the truth would be removed from such a person for some time duration. In such a case the person would fail to understand the sense of personal behaviour and reasoning. Such a state would be confined to some sensible time duration as it is not an intention of God to penalize anyone.

## The balance within the fire of Outer Wisdom

In the previous chapter we have attained the description of the properties of the glimmer of glory making it seem that the subject of the balance has been exhausted. However, the description provided so far has not dealt with an important issue of the balancing of the fire with respect to the associated wet spirit. We would like to expend on this issue in this and the following chapters describing each of such relationships in turn. Moreover, there is another issue which needs to be addressed in more detail that is, the concept of the return of a soul. The reader may remember from the previous parts of the book as we have indicated the process of a soul becoming independent of the parents through the process of separation. That process had the unpleasant side effect of making the soul mortal. Because of that the soul needs to be able to come back to God again and to be incorporated in God through the association with the Spirit of God. We would like to spend some time analysing and describing such important and difficult to complete process.

Thus, let us begin with the fire of Outer Wisdom. We would like to look at the relationship of the fire to the spirit of obedience and to analyse their dynamism. When we grasp the nature of the interaction and the form of representation of such interaction through the means of formal statements we would like to see an example of a person coming back to God through the interaction with the fire. This should lead us to understanding of the nature of the underlying process and its extend.

The most basic element of the soul construction relevant to the fire of Outer Wisdom is the sense of apprehension. This is the part of a soul on which the construction of the spirit and of the fire rests. The sense of apprehension allows for the 'awareness' of the surrounding world. Thus, a person would be capable of sensing a state of a group of people whom the person joins at some moment (say entering a room). One would be able to apprehend if the people already present in such a room are relaxed or tense, happy or stressed etc. This is the sense of apprehension which allows for such awareness even if there are no words spoken and apparently no obvious gestures provided.

The sense of apprehension may be shaped (or coloured) in such a way as to expect some future developments. In such a situation a person would be consciously or not take such information into account when making plans about the subsequent

behaviours. The most obvious example of such a state is the choice of schooling a young person may undertake. A person may expect (apprehend) the future need for a particular form of specialists (say some form of a technician as an example) and choose to enter a school leading to an ability to perform such a job as a result. What we say about such a case is that the sense of apprehension is in the colour of 'anticipation'.

The colour of anticipation is similar to the colour of prophecy but differs in the degree of definiteness. When the spirit of prophecy would concentrate her attention to a specific event the sense of apprehension in the colour of anticipation would just observe a possibility of a future development. Such observation would allow for a manipulation of the possible choice of the way the person orients oneself in the direction of life expectations.

If the anticipation is followed in some practical form (like for example by actually enrolling and completing some form of schooling) then the possibility of manifestation of the force of the outer status becomes apparent. This is because the person is seen as 'wise' in the life decision making and in particular in the ability to effectively exploit the previously expected opportunities. Thus, in the case of the person who had chosen some form of schooling which led to a profession which is in high demand later on, the person would be seen as both wise in the decision making and in the fact that he or she is able to perform in the profession chosen.

Thus, we come to the state when the fire of Outer Wisdom becomes visible. The person is recognized by the society as a valuable and wise. However, such a state is built on the previously anticipated possibilities and opportunities. What we are effectively describing is a career person who was 'anticipating' enough in his or her earlier years to be able to orient oneself in the direction of the subsequent success.

Moreover, in order for the fire to function properly the person needs to adopt the spirit of obedience on the way. This is because if the fire of Outer Wisdom is just overexposing the person and disregards the society the effect of such overexposure would be a rejection coming from the society. What we are saying is that the person needs to display the obedience in order for the outer status to be accepted and for the outer wisdom to be recognized. Thus, we come to the subject of the balance of the four.

A person who attained the state of Outer Wisdom balances the spiritual elements included

in the state. The apprehension in the colour of anticipation, the spirit of obedience, the force of outer status and the fire of outer wisdom. In order to function properly and moreover to sustain the state all of those four elements need to work with each other in such a way as none of them would be a prevailing one. This is exactly what happens to the burning branch of the bush which has the fire of the Wisdom consuming the spirit of obedience (the timber of the branch). It may not burn faster than the branch is able to sustain itself.

A person who is in the above state is a part of community. The state is defined as being in relation to that community. There is no sense of talking about Outer Wisdom if a person is separated from the other people, nor is there any sense of talking about obedience if there is none to be obedient to. Thus, by the very definition the person belongs to the community. At the same time the person is separated from the community. This is because the outer status is defined as being recognized as of some special value by the community. One may not be recognized as being special and gifted if one is exactly like the rest of the population. Thus, while being a part of a community a person who is blessed with the Outer Wisdom keeps some visible distance from the community. Both the belonging to and the distance from the community need to be balanced against each other as well. If the belonging is too strong then the person would lose his or her special appeal. If the distance is too large then the community would see the person as an outsider and ignore him or her thus removing the outer status.

The level of belonging is governed by the spirit of obedience. This is because in this way the person allows the community to direct him or her in the personal life. However, if the obedience is such as to disregard the personal values of the person then the wisdom of the person would be disregarded as well. Such state would lead to the loss of the fire due to being overwhelmed by the spirit.

On the other hand the level of recognition is associated to the fire of the Outer Wisdom. The fire is seen by the community as the ability of the person to exercise the independent thinking with regard to the rest of them. However, if the person becomes so independent and revolutionary as to disregard the community all together then the obedience would suffer. In other words the fire would consume the branch and burn it completely. If that happens then the person would lose both the partnership of the community and the ability to exercise the fire any more. After such burning

out the fire would cease to exist as there would be no more obedience to rely on in the process.

From the above it should be very clear what is understood by the balance within the fire of outer wisdom. Therefore we would like to move now to the part concerned with formalization of the above by the means of the statements. Such formalization is needed in order to provide some form of quantitative measure of the interdependences among the four elements involved in the above discussion.

Let us begin with a formalization of the statement regarding the sense of apprehension in the colour of anticipation. The statement we would like to provide is as follows: 'Presentation of offerings for the sake of anyone else other than God turns out against the offering person'.

The above statement is to be concerned with the time of life when a person uses the sense of apprehension to determine the subsequent behaviours and decisions. The statement as such contains the element of anticipation implicit in it by providing a suggestion of the effect of such improper offering. At the same time we would like to observe that the statement may be applicable to any time of life of a person as long as the consequences of any action are to become a major factor in the determination of the subsequent level of success of such person. Thus, a person who is a part of a community and behaves in such a way as to 'please' the community for the sake of the expected social advancement would be acting against the intention of the above statement.

Please observe that in the above example (of a person acting on behalf of others only for the sake of the acceptance) the effect of such an action would be an opposite one to the anticipated. Thus, a person who tries to win the acceptance of the community may be seen by the others as being such and because of that disregarded as not worthy of attention. In fact the effect of such a situation would be to lose the status even if previously present in the community and possibly even labelled as 'unwise'. This is because in such a case the person would overexpose the spirit of obedience by actually seeking the acceptance of the community.

An important note could be added at this stage. This note regards the nature of the spirit of obedience. The spirit always tries to accept the directives coming to her from the externally superior parties but it does not mean that the spirit seeks those directives. In fact such a behaviour would be seen as problematic at least. A person who tries to seek the directives from the



others mixes the properties of the spirit of prophecy with those of the spirit of obedience. This is because the spirit of obedience always responds to the directives and never searches for them.

The second statement we would like to discuss is related to the spirit of obedience as such. The statement says: 'The will of a person is a property of God'.

The above statement is a logical continuation of the comment provided above. That is the 'property' of God may be understood as allowing God to manipulate it. What we mean by this is that the Spirit of God directly or indirectly (that is through some external means) may impose the will of God on the will of a person. In such a situation the person is manipulated by force or by emotional stimulation to behave in the way God wishes.

Does it mean that anyone may try to use such a property of a will of a person in order to manipulate anyone else? It does not. However, because a will is possible of being manipulated we observe around us a considerable amount of examples of overuse of the above statement. What we mean by this is the effect of one group of people trying to manipulate the 'will' of the others. As a matter of fact such a behaviour may be seen everywhere around us, one just needs to find a bit of a distance to observe it.

The above statement is provided in order to place the properties of a will in the proper spiritual context. In other words a person is supposed to be manipulated by the Will of God (or by the Spirit if one likes it better) and not by other people. However, please observe that the statement provided is to be related to the spirit of obedience, but the discussion related to the spirit assumed that the person would be willing to subject oneself to the will of the community. (The level of such subjection would be a measure of the level of obedience). Thus, it seems to be impossible to escape from the fact that the will of a person is manipulated by the community to some extent. The point really being of the extent of such manipulation. If the manipulation is substantial (or total) then the person has not a chance to attain and to display the fire of Outer Wisdom as indicated above.

The third statement we would like to provide is related to the force of the outer status. The statement is as follows: 'You are not to covet authority (be power hungry)'.

In other words a person is not to seek the outer status. The statement is provided in order to

address one of the most striking properties of the force and that is its magnitude. As it happens the forces present in the will (or a soul) may be measured against each other. Some of them are very strong and therefore are easy to see. Some of the others are much weaker and do not become dominant of their own. The forces of the status (both of the inner and the outer) are the strongest among them all and may be seen in any social situation and interaction. This includes the one to one interactions among persons as well as the more numerous ones even when the entire nations are involved.

Because the force is so strong and because it has a tendency of dominating the emotional states of a person and also because we are aiming for emotionally balanced soul, the constraining statement above has been provided.

The fourth statement we would like to provide is related to the fire of the outer wisdom herself. The statement is: 'Through a personal association with the suffering Jesus one may be absolved from any sin including the deadly one'.

The statement is to represent a fulfilment of life as such. This is because the ultimate wisdom of a person is to gain life eternal. Thus, by a cleansing oneself from any form of a sin the person would be seen as finding the acceptance of God and gaining life. At the same time the society would recognize such a person as ultimately wise due to the fact that the person was able to be directed by the anticipation in such a way as to achieve life. (Outer Wisdom is always measured in relation to the initial anticipation and the ability of converting it into a fruitful and profitable result).

Having said that one needs to ask why this particular form of verbalization of the life providing requirement has been offered here. Maybe there are some other forms of anticipated saving behaviours which could be as successful as the one given here. Moreover, maybe those other ones would be less dramatic in their extent and nature. This is certainly so, only because each of the fires and glimmers provides a statement allowing for a salvation of a soul. However, the one given here has a nature distinctly associated with the specifics of the Outer Wisdom. In particular the statement provides the means of understanding the salvation within the context of the definition of the Messianic thought and because of that allows for the application of extremely high outer status.

If one chooses to be accepted by God within the workings of the Messianic thought then the person is seen as truly outstanding. At the same time the method by itself requires an extreme



level of obedience. This obedience results in the sufferings indicated in the statement mentioned above. We would like to expend on the above issues here and to analyse the method indicated in more detail. We will need an example of the process taken from the text so that the analyses would be more accessible to the reader.

In order to return to God a person needs to be accepted by him. The problem of acceptance may seem to be very complex in nature and even more difficult in practice. This is because of the apparent need for some practical mechanism of incorporation of a soul within the structure of God. When we talked about the birth of independent soul we stressed that the soul had to be separated in order to become truly independently identifiable. Now after such separation a soul is in the state of need for the incorporation within the Spirit so to remove the danger of dying. How it is to be performed in practice, is the main problem of the following part of the chapter.

If we look at ourselves we may observe that there are three ways any external substance may be incorporated within our bodies. (We are using such an example as what we are seeking is a method of incorporation of a soul within the body of God). Thus, the three methods would be by either eating, drinking or by inhaling the air. If we eat some food then we break the food into smaller chunks and swallow it. After the swallowing the food becomes processed by our internals and incorporated within the body. If we drink some liquid then we taste it and swallow it. Subsequently the liquid becomes processed by our internals and incorporated within our bodies. Finally, when we inhale the air we recognize its smell (if any), move it to our lungs and where it is processed and incorporated in our bodies.

These are three natural and practical methods through which an external substance may be incorporated within the body of a person. There are also three natural and practical methods through which a soul may be incorporated within the spiritual body of God. Each of those methods is different in nature and in practical implementation. However, a soul may be incorporated within the structure of God by any one of them, as long as the soul is willing and capable of being accepted.

The methods of incorporation are concerned with the soul of a person and not with the body. Therefore, even though we are using a body related comparison this is only a model. We use it in order to illustrate the process and to make it more accessible to understanding. The actual phenomenon is related to the spiritual states of a

person and may have not a single external manifestation. This is because the Spirit of God is a spirit and has no body. The aim of the process is to incorporate a soul in the Spirit.

In the case being discussed in this chapter the person is to be incorporated by the method of being consumed as a liquid. That means in practice that the soul of a person is to be subjected to a number of interventions coming from God which would be designed to transform the soul into a form comparable with liquid. How could that be done? Moreover, the soul after being prepared in such a way would be accepted by God. (Well, it may seem to look like being an orange that has been squeezed very hard so the juice was extracted from it and subsequently drunk with some pleasure). In order to describe such a process we need to provide an example. We would like to follow the states of the example discussing the effect on the soul of the person and we would like to see the completion of the process in the form of acceptance by God.

It is very difficult to provide a suitable example of the above process. The difficulty comes from two reasons. The first one is that the entire process would have to be completed during the lifetime of the person. We are going to assume here that if a person is not able to satisfy all of the requirements within the lifetime then the person would have such life extended in some other form - even including another lifetime - which could be used as a time of continuation of the exercise. This also allows for some purely spiritual places to be used as completion environments.

The second problem is with the selection of the particular person as an example. As much as we can we would like to provide an example which would involve one of the 'observers' listed in the previous chapters. This is because we assumed that they possess all of the spiritual constituents needed for a specific example, they are also precise in their construction (by that we mean that they do not have any additional spiritual elements present in their souls) and because we have already described their starting points in the life process (thus we know about their birth).

From this point of view the perfect working case would be that of the Arch-angel Phanuel. Being constructed of the spirit of obedience and the fire of Outer Wisdom he would be a clear case for such an analysis. The problem we have is that as far as we know he has never come to earth in flesh. In other words he has never been separated from the Spirit herself and thus does not need the above returning process.

Having said that we observe that the Arch-angel we would like to discuss interacted very strongly with Jacob exchanging with him his personality. This is as good case as we can get because the acceptance of Jacob may be seen in the context of the return of Phanuel to God.

The discussion of the person of Jacob presented in this chapter is supposed to be concerned with the notions relevant to the issues described here. Because of that we do not intend to go into discussion related to Jacob in any more depth than it is needed here. Such a deliberation would be worth of a book by itself.

The starting point in our discussion was concerned with the sense of apprehension and the colour of anticipation. Thus, in the case of Jacob we would like to see those manifested in his younger years. The most striking example of such anticipation is the request for the right of the first-born he issued toward Esau. A simple act of agreement strengthened by the offered meal worked as the binding of the exchange for such a right. One would ask what motivated Jacob in such an action.

The only possible explanation for such decision is the expectation of the future worth of the right of the firstborn. He would not be able to define in detail what specifically such a right would give him. There was not any easy way of determining the effect of the right. However, the existence of 'anticipated' possibilities would be a good enough argument to move a person searching for the spirit of obedience to direct oneself in the perceived direction. Thus, the first born would most probably receive the blessing of his father which might be worth enough to undertake the trouble.

The natural next step would be that of receiving the blessing from Isaac. This time this is Rebekah who directs him in the steps needed for the completion of such a quest. But what we see is that Jacob is merely obedient to her instructions. The changing of clothing and the preparation of the meal is not really his idea. This time the obedience leads to a conflict. This is because the blessing provided by Isaac carries with it the notions related to the personal status. The blessed one is also the better one. Thus, the status of Jacob is raised but at the same time he has to show his obedience to Rebekah by accepting her advice to move to Laban.

The cooperation among the four spiritual ingredients listed above may be seen in Jacob while working for Laban. The ability to anticipate provided him with the success in the livestock

raising. The obedience to Laban provided him with large family and the property. Moreover the success in his work turned itself into recognition of his wisdom among the local population. However, being so, the recognition, the wisdom and the obedience may be seen in the contemporary terms only. All of which are just the earthly successes of the proper implementation of the balance related to the fire of Outer Wisdom and the spirit of obedience. What we are looking for is the manifestation of the salvation through the Outer Wisdom.

Please observe that the approach presented by Laban toward Jacob was too demanding. He requested Jacob to work longer than the original agreement. In the process he attempted to enslave Jacob by the means of perpetual work. Such behaviour could be qualified by the following statement: 'You are not to demand from a worker to perform more than the original agreement'.

The manifestation of the salvation through the Outer Wisdom begins with the encounter of the Arch-angel Phanuel. He appeared to Jacob to prevent his attempt of escaping the confrontation with Esau. It should not be seen as strange or inappropriate that Jacob tried to escape from him. It would be natural of him to be afraid of Esau due to the fact that the blessing provided by Isaac seemed to work very much in favour of Jacob. One may try to interpret for example the successes of Jacob as a result of that blessing. For Esau it could be seen as a lost opportunity and he might have been upset because of that. However, Esau received his share of material properties and even the recognition from the humans as well therefore there is no need to be afraid of him.

The more suitable interpretation of the encounter with the Arch-angel is to observe a manifestation of one of the statements listed above. The will of a person belongs to God. Because of that it is possible for God to try to enforce his will on a person. In this particular case the will of God was to request Jacob to follow the route already started and to meet Esau on the way. Thus, Jacob is lowered in his self determination. His personal rights have been constrained by the Will coming from above. He may not go where he wishes even if under the threat of death.

The above observation sets us on the proper way to understand the notions behind the modification of a soul being incorporated by the means of Outer Wisdom. The soul of such a person is being the subject of a prolonged intervention of the Spirit which is intended to soften it to such extend as to be comparable to some liquid. What we have just seen here is a person who has been

recognized as a leading free thinker of some society and who has been treated subsequently in a manner similar to a slave. ("You may think about yourself anything you like but just do what I say...").

Another example of a statement listed above may be seen in the death of Rachel. What we have listed above was that the offerings provided to anyone else apart God would turn against the offering person. The manifestation of this statement may be seen in the state Rachel placed herself after taking some objects from her father's house. Her subsequent death may be seen as a result. In addition to the sorrow tearing Jacob as a result of her death, comes the realization that his haste words may have contributed to it. Thus, comes his apprehension of the guilt and the cause of her death, but she was also his beloved one.

There is still another example related to the above statements. This time it is concerned with the desire for coveting authority. The event is related to the claim made by Josef stating that all of his brothers as well as his parents will bow in front of him some day. To such a claim Jacob responds with rage and seems to be deeply offended. Taking it so personally seems to indicate his desire for leadership.

The effect of such rage is the behaviour of his sons with respect to Josef. One may suspect that they would not dare to raise their hands on Josef if not for the show of displeasure provided by Jacob. Because of that the apprehension of Jacob would again make him feel guilty.

Because of the above interactions we would expect to see Jacob to be broken as a person. He is successful but at the same time what is his price for such a success. The level of personal guilt would be rising in him and the feeling of tenderness due to the apparent awareness of personal imperfections would be also on the rise. Thus, knowingly or not he is being softened within his soul. At that stage one would naturally asked for the citation of the fourth of the statements listed above. We would like to see how Jacob is rescued from his predicaments or more precisely how he comes to God so to be acceptable while still among the living of the earth.

The acceptance comes in the form of a flood. This flood is of spiritual nature and consists only of the feelings experienced by Jacob. It may be described in one sentence and it may be dwelled upon for a longer duration so to observe each of the contributing elements to it. The one sentence description would be like: 'an awareness of being totally overwhelmed by some uncontrollable

circumstances'. Such a statement suggests a flood. That is Jacob is emotionally liquefied and swallowed by God in the process. Let us look at each of the contributing elements in more detail.

The time of the flood begins with the report of the death of Josef. Jacob is presented with the clothing of Josef. A form of a dress which has been dipped in blood. Later on this form of clothing will be worn by Jesus. It will be also blooded due to the scorching he is subjected to. In the case of Jacob though the dress is presented as a proof of the death of Josef. For Jacob he is responsible for the event and also he is the main recipient of the event. This is because his expected continuation was supposed to be happening through the person of Josef.

Later on another of his children is abducted and imprisoned. This time this is Benjamin kept by the Egyptians. Because of that Jacob is being forced to move to Egypt. What we see in such an enforced movement is a similarity to Jesus carrying the cross. This is against his will and his better judgment. However, he is obedient so he will follow. There is only trouble awaiting at the other end of the journey and the journey by itself is unpleasant to say the least. Most of all his perception of personal freedom is completely shuttered due to the fact that the requirement is so contrary to his believes. Why would he be so against it? We would expect that this would be an effect of the apprehension working all the time which would be providing the information about the anticipated events at the end of the journey.

What Jacob finds on the other end of the journey is indeed not a pleasant sight. He not only has to bow in front of his son, but also realizes that all of his other sons acted in unlawful manner with regard Josef as well as him. Thus, his possible believes in the righteousness of his sons has been exposed to be false. Moreover, the expectations associated with the strength of the nation he is building have been undermined as well. This is because he does not have a proper descendant to his position. The one who was supposed to be most suitable, Josef, became completely incorporated into the culture of the Egyptians. What it means in practice is not only that Josef is not a leader among the sons of Jacob any more. It means that he may not be counted as his son at all.

One needs to understand the peculiar situation in which Jacob has been placed by God. The requirement of building a nation made it imperative that the relatively small group of people who represented Jacob would not mix with any local population. Otherwise the effect of such an inter-mixture would be a disappearance of the

distinctiveness and subsequent loss of identity. In order to survive as a unique group of people the group has to be unique. In the case of Jacob and his family the intermarriages with the local population was completely non-acceptable. This is very similar to the argument we have presented when discussing the balance among the elements of the fire. The fire and the spirit of obedience need to balance each other in the right proportions.

In the case of Jacob he could not, for example, allow for the marriage of Dinah. The form of intermixing as proposed by the Hivites would be an end of the nation building exercise undertaken by Jacob. The same argument is applicable to the Egyptians as well to any subsequent historical event. Whenever any form of intermarriage with the local population takes place the nation defined by Jacob is in danger of assimilation, dispersion and subsequent cease of existence.

Thus, in the case of Josef he has been lost from the nation. He accepted an Egyptian wife and the Egyptian custom of behaviour. He worked for them and with them following their way of thinking. For Jacob it is a complete fiasco and a tragedy.

A manifestation of the above fact is seen at the time of blessing of Manasseh and Ephraim. The boys who have been born by an Egyptian wife to Josef are taken into the family of Jacob instead and in place of Josef. All of the other children of Josef are to be his as well as his own person is a part of Egypt. However, the two boys are blessed in the upside down order. This is to show how much the entire situation has been turned upside down. The most blessed of the blessed ones, Jacob sees himself as totally destroyed and defeated. He is really turned into orange pulp within his soul. But doing so he makes a sign of a cross thus fulfilling the statement we have provided above.

One may wonder what is the time relation between the above events. Is the story of Jacob older in time then the story of Jesus? In the description above they seem to be so similar in the emotional substance. Also, was Jesus crucified because of the sign shown by Jacob or was Jacob motivated by the Spirit so to make the sign? In order to answer this question one needs to understand the concept of Messiah and the concept of Israel as a person. We have just suggested that Jacob was placed in a state of not having a proper descendant. All of his children lacked something that was required. Therefore a position of such a proper descendant has been created and named Messiah. The Messiah is also a person similar to Moses as indicated by him and in

this way becomes a complete personification of all of the values present in Israel. Because the Messiah is to represent Jacob in his state of spiritual liquidation he is subjected to the suffering effectively resembling the original one experienced by Jacob. One may however apply an opposite interpretation as well and suggest that Jacob in his prophetic vision represented the sufferings which were preordained for the Messiah (but why would that be?).

A person who is subject to the salvation through the incorporation within the Spirit of God by the means of soul liquidation is swept by the amount of the emotional suffering and the level of the inability to control personal experiences. Such a person would truly describe oneself as being 'aware of being overwhelmed by uncontrollable circumstances'. The process is destructive and cleansing at the same time. However, the person as such is not destroyed only the level of contradicting emotions is so high. The effective result is the acceptance of the person by God. This acceptance comes from the fact that the soul is completely obedient to the shaping power of the Spirit. One may say as similarly to the liquid which attains the shape of the container in which it is being stored the soul of such person accepts any form of manipulation coming from the side of God. In other words, such a person would not show nor feel any form of objection to being manipulated by the forces of God. One may see this as a manifestation of the ultimate wisdom but equally well one may see it as a complete resignation from self determination. Such a person would not really care any more what God does to him or her similarly to some liquid which does not really care for the shape of the container it is being stored in.

There is one final point we would like to make at the conclusion of this chapter. That is, one may imagine being incorporated into the structure of God by the direct application of the above described method. It happens from time to time and in general is relatively infrequent. This is probably because of the level of suffering experienced by the soul such modified but also because of the fact that the above method could be compared to a direct acceptance without swallowing. (Some liquids may be absorbed through the mouth without swallowing them but this is a relatively rare case). The more natural method would be to swallow the liquid and to process it in the internals of a person. In such a case the soul being incorporated by the means of the above method would be moved to the Inner Wisdom as a part of incorporation. Thus, the next



chapter which is to be devoted to that phenomenon is to describe it in detail.

## **The balance within the fire of Inner Wisdom**

**I**n this chapter we would like to discuss the balance as present within the spirit of love and the fire of Inner Wisdom. As before the balance of those two spiritual qualities may be compared to the problem of sustenance of the fire by the growing branch of the bush. Each one relies on the other one and each one may not overwhelm the other one otherwise it would disappear itself.

As in the previous chapter we would like to describe the general properties of the balance related to the above spiritual qualities first. Subsequently, we would like to provide some formalization of the description by providing a set of four statements and finally we would like to provide an example of a person who would return to God through the workings of the balance of the above type. Let us begin with the general description first.

The most basic spiritual element on which the Inner Wisdom rests is the sense of inner conscience. The sense is concerned with the verification of the appropriateness of the behaviour of a person. Thus, a person who is expected to perform a particular task may observe the sense in action. The sense would remind the person of the expected behaviour and exert some form of pressure on the other spiritual elements of the soul in order to incline them to perform the expected task.

By analysis of the behaviour of the inner conscience one may observe that the set of compulsory laws is written within it. In other words the forms of behaviours which is expected to be performed and at the same time which also is motivating God in the relevant issues is provided to any soul. Thus, for example a person experiences a concept of 'duty', a concept of 'proper and expected behaviour' or a concept of obligation, which all are just manifestations of the presence of the law within the inner conscience. Please note that the sense is interested in behaviours which are to be performed in the future with respect to any given moment of time. Thus, a person may feel obliged to attend some gathering tomorrow, and in this way experience the workings of the inner conscience. However, if one has dirty conscience due to the missed meeting 'yesterday' then the conscience involved is of the 'outer type' which will be discussed in another chapter.

The inner conscience in order to allow for the presence of the spirit of love needs to be in the colour of trust. In other words a person learns to love someone else by shaping the personal inner conscience in such a colour. One may not love another person if one is not able to trust that person. Moreover, the presence of the colour of trust is a result of some actions and most of all of some experience related to the dealings with the other person. Trust may not be demanded nor introduced by some external means. The only way to gain trust is to have some form of interaction with another person and in the process of interacting to observe that the person is worthy of trust.

One needs to ponder about the above observation for a moment. A person who learns to love observes the other one in some cool and distant way. The person would not dare to come any closer because the entire process is dependent on the resolution of the issue of being trustworthy. That is, one does not know if the other person is worthy of trusting, because of that one may not come too close. However, at the same time the observer tries to resolve the issue by looking carefully at the possible behaviours of the other person. If he or she is worthy of my trust then it will show at some moment of time.

Some people say that there is something called 'a test of love'. This is not completely correct as the spirit of love may not be tested. But certainly there is something called 'a test of trust'. However, if one applies such a test then the person indicates automatically that the other side is not being loved. (The test is to check if the other person is worthy of trust. By making the test the person declares oneself that the other side is not trusted yet. If so then the other side may not possibly be loved yet).

If a person may trust another the spirit of love comes almost automatically. The presence of the spirit is perceived in the form of the 'good wishing' to the other side. Thus, one may imagine a scenario when a person looks at the other one looking if the other one is worthy of trust. When the other person performs some act which may be uniquely interpreted as truly friendly in its underlying nature. Because of that the person may become convinced about the good wishes of the other side. The effect of such a mutual understanding and good wishing may be deepened by the presence of love (which is just an expression of the state of not needing to check for the trustworthiness of the other person any more).

Please observe that the above analysis suggests that the spirit of love should be



reciprocal, that is the ability to love the other person is proportional to the other person's inclination to love the first one. This is because the colour of trust is mutual in its nature. From that we may conclude that the unidirectional love is not really a proper state and may be rather a misinterpreted 'desire' then love.

The above observation brings us to another property of love and the sense of inner conscience. The element of addressing of the needs. A person may try to construct some complex forms of tests related to another person in order to observe if that person is worthy of trust but the most natural and proper form of a test is the observation of the needs addressing. By that we understand that the person wishing to be loved should look for the places where the 'needs' of the other person could be satisfied. But also, the person who observes the fact of being loved does it by the observation of her of his needs being addressed by the other one. Please observe that such a respect for the needs of the other side may turn into an abuse if misunderstood. One who is in need may not demand the satisfaction from the other person as such a demand would be a breach of the trust itself.

The above concept of need satisfaction introduces another important property of the spirit of love. Being undemanding by her own nature she relies on the measurements of trust provided by the supporting sense of inner conscience. The sense is able to measure the amount of involvement of one side with respect to the amount of involvement of the other. If one is supplying the need satisfying actions to the other without receiving a proportional amount in return then the person feels exploited and would remove the trust from the other. This form of strict relative measurement of the involvement gave rise later on to the concept of 'currency' which was introduced by the person responsible for the representation of the spirit of love.

Let us now move a bit higher in our construction and observe the workings of the force associated with the balance being discussed. The force of inner status is a result of the observation of personal value as a result of being worthy of trust of the others. A person who experiences the workings of the force would feel 'worthy'. By that we mean that the person would have a high regard for oneself because the ability to provide for the needs of the others would be observed by himself or herself. The strength with which the force of the inner status manifests itself to a person is proportional to the level of satisfaction of the inner conscience. In other

words, if a person takes great care to respond to any 'obligations' as defined by the inner conscience and also if such a person responds to the observed needs of the others then the person would feel elevated within. The person would see oneself as being a good, just, worthy and in general of great value to the society and to oneself. The force of inner status would be very satisfied and strong in such a case. Please observe that such a state does not imply a similar view coming from the side of the society itself. The person may observe his or her good deeds and the ability to be trustworthy (making the inner status strong) but at the same time the society may ignore such a person and not recognize such values. This may happen because of any reason and just shows that the force of inner status is an internal element of a person without any relation to the perception provided by the society at large.

If the force of the inner status in the colour of 'honesty' then the person would admit to oneself the actual extend of his or her trustworthiness. When this happens the person may receive the fire of the Inner Wisdom. The fire is most importantly concerned with the 'caring for the perfection of ones own soul'. Thus, a person exercises actions and thoughts required by the sense of inner conscience. The sense is shaped in the colour of trustworthiness. The person builds the spirit of love on the top of the sense allowing for the involvement with some other person. When this is done the notions of the personal worth are introduced by the force of inner status. When the person sees oneself as good and worthy the interest of keeping oneself in a perfect moral and spiritual shape comes as a manifestation of the fire. Thus, from the interest in the surrounding world the person is moved in the direction of the interest in the welfare of oneself. The balancing between the four elements listed above is the main interest of our discussion here.

The balance between the spirit of love and the fire of Inner Wisdom is most of all concerned with the balancing of the direction of interest. The spirit of love pulls in the direction of another person seeking her or his interest. The person in love 'wishes well' to the loved one. At the same time the fire of Inner Wisdom wishes well to the person oneself. The wishing is always converted into some practical exertion of mental and material energy. Thus, if one wishes well to the loved person then the person would invest the personal mental energy and the personal material means into addressing the needs of the loved one.

At the same time the demands of perfecting ones personal value would push in the direction of

addressing the needs of once own. Those needs may be of spiritual nature or may be of material one. For example the need for contemplation of once own internal structure and the harmony present within once own soul would require spending time and attention on oneself. The need for keeping oneself in good physical shape would also require attention to once own body needs. Thus, a person would see value in looking after oneself.

The most boundary examples of one of the above spiritual qualities overcoming the other may be seen in the context of redirection of the financial properties. If the spirit of love is overwhelming a soul then the person would sell all of the properties and donate them to the loved one. On the other hand if a person is completely concerned with oneself then the person would not give a penny to anyone and would keep everything to oneself. In both cases the person would be out of balance.

Please observe that if a person gives everything to another then the person is no longer in a position of providing any more. This is because the person became without any means of once own and thus is not able to provide any more. Such a state removes the possibility of taking care for oneself (the person actually would need to rely on the support provided by the society) and in this way prevents the fire of Inner Wisdom from exercising her actions. Moreover, the person may no longer support the loved one which in effect removes the possibility of addressing the needs of the other person and in turn removes the possibility of expressing the love with respect to the other.

Similarly, if a person decides to keep all of the possessions to oneself then the person would try to strengthen the Inner Wisdom by all the means accessible. However, by doing so the person would not be showing any form of love to another. Moreover, the person would in this way prevent the trust to be build with respect to the other and finally the force of inner status would be lowered. A person who refuses to address the needs of someone else even if having means for it and seeing the apparent need would lose the self respect to oneself. The subsequent effect would be the loss of support for the fire of Inner Wisdom herself. (Why should one take care for oneself if one does not see oneself as a worthy person?).

What we see in above is the need for the balance between the above four spiritual elements. Moreover one may observe that the balance may be actually measured by some quantitative means. This is because the colour of

trust present in the inner conscience may be measured by the means of 'addressing of mutual needs' of the persons involved.

Let us now look at some quantitative formalization of the above discussion by the means of the statements. We would like to provide the following one in regard to the sense of inner conscience: 'The acts of love of a neighbour free from the common sins'.

The statement provided is clearly related to the state of soul of a person involved. By acting on behalf of another one the person is supposed to be cleansed oneself. Even though the statement seems to be completely spiritual in nature we instantly observe that there are two important elements which may be related to the material world. Firstly, the acts on behalf of a neighbour would most likely involve some form of financial support (even though this is not necessary). Secondly, the notion of 'something for something is evident there'.

The most natural implementation of such a statement may be performed in the spiritual context. This is because the person who is being freed from a common sin is in fact freed from a spiritual constraint of some sort. Because of that, and in order to try to keep the exchange in the same level of substance, the act on behalf of the neighbour should also involve some spiritual element. In other words a mere contribution of some financial support may not be enough for the above prescription to work.

In order for the above statement to be implemented in full one needs to be able to attach the colour of trust to it. Thus, on one hand the person acting on behalf of the other would need to do it because of the inner conscience conviction (thus feeling some form of a duty). On the other hand a form of a bound would have to be introduced between the providing person and the receiving one. In order to do that the apparent 'need' of the recipient would have to be understood by the providing site. Such an understanding does not merely denote the awareness of the need but also some form of personal understanding coming from the background of the giving person. The most natural implementation of such a state would be a history of being in a similar situation as the needy one.

The statement related to the spirit of love is as follows: 'In order to enter the congregation of God one needs to display the presence of the spirits of love, mercy and the life in the truth of God'.

The spirit of love is interested in the well being of the loved one. Such an interest may be

expressed in the form of 'well wishing'. The wishing well would not be genuine if the person constrained oneself to the mere wishing without any practical substance. As an effect (and as indicated beforehand) the spirit of love would be trying to invest as much of emotional and spiritual energy in support of the loved person. Because of that the spirit requests the other spirits' assistance. Those who may contribute the greatest would be listed above.

The congregation of God is a group of souls which are totally interested in the well being of the others. Because of that they do not care about themselves so much as they care for anyone else. Such an approach places them in a form of imbalance as indicated above. The only way to sustain the spiritual balance within them is by the provision provided by the Spirit. Thus, the persons present in the congregation of God would totally invest their emotional energy in well wishing to the others but at the same time God himself would take care for the well being of their persons.

The above state is the most demanding possible from the participating persons' point of view. They are only interested in loving the others (in this way they belong to this special congregation) the effect of which is the total disregard for their own welfare. Their inner energy is sustained and strengthened by God by the rising of their inner status and their Inner Wisdom. These are visible to anyone else (who is capable of observing such a state) by the apparent sanctification of their persons. The understanding of a word "saint" in this context would mean a person who is consumed by the love for the others and is completely loved by God in return.

The statement relating to the force of inner status is as follows: 'You are not to rise yourself above the meek'.

The only problem with the force of inner status is that at some stage it may be used to compare with the other people. In other words the force of inner status would in this way try to influence the force of outer status. In such a case a person who thinks about oneself as being of superior nature would start to demand from the society to be seen as such. The danger of such a mistake may be quite high due to the fact that both of the forces are very strong and prominent and may overwhelm the other spiritual elements of a soul. If this happens then the person would be self destroying oneself. Similarly to the discussion provided in relation to the balancing of the spirit and the fire, an unrestrained inner status would result in the loss of the balance due to the fact that the love for another person would be

overwhelmed by the self-interest. As an effect the trust provided by the other person would be destroyed in the process.

The mentioning of the meek is a measure of the extend to which the force is allowed to strengthen itself. If a person sees oneself as thinking about oneself as being better than the meek then the person is in danger of being overexposed to the force. This is because the meek are 'quiet and obedient to the others' and that suggests their high value as persons. Their inner status is raised by the external means. Again the notion of the relative value and of the measurable comparison is introduced in this way.

The last of the statements is related to the fire of Inner Wisdom. This time the statement is as follows: 'The hope placed in God never fails'.

The statement provided above seems to be more related to the spirit of hope than to love and Inner Wisdom, however, there is a special reason for placing it here. This is because it is not possible for God to allow for the spirit of love to fail. The ultimate wisdom of a person is to know and understand the personal value as seen in the eyes of God. If one knows how much he or she is valued by God then such a person may regard oneself properly. In the case of the spirit of love the value seen by God is of complete necessity. This is because the definition of satisfaction and its lack is intrinsically associated with the spirit. The satisfaction is the state of having addressed the 'personal needs' as indicated above in the chapter. Thus, if God would allow for the spirit of love to disappear then the place where such an event would happen would be converted into something commonly labelled as 'hell'. A state of a complete dissatisfaction, or of having none of the needs being addressed, is the definition of such a place. The only reason for existence of such a place would be a removal of love from its presence.

Being aware of the above places the Inner Wisdom in the state of hope. This is because even if destroyed by some external intervention the person possessing love may not be allowed to die. God may not allow himself to accept such a death. Therefore sooner or later the spirit of love would have to return to God. The knowledge of such a return is not associated with any time event or with any time duration. Only the final fact of the return may be expected and this expectation comes through hope (as it may not be prophesied in any detail). However, such a hope is as good as a certainty only because there is no way for God to allow otherwise. Thus we come to the above statement.

Let us now turn to an example we were supposed to discuss so to illustrate the above balance. We would like to see a person who is spiritually constructed with the ingredients of the spirit of love and the fire of Inner Wisdom and who after some time on earth would return to God and be accepted by him. The most fitting example would be one of our observers who by her very nature possesses the expected spiritual construction. The example is taken from the biblical text as in this way it is more readable and open to discussion.

In order to understand the construction of the person we need to begin with Adam and his task of providing names to the creation. Being himself of the knowledgeable nature he was able to perform such a task. However, the creation lacked some basic ingredient and because of that it was not able to provide 'comfort' to Adam.

One could naturally ask why he expected to have such a comfort to be available in the first place. In order to expect anything one needs to be at least aware of the possibility of such existence. Thus, for Adam it must have been possible in his mind to imagine a more satisfying state of life than he was offered by God up till that time. The knowledge of the possibility of existence of the more comfortable way of life may only come from some part already present in God (either in the Spirit or in some part of the soul of Adam which has been breathed into him). Whichever way we look, the original state of that higher comfort must have been present in God and has not been born out of God yet, awaiting to be born.

One needs to observe that Adam could regard himself as a very favoured person by the standards we apply today. He seemed to be especially blessed by the fact that he was counted as the first child of God. Also, he was given a position of superiority above the entire creation which would be seen today as a form of a complete ruler and administrator. Even though he seemed to be unsatisfied. The question is why?

One may suspect that one of the problems was in the fact that Adam seemed to be alone. By that we mean he could not trust anyone present within the creation. There was a difference in spiritual construction, and there was a difference in the position. To rule over some people is not the same as to trust them. However, if one rules over those whom one may not trust then the job of ruling is a very unpleasant indeed. Thus, Adam who has been doubly blessed was not satisfied with the state in which he found himself. It does not mean that he necessarily did not like what he was doing. However, it does mean that he had to keep

distance from the ones with whom he had contact with.

Seeing the above God comes with assistance to Adam. He provides a person whom Adam may trust. By definition such a person would have to have the spirit of love as a main spiritual ingredient. Because of that we assume that Eve represents our observer constructed in accordance with the structure relevant to the fire of Inner Wisdom.

The above assumption provides a means of interpretation of the subsequent comments provided by Adam. He identifies Eve as a part of himself and the person with which he is able to communicate. Moreover, there is nothing foreign within her or anything that would require a distance in approach. Thus, he is able to trust her and to share with her his lot.

As indicated beforehand the trust and love is a mutual phenomenon and is proportionally experienced by contributing parties. If he is able to trust her then she is able to trust him. If he is able to love her then she is able to love him as well. However, Eve represents more than just the spirit of love. She also represents the fire of the Inner Wisdom. Because of that the value of herself as such is very precious to her. This is why when provided with an offer to strengthen such a value she readily accepts it. However, she would not accept it just by herself. If she is to be strengthened by the fruit of such value then she is willing to share it with her husband. If they go up or if they go down they will do it together.

The consumption of the fruit may be seen in a number of ways. One way is to stress the destructive element of it. However, the other is to observe the element of birth and elevation to independently thinking persons. They are indeed 'like gods' after the consumption and therefore more superior than beforehand. If there was no possibility of increasing one's own value by the consumption of the fruit then it would not have been planted in the garden in the first place. Thus, again there is a balance. This time it strengthens the fire of Inner Wisdom by the means of making them 'like gods' and in order not to be overwhelmed by the fire it needs to be strengthened by the increased level of the spirit of love. The sharing of the fruit is just such an increase. It manifests the colour of trust between the two involved.

Please observe that the overall effect is the increase of the burden carried by Adam and Eve. Beforehand Adam was placed in a position of confrontation with the creation as an



administrator. Now he is also confronted by the elements of creation and their material resistance to his efforts. Similarly, Eve receive a portion of such creative resistance which she has to cope with. These are just the consequences of becoming 'like gods' who are in a position of manipulating of the created world, but at the same time the subsequent state is correlated with the trust in each other that they would be able to withstand such a resistance.

The expulsion from Eden places Adam and Eve in a more demanding state but at the same time the level of interaction between them is raised to a higher level as well. There is no question about trust any more. The trust is complete and obvious only because they decided to go for a common goal and to share the consequences of it together. However, now the perfection of the Inner Wisdom is being searched by them. The Wisdom comes from the ability to procreate and from the ability for controlling the apparent sin. When Adam makes a comment to Cain about the requirement of controlling the sin he refers to a future event. However, he bases his comments on some untold past behaviours of Cain. He must have done something wrong which prevented God from accepting his offering. The problem is not with Cain though. The problem is with the absence of Eve in the discussion. We are going to assume that she was preoccupied with herself and in fact that she became 'meek' in her behaviour. If Eve is so blessed with the fire of Inner Wisdom as we assume in our discussion then she would not be visible to the reader. She would become quietly and obediently withdrawn from the scene of the conflict and would be concentrating on her personal perfection in the meantime. We are also going to assume that the problem of Cain was in fact his disregard for his mother. (That would make his offering unacceptable as indicated in the text).

When Abel dies Eve loses both of her sons. This is because she may no longer trust Cain. From the point of view of a person who is moved by the spirit of love a state of not being able to trust someone makes that person inaccessible. This is why the birth of Seth becomes a new beginning for her. However, if she sees the new beginning in the birth of Seth then there certainly is a new beginning for her as well. Thus, she would be brought to the state of placing her hopes in the saving power of God.

What we wanted to see is a return of a person moved by the fire of Inner Wisdom to God again. What we have seen so far is a mechanism of creating a state of hoping in God for the salvation.

This is certainly not the same. We would like to observe the emotional state of the returning person so to understand it better. However, the problem is that the Inner Wisdom is completely concerned with the state of the soul and would not be willing to express the internally experienced emotions to any external observer. How are we to understand the things happening within her if we have no access to them what so ever and if she is not willing to express herself in any externally visible way? The only way to do that is to assume that the spirit of love is mutual and that the same emotions are present in God. We may ask God for a description and in this way infer the state of the soul of Eve (after all the fire present in her is just an implant of the same fire present in the Spirit of God so they would behave in the same manner).

The feelings present in God may be summarized in a sentence like: 'a soul fainting due to the worry for the sake of someone else'. In other words God is extremely disturbed due to the things that happened to Adam and Eve and moreover very anxious to see them back. Why would that be so and how do we know that? The why may be found in the state of the Eden without Eve. If Eden without Eve was not a nice place in the eyes of Adam then it is a completely unacceptable place in the eyes of God. One may even go as far as to suggest that the sinner from Earth would be sent to Eden as a form of punishment. This is because there is no love present in Eden after Eve has left it.

The 'how do we know' may be inferred from the fact that God provides her with another son. The yet another son is given in order to counterbalance her loss. This is also how she interprets the gift as an 'exchange'.

From the point of view of the observing population of the humans she just discovered the concept of money. She said that it is possible to equate values of different spiritual elements by the means of an abstract comparison. This is really a big find for anyone observing but it is just an expression of something she knew all along. As indicated beforehand the spirit of love relies on the inner conscience which is capable of comparing the needs in a measurable manner.

For Eve however, the emotional element is much deeper. This is because if God is fainting with worry then she is also fainting within her soul. This is because of the loss of trust and the impossibility of establishing of 'when' she and Adam are going to be rescued from their predicament. One may naturally expect that the duration of such predicament is for their natural life on earth. The death of the body releases the



perfect soul into the hands of God. The soul is not mortal and is also not possible to be rejected. Otherwise the heaven would be a sorry place indeed.

What one needs to remember is that the value of a soul who is filled with the fire of Inner Wisdom is known to the soul herself. Thus, Eve would be aware of her extraordinary value as seen by God. Because of that the person is able to understand the level of love God has toward her. Knowing that in turn allows for such a person to love God equally strongly. Such a returned emotion is not possible to be dismissed by God. If a person loves God with all her heart and strength then such a person is absolutely assured to be acceptable to God in return.

In the previous chapter we indicated that a return to God through the means of the fires of Wisdom involves the liquidation of the soul. Here we see an example of the liquidation in the form of the emotional state we labelled as 'fainting with worry for someone else sake'. A person is in love and is not able to act in any constructive way so to help the loved one. The person is therefore fainting with worry and not being able to act relies on the spirit of hope. However, such a spiritual state of a person makes her or him impossible to reject to God. The process describes a form of incorporation within the spiritual body of God. Thus, it may occur independently from the Outer Wisdom but also it may be a natural next step following the growth in the Outer Wisdom.

A person experiencing such strong love may be accepted by God in such a state. However, there is also a possibility of moving deeper within the structure of the Spirit and travelling toward the fire of Union. The incorporation and the acceptance could happen within that subsequent fire as well and we would like to discuss it in one of the following chapters.

### **The balance within the fire of Outer Penance**

We would like to discuss the balance present within the fire of Outer Penance. As before we intend to begin with a general description of the relevant parts of the Spirit. Subsequently we would like to present another four statements which would intend to quantify the relationships among the involved parts. Finally, we would like to describe another person who through the interaction with the above fire and through the proper balance within the fire attained the state of acceptance within the structure of God.

The most basic element of the structure relevant to the fire of Outer Penance is the sense of

concentration. The sense is responsible for the allocation of spiritual energy to each of the other senses in turn. When the sense is in the colour of submission the spirit of prophecy may be attached to it. The second element which belongs to the properties of a will and is of relevance to the fire of Outer Penance is the force of outer offering. When this force is in the colour of devotion then the fire may be joined to it. Let us give an example to illustrate each of those elements in turn.

Suppose there is a room and a group of people gathered within. The group is occupied with some discussion and some of them also watch the television. The atmosphere is relaxed and friendly. At some stage a visitor enters the room. The visitor is known to some of the present and may be characterized as being of some importance. At that stage there are a number of ways the gathered may react to the presence of the visitor but we would like to pursue the one most important to our description. Suppose the following happens:

The group of people who are present would become quiet or silent and would stop their discussion. Someone would stand up and switch the television off. Moreover, the group of people would look at the visitor with some expectation and attention. In a way they would resign from their current activity in order to concentrate their attention on the visitor. Seeing that the visitor would respond by proposing to bring something nice for them. He would say something like "...maybe I bring a cake and a bottle of wine..." Some of the present make a comment like: "...well that would be nice, thanks..." The visitor departs so to get the indicated items.

At this stage two important things may happen. Firstly, it would be possible to imagine that the gathered would return to their prior activity and resume the discussion and someone would switch the television on again. Secondly, it would be possible to imagine that the group decides to wait for the visitor to come back and therefore would not return to their prior activity. In such a case the discussion would not be resumed and the television would still be switched off.

In order to understand the relationship of the above scene with the subject of the chapter let us look at each of the important elements of the story and their relationship to the spirit of prophecy. The first stage is the state of relaxed discussion and the watching of the television. In such a state the activity of the sense of concentration would be correlated with the particular action each of the present persons is involved in. Thus, the one who is discussing some topic with another would have

the spiritual energy supplied to the sense related to speech and understanding (Outer Word and Union) and the one who is watching the television would have the sense of outer conscience strengthened by such energy relocation.

At the moment when the visitor enters the room a number of changes take place. First of all, the visitor is provided with the attention of the present. It means that the sense of concentration is strengthened by herself. (All of the other senses are requested to resign from their current activity and most of the energy is placed in the state of being 'attentive'). Moreover, the persons become submissive in this way. What one may see in this context is the expectation among the gathered as to receive some form of a statement from the site of the visitor. The submission is applying a form of a mental pressure toward the visitor as to incline him to speak to them in some way.

The colour of submission is clearly visible when we observe that someone stood up and switched the television off. The act of such removal of a distraction is a proof of the willingness of the gathered to listen to the words which are to be spoken by the visitor. From our point of view the act of switching off of the television set is the manifestation of the force of the outer offering. The persons gathered decided to remove an external distraction which was generated by the sound and vision of the television. Because of that the submission of their attention to the visitor is obvious. Moreover, the intention of separation of the information provided by the visitor from the information coming from the television set is also observable. Knowingly or not the gathered group displays the way of thinking in the terms of separation of the incoming information. Some parts are labelled as interested and welcomed and some are labelled as not. This form of classification happens whenever anyone tries to apply some form of standard to any issue.

Subsequently we see the observer reacting to the attention provided by the group. The observer may actually describe oneself as being under a form of mental pressure exerted by the group. The level of submission coming in the form of attention makes the observer feel to be obliged to respond in some constructive way. In the case of the above story he would propose to bring some additional refreshments, which is given as a simple example.

From the point of our analyses the proposition provided by the visitor is a manifestation of the presence of the spirit of prophecy. The spirit manifests herself in the form of a proposition which is a result of the observance of the sense of

concentration being in the colour of submission among the gathered persons. A prophecy is a promise or a suggestion of some future action which would affect in some way the gathered persons. It may be liked or it may be rejected by the gathered. If it is liked then they would express their approval in some communicative manner.

Let us now look at the possible behaviour of the group after the visitor left. The group may either return to the previous state by resuming the discussion and by switching the television on again, or the group may decide to change the behaviour and to wait till the visitor returns with the objects. If the first happens then one may assume that the visit was of a temporary nature and had not changed the way of thinking of the group. However, if the second happens then we may assume that the group decided to accept the notions implied in the recognition of the presence of the visitor.

Thus, the concentration of the group would remain in the state of submission to the visitor even though he is no more among them. Moreover, the notions associated with the recognition of the clean and the profane would also be more permanently present among them. One may try to give a label to such a state and the name of it is the fire of Outer Penance.

When a person is subject to the actions of the fire of Outer Penance the person would be willing to continue the notions associated with the rejection of the profane and the concentration of the attention in the form of submission toward the identified higher value represented by the visitor. Because of that the person would be sanctified by the presence of the fire. Such sanctification may be interpreted in terms of an understanding of the notions of perfection and purity without the need for a constant reminder coming from the side of God. Moreover, such a state could be compared to the notions associated with the concept of 'spiritual hygiene'. The most striking effect of the state would be the recognition of the need for the cleanness of the soul and of the cleanness of the body.

The above observation introduces the concept of a priest. A priest is a person who understands the importance of hygiene and applies the associated notions to himself and to the others who need to be cleansed from their sins. Such a person would make sure that the 'profane' would have no access to whatever he or she is doing. This is because any form of sickness or unacceptability comes through the gate of dirt.

Please observe that for the fire of Outer Penance to be permanently present within a person the associated force on which the fire rests needs to be in the colour of devotion. In other words the person needs to apply the submission not only to the sense of concentration (in this way providing the attention to the visitor) but also to the force of the outer offering. Such submission of the force of outer offering would mean in practice that the person would be willing to reject not only those elements in his or her life that constitute destructions with respect to the visitors presence but also to act on behalf of the visitor in such a way as to enrich him or her. Because of that any person present in the above described room would express the devotion to the visitor by giving him or her something that is regarded as valuable to the giver. Such a gesture would define the person as being clean and seeking continuation of the perfection. It is like saying: "...on one hand I reject all the profane things and on the other I would like to be recognized as seeking the holy ones..."

We would like to observe the nature of the balance which is needed between the fire of Outer Penance and the spirit of prophecy. As indicated in the previous chapters the fire and the spirit need to balance each other in order to allow for their coexistence to be eternal.

The balance between the fire and the spirit may be compared to the balance between the giving and the receiving. More precisely, if we assume that the act of offering is an act of giving something to God then the response of the Spirit in the form of a prophecy is a form of a gift provided by God to the offering person. One would naturally expect that there should be some form of natural balance between the two.

An offering person rejects some object from his or her daily life. Any offering is associated with a rejection of the offered item. As a consequence the person is poorer in this respect, meaning that he or she has to rely on some other form of support in order to address the issues which up to that time have been addressed by the offered object. At the same time the side of God is placed under some pressure coming from the expectation of the person to replace the offered object with something at least as valuable. Thus, as in our example with a group of people exerting the pressure on the visitor just by 'expecting' him to provide some form of response to their attention, God is placed in a similar state of pressure. If the offering is accepted by God then, in order to address such a pressure God would issue a prophecy. Please observe that it is not obvious that

the offering is accepted. This is similar to the fact that any prophecy may not be accepted by the addressee.

The above observation indicates a form of an impasse with respect to the spirit of prophecy and the fire of Outer Penance. First of all, each of the sides involved may not like the gift coming from the other side. If so, the side would be reluctant as to the extend and nature of the responsive gesture. Secondly, as indicated beforehand in the chapters related to the spirit of prophecy, the actual realization of the prophecy may be different then expected by the addressee. In other words a person gives something to God expecting to receive a similar thing (but of course of better quality) in return but instead the person receives a wrapped up box. One may infer from the size of the box the size of the object which is in it, but this is only to some extend. In other words one may get something which is completely unexpected.

If this is the case then one may say that the offerings should be done with some caution. Some may even say that maybe one should refrain from them altogether because of the impossibility of determining of the effect they bring. However, one needs to understand that God provides the prophecies with good intentions and in the context of overall interest of a person and not only with the local interpretation of them. By this we mean that the person would usually interpret any state and any offering in the context of the local interest related to the current issues important from the point of view of the offering person. Therefore the person would expect to receive something in return in a similar context.

However, God sees the person in more general terms and most of all in the time limitless state. Thus, from the point of view of God a gift which is related to the overall salvation of the person may be more important and appropriate then some form of addressing of the currently expressed issue. Because of that the response of God may seem out of place from the point of view of the person. Still, as it usually happens in such situations the explanation of the suitability of such a response is usually provided within some following years.

What is the right balance then? One may infer from the above that the amount of the external offerings provided by a person should not be exceeding some reasonable amount. This is because a person needs only some prophecies in his or her life in order to be directed in the proper manner. Moreover, the offerings need to be of a proper nature. This is because just a rejection of anything may be seen as a destruction without any

sense. An offering needs to allow for interpretation of inclination of receiving a guidance from the side of God.

At the same time there should not be too many prophecies provided to a person. Otherwise a person would become disoriented and torn among a number of possible life solutions. Thus, there is a considerable number of other ways of directing a life which are accessible to the Spirit which may be seen as more natural and easier to implement than the prophecies. Still, one needs to understand that the amount of offerings and of the prophecies provided to any particular person are correlated to the situation in which the person finds oneself and therefore may differ from person to person.

Let us now look at the more quantitative formalization of the above through the method of providing the statements. The first one is to relate to the state of the sense of concentration when in the colour of submission. The statement is as follows: 'A priest is able to identify persons with satanic tendencies'.

Before we establish the meaning of the above statement we need to define what is meant by such persons. We would like to assume here that the persons with satanic tendencies are those who would not subject themselves to the cleansing notions associated with the work performed by a priest. The main reason why they would not like to be cleansed is associated with their lack of understanding of their origins. Without the knowledge of their place of origin they are not willing to reject anything that may potentially define them. In particular a strong past sin may be used by such a person as a defining element. He or she would see oneself as shaped by a sin and would strongly associate oneself with it. Such state would be very difficult to correct as the person would not know how to define oneself otherwise.

The statement related to the spirit of prophecy is as follows: 'Any form of holiness is passed on by the priests'.

This second statement is in a way a consequence of the previous one. This is because the holiness is closely related to the state of purity. In other words the most important aspect of the work performed by the priests, which is to keep oneself and the others in the state of spiritual purity, may also be seen as an effort to provide an access to the holiness bestowed on people from the side of God.

If we look at the statement in the context of our story then we may observe that the work of the priests is associated with the attentive awaiting for the grace of God. The group of people

may have decided to submerge itself in the fire of Outer Penance and in this way to indicate to the visitor their readiness for the gifts. Similarly, a priest may become submerged in the fire of Outer Penance and in this way indicate to the Spirit of God the readiness for the grace coming. Such a state invites the Spirit to act and to provide the blessings.

Thus, we come to the second function being performed by the priests. This is to pass on the blessing coming from the side of God to the congregation. The priests invite the blessing by the means of personal cleanness and readiness as indicated above. Subsequently, the priests pass on the blessing on a congregation by the means of personal expression of it.

The statement related to the force of outer offering is provided in the following form: 'You are not to bless yourself'.

As indicated in the description of the group of people above an offering may be extended in order to include the items belonging to a given person. In this case a priest who is a transmitting medium for a blessing coming from God would not direct it to oneself. Two things happen because of this. Firstly, a priest would reject the blessing in his personal context (that is, would not apply it to oneself). By doing this the priest in fact converts the blessing into another offering. Secondly, the congregation gains access to the participation in the holiness provided by God. This is because the blessing provided by the Spirit is effectively offered 'to' the congregation. (Please observe that the usual direction of the offering is to reject something on behalf of God. However, here a priest rejects something on behalf of the congregation). Because of such a direction of transmission of the offering the congregation becomes 'god like'. This means in practice that the congregation is provided with a means of participation in the holiness of God.

The statement related to the fire of Outer Penance is as follows: 'A bestowed sacrament as well as the priestly calling is eternal and timeless'.

The statement specifies the objective of our discussion, namely, the incorporation of a soul which has been favoured with the actions relevant to a sacrament within the structure of the Spirit of God. When the statement says 'eternal' then the effect meant is that the person becomes incorporated within the structure of God, meaning that it ensures eternal existence within God. When the statement says 'timeless' then the effect meant is that the soul becomes non-changeable in time being frozen in its perfect state.





One important note which needs to be stated at this point is the state of the accepted soul. As we indicated in the previous chapters any person who has been accepted within the structure of God has to be incorporated by some practical means. In this and the following chapter we are discussing a way of incorporation which could be compared to consumption of solid food. In other words a soul of a person is consumed by God in such a way as some solid food would be consumed by a human being. Because of that a notion of food breaking by the mechanical means becomes a part of incorporation.

Just like a human being would chew some consumable element of food, the incorporation of the above type involves a form of breaking up of the food. The separation among the eatable and non-eatable parts needs to be performed first. Secondly, those parts which may be swallowed need to be broken into more manageable fragments. Thus, the separation between the holy and profane is a part of the separation between eatable and that which is not suitable for eating. The crashing of the individual parts of the food may be seen in terms of offerings and the acceptances with blessings.

A soul which is accepted by God returns in the form which is cleansed from the profane elements (thus, it is separated from the unsuitable for consumption elements). Moreover, such a soul has offered all non-essential elements of his or her life to God and thus is 'processed' in such a way as to be acceptable. In other words, the person does not 'cling' to anything on earth in the same way as the food fragment is separated from the other food fragments. Otherwise it would not be possible to be swallowed.

The spiritual cleansing which is performed within the Outer Penance may be compared to the act of separation of the eatable elements from the not consumable ones. The offerings related to the external activities and possessions of a person may be seen in the same light. The more personal modification which is concerned with the detachment from unholy interests may be seen as belonging more to the Inner Penance. In there the soul as such is being cleansed irrespective of the external reality. Thus, both of the fires of penance constitute the elements of the solid food consumption.

Let us now give a practical example of a person who has been accepted by God in accordance with the above mechanism. We would like to analyse a case of a person who is constructed with the fire of Outer Penance as the main spiritual element and who came to earth in

flesh and subsequently returned to God and has been accepted by him. In order to provide such an example we would like to cite again one of the observers listed beforehand as by doing this we would allow for the deeper understanding to be gained. The example we would like to use is that of Isaac son of Abraham. This is because his person seems to represent the spiritual identity which we have labelled previously as Arch-angel Gabriel.

The discussion related to Isaac needs to be began at the time of his birth prophecy. There seemed to be a lot of pressure exerted from the side of God on Abraham in order to actually implement the prophecy however, this is not what we would like to point to at this stage. The interesting element which is relevant from our point of view is the specification of the name of the child to be born before the child has been even conceived. In fact when one reads about the discussion related to the birth of Isaac the date of his birth is clearly specified to be a year from the time of the prophecy. Because of that we would like to assume that the soul of the person called Isaac existed as an identifiable entity at that time of the prophecy issuing.

Following from the above observation one may try to specify some details related to such a possibility. If Isaac existed as a person before his conception within the womb of Sarah then such a manifestation would have to be identifiable. In the previous chapters we indicated that a spiritual person becomes identifiable when separated from the Spirit and subsequently born in flesh on earth. Thus, we would expect the possibility of Isaac being born prior to the prophecy provided to Abraham.

Such an assumption is very difficult to prove and the specification of the previous coming of Isaac to earth in flesh is even more difficult. The only person who would seem to fit into such a scenario is Enoch. There is very little information provided with regard to the person of Enoch but one fact is stressed. That is, the fact that he was 'walking in the ways of God', potentially indicating that he would be applying the notions of separation of the holy from the profane in his life. Thus, we may suspect Enoch to possess the fire of Outer Penance and we are also going to observe that Isaac possesses the same fire as his spiritual construction. Because of that we are inclined to assume that Enoch and Isaac represent the same person from the spiritual point of view. That is both of them represent the coming of Gabriel in flesh which happened on two independent historical occasions.



Returning to the person of Isaac we would like to see a manifestation of the actions of the sense of concentration which would be in the colour of submission. Such manifestation is obvious in the case of the life threatening offering intended to be performed by Abraham. In order to see the submission of Isaac one needs to take a note of his questions when being led toward the summit of the mountain. He asks about the lack of the sheep in a manner which suggest a complete understanding of the potential danger he is being placed in.

Thus, Isaac who is only a child is completely aware of the intentions of Abraham. He is able to analyse the situation in which he has been placed in and is able to make a decision as to the way of behaviour he intends to display. Knowing all of that, he allows to be bound and placed on some prepared wooden construction. Moreover, he does not seem to object to Abraham drawing a knife.

If one tries to imagine the scene from the point of view of that child one may be completely terrified by the experience. The closeness of death and the apparent submission to it displayed by Isaac would make anyone else shiver with fright. However, Isaac seems to be resigned to the lot he has been given and even searches for it by the way of the questions and subsequent attention to the actions being done to him.

From our point of view it means that Isaac is certainly blessed with the sense of concentration in the colour of submission. Being in such a state is just a manifestation of Isaac's spiritual construction. In fact such a construction makes him a definition of the notion of a priest. However, even though he is a priest he does not seem to participate in any form of offering which could be assigned to him. One may suspect that this would be his reaction to the act intended by Abraham. However, there is still a better explanation we would like to provide below.

It would be a very problematic point if a person who is supposed to be a definition of the concept of a priest would not performed any form of offering in his entire life. However, at the same time it would be inappropriate to see the concept of offerings in the terms of death only. An offering as indicated by us in the current chapter may consist of removing or loosing of some object for example. As long as the object was useful to the life of the person a rejection of such an item may potentially be considered as an offering.

In the case of Isaac the most suitable rejection of such a useful item was the resignation from use of some wells dug by him and his servants. It is

reported in the text that some of the wells recovered by Isaac became a point of conflict between him and the herdsmen of Gerar. Isaac, not willing to enter into a conflict with them withdrew from the region. Such a withdrawal would be interpreted by God as an offering. Moreover, it would be accepted because the intention and the result of it lead to the peace among the local population.

Please observe that the fact of providing of an offering constitutes an impulse directed toward God. Such an impulse is to be converted into a prophecy which in the most minimal extend is supposed to reward the loss incurred as an effect of the act of offering. However, the prophecy may be such as to place the person in more general and eternal context. In particular if a priest performs an offering the resultant prophecy and associated with it blessing is to strengthen the congregation and not the priest himself. Thus, in the case of Isaac the prophecies provided to him are being passed by him on the generations which are to follow him.

In such a context Isaac is a perfect priest. He does not keep any of the blessings to himself but offers them in turn to his descendants. One may look at the text and see that all of the promises issued toward Isaac in fact relate not to him as a person. Moreover, he would transfer all of his personal attributes to his son and in this way become naked from the point of view of his spiritual possessions.

Please observe that the behaviour of Isaac may be placed as a counterweight to the one provided by the Arch-angel Phanuel (represented by Jacob). When we look at the behaviour of the person standing at the far south the outer status of the person is very strongly raised in the process of spiritual growth. Here however, the status of the person is minimal. In fact some may even disregard Isaac as being 'naive' only because he does not keep anything to himself. However, the effect of such passing on of the grace to the following generations creates the effect of 'gratefulness' from them toward him. The one who did not keep anything to himself but passed all of it on them is cherished by them as the great giver and provider. Thus, in this context the behaviour of Isaac makes him look like an ultimate father of the nation.

Thus, we have seen the manifestation of the notions of offering and the prophecy represented by Isaac. In this way we have provided an illustration to the actions of the force of offering and the spirit of prophecy present within a priest. Following on with our analysis we would like to

see the remaining spiritual qualities relevant to the fire of Outer Penance represented within the soul of Isaac.

We have indicated in our discussion that the sense of concentration present within a priest may be manifested by the ability of the priest to recognize those who have satanic tendencies. We defined such persons in the context of unwillingness to become cleansed due to the fact that the person involved is not aware or acknowledging his or her ancestral roots. We would like to provide a discussion leading to observation of such a person and we would like to see what Isaac did in such a situation. The example we would like to provide concerns the person of Esau.

According to the text the features of Esau were different from those of his parents and of his brother. Most striking was the presence of some hair (or even fur) on his skin. Because of that he would see himself as being different and not necessarily belonging to the family being discussed. One needs to remember that the apparent difference in the way Esau looked may not have created such a marked psychological problem for him. It seems that there is always some form of a choice as to the interpretation of the actual state of appearance of a person and he may have tried to resolve the issue with his parents. However, what we learn from the text is that Esau accepted the difference as meaning that he did not belong and 'assumed' that he does not know his ancestors.

Because of such an assumption he would not care for his birthright. After all, according to his imagination, he did not belong to the family at all. Thus, when presented with a proposition of resigning from the birthright he accepted it readily. Moreover, he did not feel obliged to hold to the notions present in the family. Because of that he was inclined to choose some local women as his wives instead of following the inclinations of his parents to seek his wife in the family of his mother. The effect of that is that Isaac is provided with a son who resists the cleansing actions provided by his father and the priest.

The ability of a priest to recognize such a state is crucial to the subsequent behaviour of Isaac. This is because the person who is in such a difficult to reform state is at the same time dangerous to the society. He would not only be stubborn in his definition of himself in a contrary manner to the objective reality. He would also be threatening the society or at least the close relatives by some hostile remarks.

When the time for the blessing of a son comes Isaac is placed in a difficult situation. He knows what kind of a problem moves Esau, and he also understands the level of danger which would be created if Esau (and not Jacob) was actually blessed with his abilities. Most of all, it is apparent to the priest that the presence of Esau at the time of blessing of Jacob would constitute a direct threat to all of the present. Because of that he decides to send Esau away on a hunting mission at the time when he intends to bless Jacob.

Please observe that one may try to read the text in any different manner but any of such readings would clearly underestimate Isaac. He is not only blessed with his priesthood abilities, but he is also a very intelligent person by himself. Moreover, the ability to recognize Jacob's voice is a clear indication of his awareness of the entire scheme being performed in accordance to his and his wife plan.

The effect of the blessing of Jacob is completely in accordance with the expected behaviour. Jacob accepts the directive to go to Laban in order to search for a wife. Also, the blessing is in accordance with the will of God who immediately shows himself to Jacob (while still on the way). There is only one point which is of great sorrow to all of the involved. According to the text Esau was not bluffing when threatening his family and in fact killed his mother as an effect. This may be seen by the words spoken by Rebekah to Jacob and by the fact that she did not send for him in the following number of years.

The subsequent effect of such a situation is that Isaac is left alone. He rejected the material possessions (represented by the wells, please observe that a well was equivalent to the concept of prosperity in the region of earth where Isaac lived). One of his sons emigrated to another country and remained there being afraid of coming back. The other of his sons is set against him, and finally his wife is dead. The priest is completely alone and without any attachments to any material possessions. In such a form he is spiritually consumed by God and accepted.

### **The balance within the fire of Inner Penance**

Let us now discuss the balance present within the structure of the fire of Inner Penance. The fire rests on the force of inner offering in the colour of generosity. The associated spirit is that of hope and she is attached to the sense of outer memory which needs to be in the colour of help. As in the previous chapters we intend to discuss the notions related to the balance

within the constituting elements followed by a more precise discussion involving the listing of the statements. Finally, we would like to provide an example of a person who returned to God by the means of the above balance. Let us begin with the description of the constituting elements now.

The most elementary constituent of the balance is that of the sense of outer memory. The sense is responsible for collection of information related to any possible event which has not been established as definite. Because of that there could be any form of information present in the outer memory of any person. Moreover, it seems that the more flexible the outer memory is the more open to suggestions a person is as well. In other words a person who is willing and capable of collecting any form of information as a possible future event would be seen as open minded. Conversely, a person who is constrained by the amount and nature of the information admissible to be stored within the outer memory would be seen as strict and inflexible.

When the outer memory attains the colour of help a person may allow for the spirit of hope to attach herself to the sense. One may ask for a more clear definition of what is meant by the colour of help. The colour may be seen in the terms of provision of possible solutions to any current problem. Thus, if a person experiences some form of a crisis and the memory provides some information related to a possible solution to that problem then the Spirit may react to such a state by supplication of the spirit of hope.

Please observe that the validity of the assumed solution to any problem is not verified in any way. In particular, because the outer memory collects information which is not verified to be absolutely true the possible solution may be not realizable as a consequence. Thus, a person may fool oneself by assuming that the supposed realization of some form of help would be actually realizable in practice.

Because of the above problem it usually happens that the spirit of hope fails a person. The person would invest some mental energy in a solution proposed by the outer memory and the spirit of hope, however, the effect of the investment would be not constructive. In such a case the force of inner offering and the fire of Inner Penance become evident. A person who is subject to such a loss would experience some form of a defeat and would feel it in a form of mourning. A most obvious and known form of manifestation of the fire of Inner Penance is the process of mourning after death.

Please also observe that the definition of the colour of help is not directly related to the concept of need. If anything it is supposed to be a counterweight to it. Thus, when one person expresses some form of a need then it may be expected that the person looks forward to some assistance from another one. Such an assistance would create a need for some form of repayment. Here however, the colour of help is not related to any form of an expected response from the side being helped. Thus, one may expect that the colour of help is present in the situations when a form of a disaster overwhelms a person.

Thus, when a disaster strikes a person requires to have some form of help provided. When such help is given the person is not expected to respond in any similar way. Because of that the actions of the helping side are always unidirectional. However, when such assistance is provided the recipient may receive the spirit of hope. This is because of the underlying interpretation of the possibility of receiving help even in situations when there is no possible way of repaying for it.

The most important element of the process of attachment of the spirit of hope is the application of help in such boundary situations. The inability of the recipient to respond in any constructive way to the side providing the assistance and only to accept it is the key element of the process. The recipient interprets the act of help as an insurance that in any critical state there would be some form of assistance available to him or her. Because of that a person would be able to expect a possibility of a successful resolution to any, no matter how stressful and dangerous, crisis.

Conversely, if there was any string attached to the act of giving then the person would not be able to interpret the act as releasing from the impasse. Even more, in such a bounding situation the person would see oneself as progressing deeper into the realm of problems and dependencies. This is because instead of being released the person would be made more dependent and in debt. In such a situation there would be no way of attaching the spirit of hope to the soul of a person. Because of that, an act of lending money for example, may not be understood in the terms of help, and therefore would not allow for the spirit of hope to be attached to the sense. However, a gift of money to someone who is in the state of financial crisis would. One may compare this to the various forms of financial assistance performed by a verity of people and organizations to be able to see which one is to be interpreted in what terms.

Thus, one may say that the concept and realization of the fire of Inner Penance is more or less known to most of the people. Even though, it does have some important elements which may be overlooked by some. The first one which is directly related to our discussion is the balance between the spirit of hope and the fire of Inner Penance. The spirit of hope is concerned with leading (or pulling) of a soul in some currently defined direction. As an effect, the presence of the spirit is responsible for the notions related to the concept of sense of existence. A person who is full of hope would be very active and would see sense in any action being undertaken. Such a person would be very much 'alive' and active.

On the other hand a person who has been broken up by the fire of Inner Penance would be on the verge of self destruction. In a boundary case such a person may lose any desire to live and may become completely submerged in a depression and despair. One may say that the state of despair is a direct manifestation of being overwhelmed by the fire of Inner Penance when the needed counterbalancing element of the spirit of hope would be missing. From that we instantly observe that the balance between the two is required for the proper emotional functioning of a soul.

One may ask at this stage of our discussion for the sensibility of being subject to actions of the fire at all. Wouldn't it be better just to be moved by the spirit of hope and always be happy and packed with energy? There are two reasons for the opposite to be true. Firstly, the presence of the fire of Inner Penance is a natural consequence of the particular features of the spirit of hope. More precisely the spirit rests on the sense of outer memory which by her very definition does not contain perfectly provable information. Because of that any form of investment in hope carries with it the risk of being unsuccessful. This is the nature of hope. She would not be able to provide the leading role if all of the information she was to rely on was proven and sound. By taking into account the unproven and risky the spirit of hope is capable of moving a soul dynamically forward in the direction of growth. However, such a risky approach to the evolution of ideas carries with it the included danger of failure. Thus, every so often the hope fails to deliver the promised or expected goods.

The second reason why the presence of the fire of Inner Penance is needed may be found in the intrinsic properties of hope again. This time one needs to observe that unrestrained hope would be so dynamic that the person would be torn among the countless possibilities of actions.

Such a person would be trying anything imaginable as long as hope would be willing to take such a proposition seriously into account. In such a case the spirit of hope would use all of the spiritual energy on some sure to fail endeavours.

In this second case the fire of Inner Penance provides a constraining element to the spirit of hope. Thus, a person who has failed for a number of times would be subject to the correcting actions provided by the fire. The effect of such an action would be seen in the resignation from some of the possible opportunities suggested by hope. The person would be more balanced because of that.

A properly constructed fire of Inner Penance rests on the force of the inner offering. Thus, when a person is surprised by a death of someone close the person may experience the presence of the fire in the form of mourning. However, one may allow for the fire to come in a more controlled and natural way by subjecting oneself to a form of personal (spiritual) offerings. Those are called as inner offering because they always relate to a rejection of something within the soul of a person. (In the case of the outer offering the person would resign from something external, like for example an object being possessed).

The inner offering is important because it brings the soul of a person to a state of internal perfection. The person would in this way cleanse oneself from some sin and possibly imperfections. The inner offering consists of a rejection of some internally possessed quality. In doing so a person provides the offering by the means of honesty (or sincerity). What it means in practice is the recognition of inability in some field of action which is acknowledged by the person in an honest to oneself and sincere way.

In order to be able to perform such a form of offering a person needs to try to accomplish some goal first. Thus, if a person for example tries to learn some skill and is not able to complete the task, then the person needs to answer to oneself one basic question: 'Am I failing because I did not try hard enough or is it because I am just not capable of completing the task?'. If the honest and sincere answer to the above question indicates the inability to succeed then the person performs an inner offering.

What would be a result of such an acknowledging of failure and inability? One may expect that the person would become distressed within the soul and mourn over oneself. Such a state of mourning would represent the presence of the fire of Inner Penance. A side effect of the mourning would be a loss of interest in



undertaking of any actions which normally would be interpreted as leading to a potential success in a given field. Thus, the spirit of hope would be constrained in that particular field of interest.

One may ask about the value of such a loss of interest. Should not we be all completely universal in any field of studies? Well, not necessarily. One may be talented in a given field of studies and not talented in another. It would be quite fruitful in fact to recognize those fields which are not along the talents of a given person so not to dissipate the energy on something which is already labelled as not achievable. However, such an interpretation would only touch the subject being concerned.

The most important point is that the effect of the inner offering and the presence of the fire of Inner Penance provide the means for the Spirit of God to accept the person within the structure of the Spirit. This is because the person rejects anything that is not essential to the nature of the person and moreover, the person becomes consumable to God. In fact a person who rejected all of the internal ingredients which in truth do not belong to his or her spiritual talents becomes exposed in his or her true spiritual nature. One may recall that there is a line dealing with the notion of being of earth and coming back to earth. In here one identifies the nature one is constructed of. Effectively one says: '... I am constructed of this spiritual ingredients and I come back to God in the original undisturbed form...'

This would be very nice if not the requirement for growing in Spirit. In other words, we have repeatedly stressed that a person is to expend in his or her spiritual construction. The notions presented so far in the current chapter seem to say the opposite. One may try to reconcile those seemingly contrary approaches by assuming that a person, after the recognition of his or her basic abilities and inabilities, allows for being clothed in virtues provided later on by God.

One may imagine the following similarity. A person who finds oneself in the state of confusion would subject oneself to the actions of the inner offering and the Inner Penance. Subsequently, such a person would recognize the spiritual constituent present in his or her soul and in this way present oneself in a spiritually naked form to God. Seeing such a state God comes with additional virtues and provides them to the person as added later on. This could be seen as a repetition of the problem of nakedness of Adam and Eve who have been clothed in virtue after recognizing their nakedness.

If we accept the above explanation then we may reconcile the need for spiritual growth with the need for exposing of once own unmodified spiritual construction. Thus, the internal cleansing happens first and the growth in Spirit happens later on as a consequence of the honesty of the inner offering and of the presence of the fire of Inner Penance. (Please observe that we do not suggest that the exposition of once own inabilities is enough to be enriched by God. In fact we suggest that the state of mourning subsequent to such exposition is also a needed element for the Spirit to be willing to come with the clothing help).

If we understand the above then we may be tempted to put additional constraints on ourselves in order to strengthen the fire of Inner Penance. However, please observe that the over-stressing of the fire may result in an uncontrollable state of depression and despair. Because of that the presence of the strengthened spirit of hope is also needed, even only for the sake of keeping a person in a mentally functional state. Thus, again we come to the conclusion that the proper balance between the spirit and the fire are crucial to the process described in this chapter.

Let us now move to the formalization of the above discussion by the means of the statements. The first one, regarding the sense of outer memory in the colour of help is as follows: 'An Arch-priest is to take care for preservation of the presence of the Spirit of God in the nation and in the world'.

The statement is to be understood in the terms of outer memory and of the colour of help. Thus, in order to belong to the outer memory the realization of the statement needs to include an acceptance of some form of possible goal. Such goal does not need or even should not be definitively provable or possible to explain. The goal present within the outer memory is just a possibility of some form of realization.

At the same time the goal is to involve a notion of help. Thus, one would expect that there is a form of a hopeful possibility which is to be a solution to the crisis of the current generation. On top of that one would like to see the effect of such possibility in terms of the presence of the Spirit among the believing population.

In order to satisfy all of those requirements one needs to recall events similar to the ascending of Jesus to heaven. Such an event would provide an open ended possibility for the believers, who would see themselves in the position of being offered an ascend to heaven. They would be 'hoping' for a personal acceptance within the heavens of God of each of their persons. Moreover,



such an event provides a potential solution to the problems encountered by an average person (giving it the colour of help as required above). Finally, a belief of the sort indicated above would strengthen the desire of the faithful to participate in any action that would constitute something constructive from the point of view of the presence of the Spirit. For example their devotion may be strengthened.

Seeing the above one may conclude that the act of the ascension to heaven performed by Jesus may satisfy the above requirements. Similarly, one may observe that the form of ascension to heaven performed by Enoch or Elijah may have been seen in similar terms by the generations following them.

The statement related to the spirit of hope is as follows: 'The judicial court of the priests is the highest form of legal representation. (Such court is the highest among the legal courts)'.

The above statement is to strengthen the spirit of hope. This is done when one observes that the priests are interested in the safeguarding of the interests of the believers and in general seek their release from any form of sin. Thus, a priest is interested in application of mercy as well as in provision of methods reducing the amount of crime present in the society. A priest, as indicated beforehand, is a worker of cleanness and holiness.

Such a characterization of the function performed by priests provides them with a recommendation for the judgmental positions. In particular the willingness to seek ways reducing the amount of sin (and therefore crime) joined by the willingness to apply the spirit of mercy to the offending parties results in the introduction of the spirit of hope into the legal system. Otherwise the system becomes inhuman and abusive.

Please observe that the requirement of application of tougher sentencing is not really a long term solution to any outbreak of crime. This is because the majority of criminal acts have some form of fear as an underlying motive. The strengthening of the sentencing may effectively strengthen the amount of fear in the society effectively resulting in a higher amount of crime.

The statement related to the force of inner offering is as follows: 'You are not to absolve yourself from a sin by the means of your own resolution'.

The main reason for providing of the above statement is the danger of acting against the required colour of honesty which is to be displayed by the force. A person who is subject to the self analytical method described above is to be

able to admit to oneself the failings in any particular field and to confess them to an appropriate site. While doing this the person allows for the cleansing power of God to act.

On the other hand if a person decides to keep the weakness to oneself and to absolve oneself from a sin then the person becomes self-accepting in the weakness, and would not mourn because of it. Thus, such a person would tend to reject any form of help coming from God or even any other person. The overall effect of such a state is stubbornness. This is how the society sees such a person later on, as a stubborn and not cooperative. A person becomes set in his or her ways which in fact may be completely in err. Please contrast this with the notion relevant to the actions of the force of inner offering which are designed to open the person for the access of external help.

The fire of Inner Penance is characterized by the following statement: 'An Arch-priest is to be filled with the spirit of hope'.

In order to understand the statement one needs to understand the notions defining the concept of an Arch-priest. Therefore we would like to say a few words in regard to a definition of such a person.

In the previous chapter we have introduced a notion of a priest. A priest is a person who performs offerings directed toward God by rejecting some external and usually valuable objects. Subsequently, a priest transmits the response of the Spirit which is always in a form of some prophecy and offers them to a congregation. Thus, a priest is a transiting medium allowing for communication of some form of value between the community and the Spirit (and vice versa).

It would be natural to extend the above definition to a person who performs a similar function but offers the internal (that is intrinsically belonging to a soul) values to God. Such a person would offer his or her emotional experiences to God and would receive the appropriate response from God in return. Moreover, if in the previous case the response of God was of prophetic nature then in this case the response would be expected to involve the spirit relevant to the form of offering. Thus, one would expect that the Spirit would respond with the spirit of hope.

In a way we have just answered the question related to the statement provided above. That is the presence of the spirit of hope within the soul of an Arch-priest is a natural effect of the nature of his or her offering. However, please observe that the effect implies the nature of the offering in turn. That is, the nature of the offering would be

expected to be of the Inner Penance. Thus, the offering consists of emotional suffering.

Because of the above observation one may look differently at the statement provided. Thus, we may say that the nature of the function of an Arch-priest is to experience extreme emotional suffering for the sake of God. In order for such a person to be able to withstand such a suffering the spirit of hope has to be present within his or her soul. The effect of such a presence is the balance provided by it.

Let us now discuss an example taken from the biblical text so to see a person who by the actions of the fire of Inner Penance has been accepted by God. The person whom we would like to use as an example is that of Elijah.

We would like to assume that the person we are using as an example is an earthly representation of an observer listed in our previous chapters. Moreover, as indicated previously in our work such a person may be seen in terms of representation of a spiritual being who existed beforehand with God and who came out of God in the process of the separating birth. Thus, in any of the listed cases there would be an appropriate Arch-angel who may be seen as the origin of the earthly person. In the currently discussed case the Arch-angel is called Raphael. Let us look at the story of Elijah so that we may see the fire of Inner Penance in work.

The most frequently recalled element of the activity performed by Elijah was the introduction of the drought. According to the text he was able to withhold the rain for three consecutive years. We would like to interpret such a decision on the part of Elijah as an action related to the outer memory and the colour of help. This is because in order for the colour of help to be present a form of a critical situation has to be introduced first.

According to Elijah he expected that the drought would change the way of thinking of the local population. His most important interest is to return the population to the believes in God. He would therefore place the population under an extreme stress and subsequently introduce some forms of helping interventions coming from the side of God. The overall effect of such an exercise would be the introduction of the spirit of hope directly associated with a possibility of an intervention coming from the Spirit.

Please observe that this form of approach would be very much in line with our earlier discussion in the chapter. The occurrence of a disaster like state is needed for the introduction of the colour of help. Moreover, the presence of help

may result in the introduction of the spirit of hope. Such hope would assume that in a boundary state there is always God on whom one may rely. In this way the Spirit of God would constitute a safety net for such believers.

A manifestation of the above may be seen in the situation of the widow at whose house Elijah decides to stay. The multiplication of the food supplies and the resurrection of the child of her are clearly identified by the widow as the help coming from the side of God. Moreover, such an interpretation would naturally place her in the state of hoping in the safeguarding intervention of the Spirit in a case of any dramatic situation.

It would be most natural to ask for the effectiveness of the arrangement made by Elijah. One may see the widow who certainly gained the spirit of hope in God, but at the same time one may also see the amount of the social and personal suffering brought upon the rest of the country. We would say that even if we accept that the actions performed by Elijah were bound to bring some form of success then still the overall effectiveness of those actions was not very impressive.

On the other hand the spirit of hope is of extreme value to the well being of any community or person. One may say that if there was to be no hope left in the nation thus stressed then she would probably disappear over the time. Thus, it is certain that Elijah has a point in his undertaking. The problem is with effectiveness and with the duration of time the injected hope would last. Because of this the text suggests that Elijah (or Raphael if one is more inclined to look at it in this way) was to come more then once to earth.

The suggestion comes when the son of the widow dies. In order to bring him back to earth the prophet had to place his body three times over the body of the child. In other words it is suggested that on three occasions the spirit of Elijah would descend on a human person. One may read this as meaning that Raphael is to be born as a human being three times. (The second such birth is assumed to be that of John the Baptist).

We would like to continue our discussion related to the fire of Inner Penance and to the inner offering as well. Now we would like to recall the competition requested by Elijah with the worshipers of Baal. When one reads the description of the event one is struck by an apparent error Elijah committed. At the end of the competition, when the fire of God has already consumed the offering provided by the prophet, he decides to kill the side devoted to Baal. This may

be seen as at least not needed if not just plain wrong.

The effect of such an execution is the loss of enthusiasm among the group of people who already became converted to the God of Elijah. If those who have been opposing him were released unharmed they would have no argument against him nor any strength or support among the general population. However, after the execution the opposing party gained another argument against Elijah. Namely, that he was neither compassionate nor merciful. None likes to believe in a god who is an unmerciful tyrant. The effect of such a loss of support is that Elijah has to escape for his life and begins his travel south toward the mount Horeb.

On the way Elijah breaks down and weeps very hard. We would interpret such a state as a manifestation of the presence of the fire of Inner Penance. The fire comes as a result of the offering performed in a form of realization of personal inability to appeal to the general population. What happened in fact is that Elijah becomes aware of his failure as a prophet and witness. He wanted to convert people to God but what he achieved among them is alienation from himself and possibly rejection of God. This is only because he seemed to be too harsh and unforgiving in his decisions.

The state being thus described fits into the requirements presented at the beginning of the chapter. This is because Elijah becomes aware of his inabilities as a leader of a religious reform and mourns over himself as an effect. The subsequent result of such an awareness is the unwillingness to perform any other of such tasks. He effectively refuses when requested by God to anoint a Syrian king as well as he refuses to anoint a king over Israel. He is so much set against continuation of his work assigned to him by God that he refuses to anoint Elisha and instead he just places his coat over his head. Such an indication of a call is not the same as a formal anointment of a prophet.

One would normally suspect that such a refusal to the directives coming from God would be taken against a person. However, in this case the refusal of Elijah is accepted as an inner offering. This is because of the sincerity of the admission to his inabilities. The reaction of God is to recall the promise (prophecy) of the triple life of Elijah. This may be seen in the three locations listed as points of interest before being taken from earth (Bethel, Jericho and Jordan). Thus, the inability to which Elijah admitted would be clothed in some God provided talent in the

subsequent life. At that stage he is accepted by God and taken away from earth.

## The balance within the fire of Outer Word

Let us now discuss the balance present within the structure of the fire of Outer Word. As in the previous chapters the discussion is to consist of three parts. The first one devoted to the general description of the balance among the participating constituents. The second is to present some statements in the relation to the balance, and finally, in the third part we would like to discuss a practical case of a person who returned to God through the actions of the fire. Let us now begin with the first part of our discussion.

The most basic structural element on which the fire is to reside is that of the sense of the outer conscience. The sense is responsible for preservation and implementation of the legal system which is concerned with the past behaviours of a person. Thus, an obvious manifestation of the actions of the sense would be an experience of some scruples after committing an offence. The sense makes the entire spiritual structure of the person aware that an offence took place and requests for some form of correcting action. In such a case a soul as a complete structure is being pressed by the sense to correct his or her behaviour and to repair the damage which has been made as an effect of an offence.

If the sense of outer conscience is in the colour of perseverance then the spirit of mercy may attach herself to the sense. In such a situation a person responds to the requirements imprinted within the sense by 'persevering' in the state of their observation. Such a person would take care not to commit any form of offence and would invest spiritual energy into the perseverance of being in the sin-less state. The effort of this type would be clearly supported by the assignment of the energy by the sense of concentration. Thus, the entire structure of the soul would observe the effort as an exertion of some energy.

The above form of energy redirection would be seen as a form of a burden to the soul. Because of that the person may become inclined to understand or forgive to the others if they commit a breach of some of the laws. A person may in this way attain the presence of the spirit of mercy.

From the above analysis one may conclude that the presence of the spirit of mercy is a manifestation of some form of insight into another person's difficulty in fulfilling a given law. The argument suggests that the insight should not be seen in the terms of understanding presented by

the fire of Union (where the term truly belongs) but rather as something opposite to it. A person who is merciful does not base the accommodating thinking on the similarity of experiences to the offending person, but rather on the amount of effort needed to sustain the state of being sin-less. In other words such a merciful person would say something like: '...I know how hard it is not to break that particular law...' without breaking it oneself. Because of such knowledge the person would be inclined to absolve a sinner.

At the same time such a person would not be totally forgiving. If an offence is a very hard one or if the person sees that the amount of the effort to keep oneself away from the sin is not that great then the person would stress the need for correction of the sinner. In fact such a demand may be seen more or less in any case of a sin. The demand would be usually associated with some form of admittance to the wrongdoing on the part of the offender.

The outer conscience is the place where the prohibitive laws are written. A person at the time of his or her conception has those laws imprinted within the sense. Similarly, the compulsory laws are written at the time of conception into the inner conscience. Together both of the senses constitute the complete representation of the laws as present originally in God. Having said that, one needs to observe that there is also another form of laws which may be included in both of the consciences. The other type of laws may be introduced to the senses by the contributing actions of the sense of inner memory when in the colour of co-feeling and when completing processes associated with the understanding. Because of this one may say that 'understanding is a law' or 'understanding creates a law' depending on the nature of the specific law provided by the faculty of understanding.

In order to make our discussion more readable we would like to introduce two terms which would be handy in calling the forms of the laws present in the senses. Thus, we would like to call the laws which are written within the senses of conscience at the time of conception as 'static' and the laws which may be introduced later on as 'dynamic'. Originally only the static laws are present in the consciences. They may be introduced into the structure of the inner memory later on by the means of learning. The dynamic laws on the other hand are 'discovered' by the means of understanding, therefore they originate within the inner memory (more precisely by the workings of the co-feeling and the understanding which are the features of the inner memory). The dynamic laws after their discovery are moved to

the axiomatic memory which is a part of the inner memory and may be also moved to one of the consciences.

The movement to the inner or outer conscious of the dynamic law is directly associated with the nature of it. That is, if the law is more general and does not relate to the person as such then it would be moved to the axiomatic memory only. However, if there is some aspect of the law which is related to the way a person may behave then the law would be also moved to the conscience. One may formulate the above by saying that if the newly discovered dynamic law has a moral content then it would be also moved to the conscience, but if it is irrespective of the personal aspect then it would be only impressed in the axiomatic memory.

A good example of the above would be some newly understood material taught at some school. A student who has been presented with some topic to learn may understand it. The notion of understanding of the subject would automatically create a law within the mind of the student. Thus, for example an understanding of some social process taught at school may create a comment like: '...Oh, I see... so this is how it works...' Such a comment would suggest an understanding of the issue by the student. At the same time the effect of the understanding is the creation of a law. From now on the student when confronted with any related social issue would see it in terms of the 'this is how it works' comment.

Please observe that if the issue being understood is not personal in nature but rather global then the student would not feel required to take the dynamic law into account in his or her personal decision making. However, if a similar law has a personal content (and therefore a moral element in it) then the student would feel obliged to take it into account in his or her personal life. By observing such an effect we may see that the law has been also incorporated within the structure of the conscience.

In the first of those cases a person would see the new law as objectively binding and not possible to break. One would then comment that the law is just a natural phenomenon which describes some objective reality and because of that there is no way of modifying it. However, in the second case, when the law has been incorporated into the structure of the conscience the person may see it possible to break such a law. If this is done then the notion of scruples may be created afterwards.

Due to the above we may interpret that the dynamic law being always of the same nature may



be seen or interpreted in different terms depending on the place where it has been written to. Thus, if the law is written to the axiomatic memory only, then the only effect of it is its absolute consequence. The reason for such state may be found in the nature of the axiomatic memory as such which manifests herself by a consequence. Such consequence may never be challenged nor placed under discussion because of its very nature. In those cases one tends to comment like: '...because, this is the way things happen...'

In the second case, when the dynamic law has been imprinted in the conscience (next to the static laws) the person sees some possibility of breaking such law or even modifying it. In those cases one tends to apply some form of circumstantial argument to the law so to be able to modify it if in need. Again, this is a feature of the sense of conscience which allows for modification of any content of its structure. We have previously indicated that the possibility of modification of the sense of conscience results in the attempts of some people who try to change or disregard some of the statically implanted laws as well. (Even the laws like 'do not kill' tend to be seen in conditional and circumstantial terms).

The most important aspect of the sense of outer conscience and the spirit of mercy may be seen when a person is assaulted by some externally created stress. Thus, if someone else commits an offence toward an observer he or she would be looking for the possibility of applying mercy toward the offender. The observer tries to accommodate such an offence by the application of the spirit. Such application may be possible if the observer displays the colour of perseverance within the outer conscience. That is, the possibility of application of the spirit of mercy depends clearly on the ability to withstand the assault, therefore the perseverance.

One may ask oneself how much of such externally introduced offence a person is supposed to be able to withstand. Moreover, one may ask for some guidance as to the limit and extend of the mercy to be applied. If someone sins against me, when am I supposed to say 'enough' as to stop application of the mercy toward the offender? Let us look more closely at those issues here as they intrinsically relate to the concept of balance we would like to describe.

The spirit of mercy does not seem to include any form of upper bound as to the amount of mercy applicable. Thus, if taken by herself without any other spiritual correlation the spirit would say 'always'. Such a state is not very satisfactory due

to the fact that the soul would be overwhelmed by the external influence if some form of releasing notion was not introduced.

One needs to observe some important points related to the spirit of mercy here. Firstly, the spirit is never judgmental. This is because the function of judging is performed by the faculties related to the spirit of truth and also because the act of judging needs to place the spirit of mercy into perspective of some other arguments. Thus, while judging the spirit of mercy is just one of the factors taken into account and is never the central element of it.

The second important comment is that the spirit of mercy may not introduce any form of understanding. This is because the concept of understanding requires some form of association with the subject being studied (this is done through the co-feeling and thus belongs to the part responsible for the spirit of faith). Moreover, the spirit of mercy has to find some form of a distance to the object being studied (or more precisely being interacted with). This is because one needs to assume that the object of interaction belongs to the external world and therefore may be sinful. The effect of that is the rejection of the possibility of suffering as an element of the experience. This is because the suffering present within the notions related to the inner and outer offering would also reduce the required distance of the person from the impulse being studied. Thus, again the person would be under the influence of the impulse.

A person who is moved by the spirit of mercy is in a direct contact with some form of profane environment. The environment interacts with the person and tries to influence him or her. The person allows for such interaction and allows for the influence up to the point. The reason for such allowance comes from the fact that the faculty associated with the spirit of mercy collects the information coming from the surrounding world. In fact the faculty 'breathes in' the information due to the fact that it is needed for the proper functioning of the entire structure of a soul.

The mercy is being applied to the agent which tries to influence the person. Such a state places the agent in a superior position to the observer. The agent makes an assault and the observer perseveres in withstanding the assault, and subsequently applies the mercy to the assailant. Again, the agent makes another assault and the observer persistently withstands the assault and applies the spirit of mercy. This is done over and over again without any apparent end. In order to resolve such a state the force of outer humility and

the fire of outer Word need to assist the mercy. Their assistance brings the balance to the state.

The force of outer humility is responsible for the collection of information. The information is gathered from the external environment (this is why it is called outer) and is not to be disturbed in any way by the observer (this is why it is called humility). In fact the force is such that it would not change anything in the information coming toward the observer. One would say that this is a true observer as he does not influence the information coming in his way in any form. He just 'observes' whatever is provided. One may say that he breathes the information in.

The purpose of such an action is to allow for gathering of the knowledge. Thus, as the understanding is related to the co-feeling the knowledge as such is an effect of the actions of the force of outer humility. At the same time the person applies the spirit of mercy to it. This is because the information may contain any form of sin within it. This is withstood by the perseverance.

The force of outer humility needs to be 'laborious' (which is to be her colour) in order to allow for the fire of Outer Word to attach herself to the force. In other words as the perseverance was to be displayed by the sense of outer conscious in order to withstand the assaults of the sinful world, the labour of the force of outer humility allows for her to collect the information needed by the Outer Word to perform her task. The task of the fire is to provide a meaningful name for the form of the assault which is being applied to the observer.

The fire of Outer Word is in fact a discoverer. She analyses the information provided by the outer humility and uses it to assess the nature of the incoming assault. In this way she is able to discover new words and concepts which relate to the information gathered. Moreover, the form of the naming is always a reflection of the nature of the information provided. Thus, one may later on (just by reading the created name) read from it the information back. Because of such a function the fire of Outer Word places the observer in a position superior to the assaulting agent. The fire is able not only to withstand the assault but also to recognize its structure and to administer it. While doing this the observer keeps his or her distance to the information and the assaulting agent.

Please observe that the need for keeping the distance to the assaulting agent is created by the fact that the assault would be overwhelming to the observer otherwise. Thus, the information is experienced but not associated with. Because of

that the faculties described here may only discover the nature of the information coming but at the same time may not understand it. Such understanding would demand some form of association with the information which we have prevented here.

What is the proper balance then? On one hand the person needs to allow for the incoming information to be observed. This requires the presence of perseverance and the application of mercy toward the assaulting agent. However, such a position places the observer in the inferior state. He or she is being subject to the assailant because of that. In order to balance the above the observer introduces the fire of Outer Word. The fire sees the information, one could say, from above. The observer is superior to the information at this state and is able to provide a meaningful name for it. Such a state however prevents any further assaults. The exercise is finished at that stage due to the resolved issue of superiority. Thus, the balance would require that the act of providing the discovery and the associated name should be applied at the time when the sufficient amount of information has been allowed to be gathered.

One may compare the above to the act of inhaling air into the lungs of a person. One breathes in only that amount of air which is needed within one cycle of breathing. When the lungs are full then the person exhales the air. When using this form of representation of the above process the act of exhalation of air could be seen as the act of verbalization of a discovery. One is to be followed by the other in a balanced fashion.

Let us now relate the above discussion to a collection of statements. The first one we would like to present deals with the sense of outer conscience in the colour of perseverance. The statement is as follows: 'The Word of God acts in proportion to the social acceptance of it'.

According to our discussion the relationship between the observer and the incoming information is not of the agreeing nature. The outer conscience performs a form of information intake by the ways of the experiencing of an assault coming from the surrounding world. One may say that also the opposite is true. The surrounding world sees the observer as probing its structure by placing oneself within the reach of it. The level of information exchange is proportional to the relative agreement between those two sides.

The above state may be compared to the act of inhaling which is constrained by the quality of air. If the amount of impurities present within the air

is very large then a person may have difficulty with breathing. In such a case a problem of suffocation may be present.

One may also compare the above phenomenon to the state of information gathering faced by some experimental researchers. They need to collect the data in relation to some concept being investigated. In order to do that successfully they need to be able to minimize the amount of impurities being introduced to the data gathering phase which could be introduced by some other sources. This is a common problem among those who perform this kind of research. The purity of the sample is essential from the point of view of further studies.

Please observe that the phase of subsequent data analyses, as performed by this kind of scientists, may be compared to the manifestation of the force of outer humility. The act of analyses is not to be disturbed by the prior expectations of the researcher.

The statement related to the spirit of mercy is as follows: 'The prayers spoken in agreement with the will of God are listened to (accepted)'.

An accepted prayer is the one which seeks mercy to the offender. The prayer seeks a resolution to a problem and not justice. The prayer is also not interested in the understating of the motives of the offender. This is because of the specific location of the spirit of mercy as indicated above.

The prayer of this type seeks the extension of the information provided by the external world. Because of that the prayer is more concerned with the perseverance of ones stand then with the change of the offender. One may understand the above by making an assumption that the person who utters the prayer is introduced by God into some form of a searching project. While the project is in progress there is no way to know what the outcome of it is supposed to be. After all the final verbalization of the discovery is equivalent to the completion of the project.

Please observe that the spirit of mercy may choose to rely on a number of other spiritual qualities of a soul in order to comply with the above statement. The most natural one is that of the sense of outer conscience which would provide the colour of perseverance. A person may therefore just to decide to 'persevere' in the state of the external assault and deal with it by the means of mercy. However, such a person may also choose to rely on the spirit of love for the assistance. In this case the person would 'trust' God that the assault experienced is in fact a part of

some discovery being made. Equally well the soul may try to communicate with the inner memory and the colour of co-feeling in order to be strengthened with some form of understanding. However, one may object that such cooperation would in fact obscure the fact finding mission of the spirit of mercy. (Please observe that any early understanding of some part of the information provided would usually lead to the temptation of prior interpretation of the newly coming experience. Such an approach would be similar to a researcher who assumes what the result of an experiment would be before making one. This would be contrary to the force of outer humility).

A prayer which is spoken in agreement with the will of God needs to be open minded enough to allow for the subsequent introduction of new information. Thus, the person would not try to obscure the future by making of some prior assumptions. Because of that such a person may not make any assumptions about the externally assaulting world. The above argument leads us to a conclusion that the prayer of the above type needs to be mostly concerned with personal perseverance and the ability to apply mercy to the assaulting site.

The statement related to the force of outer humility is as follows: 'You are not to call on the name of God without a reason'.

Such a call would be interpreted as a request for intervention. If the intervention comes then the information gathering exercise would be obstructed. It is the same as with a scientist who decides in the middle of the information gathering project to put his or her finger into the middle of the probing dish. An intervention is always equivalent to some form of external disturbance. Thus, the above prevention may be seen in such a light.

However, please observe that, in some cases the intervention is not only needed but even necessary. This is especially in those cases when something goes wrong. In the case of a scientist if the experiment is supposed to explode in just another two minutes then it is not only needed but also wise and necessary to switch it off beforehand. Thus, if one is placed in the state of being assaulted and the amount of the assault is life threatening then it is proper to seek a resolution before the situation becomes uncontrollable. In such a case the fact finding interaction with the external world may be stopped (for example by moving to other social surroundings or just another place). In such a case one may say that the 'valid reason' for calling the name of God has occurred. In such case, the act of

calling on the name of God is not only not prevented but is expected.

The fire of Outer Word is presented by the following statement: 'The fulfilled prophecies strengthen the faith'.

The above statement manifests the completion of the discovering exercise. A person went through the entire process as indicated above and was able to provide a name to some newly recognized phenomenon. A discovery and the establishment of a new concept have been presented. In such a case the entire spiritual structure of the soul is being strengthened. Most of all the information is provided to the inner memory which in fact would supply the appropriate understanding to the new discovery. The faith would be strengthened and the ability to withstand any subsequent assaults from the surrounding world as well. Please observe that the prophecy which is being fulfilled by the above method is the expectation at the beginning of the exercise of finding some new concept at the completion. The faith which is being strengthened is that of the sense of undertaking of such fact finding processes. From the point of view of the breathing person the act of air exchange strengthens the entire body.

Let us now discuss a practical example of a person who possessing the above fire would return to God by the means of manifestation of it. The person we would like to discuss is that of Adam.

Before we follow the discussion related to the return to God let us spend some time on the discussion related to the birth of Adam.

In the previous chapters we indicated that the special observers listed there may be seen in terms of a person or of an Arch-angel, a specially identifiable spiritual part of God which contains within his or her intrinsic construction one of the fires or glimmers of the Spirit. When separated from God such person would be clearly identifiable as independent but at the same time would contain that special fire or glimmer within his or her spiritual construction. In the case of Adam we would like to postulate that the special spiritual part is that of the fire of Outer Word. This may be inferred from the subsequent behaviour of Adam as well from the specially assigned tasks to be performed by Adam on the request of God. The name of the Arch-angel representing the fire is that of Uriel. Therefore we would like to conclude that Adam may be called by this name in the earth related context but the name of Uriel would be usually applied to him in the spiritual context.

There is a close relationship of Adam to the person of Eve. This is because of their separation (into the inner and outer conscience) which may be represented bodily by the possession of two eyes and because of their subsequent joining by the use of the sacrament of marriage. The person of Eve is blessed with the fire of Inner Wisdom as discussed in the chapter devoted to that topic. The name of the spiritual context is that of Raguel. Thus, one may speak about Adam and Eve or about Uriel and Raguel depending on the point of view, either in relation to the earthly experiences or to the spiritual construction.

Please observe that the sacrament of marriage provided to Adam and Eve made them aware of their relative uniqueness. In this way an Arch-angel is being born as a self aware entity. Beforehand they were so strongly associated with the structure of the Spirit that they may have difficulties with defining oneself as being of unique personality. However, the joining is at the same time associated with the departure from the parents. In other words Adam and Eve are capable of recognizing their personalities as such in that very moment.

Because of the above one may observe that there are two forms of birth described in the text. One is that of the independence from the parents by the means of the sacrament of marriage. The other one is that of becoming separated from the parents by the means of the fruit consumption. The first one is constructive in its nature but does not provide the complete independence. Only the 'burning of the bridges' performed by the second one makes them 'responsible' for themselves. Thus, what we would like to suggest is that the second form of birth is more concerned with the concept of responsibility by the means of independence. The first one, when the sacrament of marriage is involved does not make them truly responsible for themselves. They are still in the realm of interdependences within the structure of the Spirit. Only the effect of self recognition is evident and present in the first case.

The construction of Adam may be analysed when by the observation of the actions requested from him by God. One of such actions was to provide names to the creation. In order to do that the person needs to allow for a form of interaction with the creature and to be able to observe the nature of the creature. This may be done only by the mechanism described above in the chapter. The conclusion of such fact finding mission would be a formulation of a meaningful name for each of the creatures. Those names would not be just a collection of some letters. In fact the name has to



represent the nature of the object being named in order to be acceptable. Thus, when Adam provides a name to any given creature the name is at the same time a representation of that creature's features and nature. A similar exercise is performed in some scientific fields when a naming person tries to allocate a word to a new phenomenon which would be not only unique but also descriptive in accordance to the phenomenon's nature.

Thus Adam who is blessed with the permanent presence of the fire of Outer Word comes with Eve to earth. They are provided with the children and subsequently with the problem of Cain and his unaccepted offering. A discussion of Cain with Adam is provided in the text and Adam clearly points to Cain how he is to approach the problem. However, the statement provided by Adam is strongly associated with the vision of the Outer Word. Thus, he says that the sin is at the door making it obvious that he thinks in the terms of the outer conscience and the spirit of mercy which have contact with the external and potentially sinful world without allowing it to penetrate the inner parts of his soul. Moreover, Adam states that Cain is supposed to rule over the sin in the same manner as we indicated that the result of a successful action of the fire of Outer Word is to show her superiority to the invading sin.

Thus, the discussion between Adam and Cain is a reflection of the processes related to the fire of Outer Word. However, the problem of Cain seems to be associated with the notion of offerings. Such problems should be resolved within the facilities provided by the fire of Outer Penance. An offering in order to be accepted needs to take into account the separation between the holy and the profane. However, the fire of Outer Word does not take such a notion into account at all. Moreover, the fire of Outer Word allows for the contact with the profane only because she needs to collect the information coming from the outside. The fire of Outer Word defends oneself from the assault of the sin by the means of the spirit of mercy. From the point of the concept of offering it is not enough. The offerings get polluted whenever 'any' form of sinful contact is associated with them.

Thus, the suggestion of Adam, even being proper at the time, is not extendible to the subject of offerings. However, it is certainly extendible to the problem of Cain set against Abel. The hostility with which Cain treats Abel has nothing to do with the offerings. His jealousy is of a common nature and reflects his lack of willingness or ability to keep the sin at a distance. In other words he allows the sin to pass the boundary of his spiritual

home. One may suspect for example that the spiritual construction of Cain allowed for actions related to association (could be trust for example).

Adam being aware of the progressing conflict is not able to prevent it. The only thing that he may do is to keep the sin at bay and to observe the escalating conflict. When Cain kills Abel he becomes aware of it and is able to provide the sacrament of reconciliation to Cain. The sacrament is a manifestation of the action of the fire of Outer Word together with the spirit of mercy.

Please observe that, in order for the sacrament to be possible to apply the supplicant has to admit in words of the wrongdoing. Also, the sacrament is provided by the means of the words. Both of those facts are just the effects of the nature of the sacrament which is a manifestation of the completion of the fact finding exercise.

Please also observe that in order for the sacraments to be brought to earth each of the Arch-angels representing a given fire had to come to earth. The sacraments, which in fact represent the manifestations of the power of God through the appropriate spiritual fire has been introduced on earth by the associated person and provided for the subsequent use. Thus, in this particular case Adam absolves Cain from the sin of killing Abel. However, the act of such absolution is also associated with a discovery.

As indicated above a completion of the exercise is to provide a name for some new concept. Something is being discovered in the process and the effect of the discovery is the provision of the meaningful name. In the case of Adam and Cain the discovery of writing is accomplished. What Adam did was to place a meaningful sign on the forehead of Cain. The sign was to remind the onlookers of the sin committed by Cain and was to prevent any onlooker from harming Cain. One was associated with the other. The act of discovery was interpreted with the completion of the trial and of the subsequent application of mercy. The discovery consists of a concept of information distribution by the means of symbolic sign. Thus, the surrounding society was provided with a vision of a meaning incorporated in an abstract written representation.

The discovery of writing and of lettering has been extensively built upon from the time of Adam. The currently used lettering is diverse and complex. However, at that time the idea of such representation may have been shocking to anyone witnessing the event. One may try to imagine what the actual sign was and the most natural example

could be that of a red dot. The colour would represent the colour of blood which Cain was guilty of and the placement of the dot on the forehead would represent the fact that Cain thought in the terms of killing.

Such graphic representation of the problem of Cain would be 'readable' to the onlookers. They would be able to associate the shape, the placement and the colour of the sign with the abstract meaning it represented. Because of that they would be able to extend the concept to other issues present among them and to represent them by some other appropriate symbols.

The completion of such exercise makes Adam acceptable to God again. This is because Adam is alive and breathes. Moreover, because he applies the spirit of mercy to others, teaching them about the spirit and propagating (publicizing) the spirit he becomes accessible to the spirit of mercy himself. From the point of view of God Adam may be breathed in without a danger of suffocating. This is because he showed that he is able to keep the sin at the gate of his spiritual home without letting it to get inside. The proof of it is provided by the successful discovery provided by him.

We would like to make one more comment in respect to the person of Adam. It is written in the law that the first born child is to receive a double share of the inheritance. Thus, Adam being the first born child of God should be expected to receive the double share. The question is of what in practice. It may be seen natural to assume that the share may involve the amount of lifespan offered on earth. One may assume that such life span would involve two separate comings to earth of Adam (or more precisely of Uriel born as a human being). If Adam is the first such manifestation of Uriel then what is the other? We do not find any such mention in the biblical text and therefore need to look for it in the general history descriptions.

In order to identify the coming of Uriel we would need to take his spiritual construction into account. Moreover, such an identification would be surely open to discussion. This is because unless there is some kind of obvious and direct witnessing from the side of God the coming of such a person may be only inferred. Thus, let us specify what kind of spiritual qualities the person would have to display in order to fit into the description of Uriel.

The person would certainly have to display some form of researching abilities. This is what we have been stressing all along the chapter. He would be able to withstand a prolong assault of

socially generated hostility and to apply the spirit of mercy to the assaulting persons. Moreover, the person would have to be able to convert such unpleasant situations into something productive. Most of all a form of discovering mind would be manifested within him.

On top of that we may observe that the sense of outer conscience is represented in the body by the sense of sight. Thus, the person would possess a very observing nature and the ability to represent those observations in some graphic form. The manifestation of the talent in visual arts would be a natural effect of such abilities. Thus, we may try to search for a person representing Uriel's second coming among the extremely talented visual artists and engineers/scientists at the same time. The kind of a person one would like to find is that of Leonardo da Vinci who is at the same time a scientist, an engineer and an extremely talented artist.

Another comment we would like to present is the establishment of the spiritual time interval by the lives of Adam and Eve. Their presence in bodies on earth was estimated to be of almost one thousand years. This may be seen as an establishment of the natural clock of the spiritual influence on earth. Because of that a person who is blessed with a particular fire or glimmer may by his or her presence on earth stimulate the subsequent generations of humans for the duration of about a thousand earthly years. When one looks at the key persons representing those spiritual qualities one may observe that the duration of their influence is about of that size.

### **The balance within the fire of Inner Word**

Let us now discuss the balance present within the structure of the fire of Inner Word and the associated spiritual qualities. As in the previous cases we would like to present the discussion in three stages. The first one is to be devoted to a general discussion of the topic; the second one is to involve some form of more formal approach which would involve the statements. Finally, in the third part we would like to discuss the acceptance of a person possessing the fire as the intrinsic spiritual part of his soul. Let us begin with the most general discussion now.

The most elementary spiritual element associated with the fire of Inner Word is that of the sense of logic. The sense performs a considerable number of different functions the most obvious of which is the ability of reasoning. Thus, a person would say that there is a 'logical' correlation among some arguments as an effect of the action

of the sense. In order to perform such function the sense needs to be able to 'reason'. That is, the sense would apply a set of argument correlating mechanisms and using them and its abilities the sense would 'deduce' some form of an effect.

Because of the above ability the sense performs a function of reconciliation among the other senses as well as the function of a judge. Both of those functions involve the analyses of information provided by the senses. If the information provided is contrary to the reconciling abilities of the sense then the person may react to such state by the means of laughter. In other words the sensation of laughter is just a manifestation of the contradiction of provided information as seen by the sense of logic.

In order for the sense to work properly it needs to be in the colour of justice. In such a case the sense of logic would 'weight' the importance and soundness of the information coming from each of the contributing senses and would reconcile it in accordance to the weight assigned. Thus, one may observe some comment about a given event, receive some other form of input by recalling something related and even observe some associated information by the sense of apprehension at the same time. All of such coming information would be weighted by the sense of logic in accordance with the justice (probability of correctness of each of the information fragments) and subsequently the sense would infer the actual state being described.

What we see is the possibility of attaching of the spirit of truth to such functioning sense of logic. A person would therefore conclude at some stage that 'such and such' truth is associated with a given amount of information provided by the senses. As an effect one may expect that the spirit of truth is concerned with the establishing of the 'objective reality' as logically consistent effect of the process of weighted reasoning.

Thus functioning sense of logic with the attached spirit of truth is able to perform the functions required when judging. The act of assigning of a judgment is an end effect of the process of reconciliation of the information presented by the other senses. The judgment tells them what the objective reality and the proper interpretation of the information provided by them are. When such a judgment is completed the established 'fact' is moved to the inner memory for storage.

Please observe that the sense of logic continuously relates the information being processed to the one being present in the inner

memory. One may naturally suspect that a form of unending discussion between those two senses is permanently in place. Anything that is being considered by the logic is always related to some prior experiences and to the prior knowledge present in the inner memory. Moreover, the sense of inner memory continuously relies on the sense of logic when applying the faculty of understanding to the information provided.

The sense of logic is represented within a human body by the sense of taste. A person tastes any food or air while consuming it. In the case of the air it may not seem that the sense is acting until one tries to inhale some really badly polluted air (like for example containing smoke). In such a situation a form of an aftertaste would be reported by the sense. The effect of such action of the sense of logic is to establish the nature of the substance being tasted. Because of that a person may not be inclined to recall the description of a given taste when trying some already known food item but rather refer to the name of the item itself. For example, when one tries a sandwich one may say that there is fish in it and not that it tastes 'oily'. Thus, one would not try to refer to the actual sensation provided by the sense but would rather relate the effective nature of the substance being eaten.

From the point of view of the fire of Inner Word the sense provides the point of rest for the more complex spiritual qualities. The force of inner humility being the one to be encountered afterwards. This is because the force is responsible for the actions represented within the body of a human by the inner lining of the lungs. When a person breathes in some air, the air contains a mixture of elements. Some of those elements are to be incorporated within the body and in order for this to be done those elements need to be passed from the external surroundings to the bloodstream. Such function is performed within the volume of the lungs and more precisely within the boundary of the walls of the lungs.

Similarly, in the case of a judge some form of evidence may be presented in court. The evidence is taken from the general surroundings and a proposition is made so that it is to be taken into account in a given case. A judge is to decide if the material provided is 'admissible' and related to the case being considered. Both of the above cases, the incorporation of oxygen within the bloodstream and the admission of some evidence in the judicial process, refer to a different manifestation of the same phenomenon. This phenomenon is a basic function performed by the force of inner humility. It admits the information

to the internals of a soul and disregards some of the information as not being relevant to the case.

The inner humility is a next step in the processing of the information. It has to be able to pass the relevant information to the bloodstream and to block the one which is not relevant. While doing this the inner humility relies on the definition of nature of the incoming information which is provided by the spirit of truth. Thus, in the case of air the inner humility may be supplied with the information stating that the nature of some of the particles present is that of oxygen. Those would be admissible from the point of view of the further incorporation in blood. At the same time some parts of air may be identified as nitrogen and therefore would not be appropriate to be processed any further due to their incompatibility with the blood cells. The inner humility would act accordingly and admit the first kind of particles and reject the second kind.

Similarly, the inner humility may regard some of the information provided by a prosecutor to be admissible in the court when blocking the admission of some other. By doing this the inner humility performs a form of selection with accordance to the nature of the object as defined by the spirit of truth.

Please observe that in order for the inner humility to act properly it has to be non partial. In other words by herself the force is not to be preventive to any passage of the information. The only obstacle provided by her is an effect of the judgment provided by the spirit of truth and is not so much judgmental as descriptive. The other observation one may have at this stage is the problem of being properly functional. One may ask about the judgment over the functionality of the inner humility as such. If it is not working properly then the entire body of a person may be under some serious stress. How and who is supposed to judge the inner humility with respect to her proper functioning? It seems that the most suitable element which should be allowed to be a judge of the force is the one which is being rejected. Thus, the elements who have been rejected (be it air particles or the non-admissible information in a court) would ask one simple question: 'Has the inner humility the right to reject them?' Because of that the colour of the inner humility as required by the fire of the Inner Word is that of 'righteousness'.

A person in order to be labelled as being righteous needs to be judged by those who have not been accepted by him. Moreover, such a judge would have to admit that he or she was right by doing so. In other words, the evidence in a court

which has not been admitted by the judge would prove the judge being right by blocking it. Such a conclusion may be observed only at the stage when the entire judicial process has been finalized. When the truth has been established and the guilty or not guilty verdict assigned, the evidence which has been rejected and not admitted would be seen as not being relevant after all. When such an effect is being observed, the judge presiding over the court would be seen as righteous.

When the verdict is being formulated the fire of Inner Word is attached to the force of inner humility. The effect of such attachment is seen in a notion of a definition of some new phenomenon or of a term. When we talked about the Outer Word we observed that the effect of the action of the fire was to discover some new phenomenon. Here however a more intrinsic effect is present. The effect of the fire of Inner Word is to 'define' a term. In the case of a court this may be a sentence. In more general cases the definition may be seen in the same terms as a concept of a 'definition' applied in mathematics. A definition is a collection of words that assign some meaning to a particular phenomenon and establish a name associated with it.

Because of the above defining property of the fire of Inner Word she may be seen as creative. One may say that the fire creates some new phenomenon by the action of defining it. The often recalled words of creation of light by God for example may be seen just a provision of a definition of the term 'light'. By providing such a definition the fire creates an instance of it at the same time. Because of this particular feature of the fire of Inner Word the creation of the universe is associated with her. The fire provides definitions for each of the terms and in this manner establishes them. Please observe that the spirit of truth establishes the objective reality on which the fire of Inner Word builds the definitions and thus creates new terms. Such a form of cooperation would require an introduction of the balance between them. The question of balance is intrinsically associated with the amount of objective reality which needs to be described by the spirit of truth in order for the fire of Inner Word to be able to provide a new definition.

Please observe that the problem of balancing of the spirit of truth and the fire of Inner Word may become very natural when looking at the problem faced in any ordinary court. The spirit of truth provides the description of reality. Thus, in a court such a description is provided by the witnesses and any supplied and admitted evidence. At some stage a judge may decide that



there is enough information provided as to be able to assign a sentence. Such an assignment is equivalent to the manifestation of the Inner Word by the means of the creation of a definition. At that stage the need for the continuation of the information supplication is removed.

We would like to see how the above discussion may be seen in the terms of the functions performed by the lungs. The lungs inhale some air which is just a manifestation of the information supplication provided by the fire of Outer Word. The information is analysed by the sense of logic and the truthfulness is assigned to some parts of it. Thus, some of the air is labelled to contain oxygen particles and therefore admissible for the further processing. This is the function of the spirit of truth. The naming of the nature of the particles being considered is performed in this way. Subsequently, the lining of the lungs would admit the oxygen and would prevent the nitrogen from the further penetration of the body. This admission and prevention is performed by the force of inner humility. The last part of the process is to attach the oxygen to the blood particles present in the inner lining of the lungs. The act of such attachment is a manifestation of the fire of Inner Word.

The concept of blood has been extensively used in the biblical text. The blood always represents the Spirit of God in those texts. Thus, the above process introduces the admitted parts of air to a state of being joined by the Spirit. One says in those situations that a person who has been admitted has received the Spirit as an effect. Please observe that the actual process is a bit different. This is not the person who receives the Spirit but the Spirit who accepts the person. The oxygen is attached to the red cells not the blood to the external air. This is only a perception of a person or more precisely of the onlookers who may interpret it in the opposite fashion.

Because of the above effect the person who is responsible for the fire of Inner Word is also called 'a giver of the Spirit'. This is because the society observes that the actions of the person result in the receiving of the Spirit by a part of the involved population. As we said before the more precise term would denote such a person as the someone who admits to the Spirit because, this is really what he does. The admission is always related to the act of assessment of the nature of the person being admitted. Because of that there are a considerable number of people crowding themselves around the 'giver of the Spirit' but only some part of such population is admitted to the actual contact with the Spirit. The rate of

admission is not determined by the giver of the Spirit but by the nature of the individuals present.

Please observe that one may make an enlightened comment above the above process pointing to the fact that a very similar process is being performed within the bowels of a human being. There too the parts of food are being analysed in some form and the admission of some parts to the contact and absorption performed by blood is present. Because of that one may suspect that there are two persons responsible for the provision of the Spirit of God.

Let us now consider some statements related to the above discussion. The first one is to relate to the sense of logic and is of the following form: 'A fulfilment of the law of God ensures salvation of a soul'.

The reason for the above statement may be seen in the effect of such a fulfilment. A person who is able to achieve such a state would be naturally self consistent within the soul. Such self consistency ensures the admissibility to the Spirit of God. Because of that one may say that the persons who are not being admitted by the means of the above described processes are those who are self contradictory in some way.

A self contradiction is a state of internal division and of rejection. A person fights with oneself and tries to reject a part of oneself. Such a state is not admissible due to the subsequent introduction of some form of rejection of the Spirit if admitted. The Spirit is to join a soul as a whole. If one part of the soul is set against another then the Spirit would be able to join only one part of the two. The effect of such a state would be to introduce a part which is in disagreement to the contact with the Spirit without accepting it. Thus, whichever part of the soul would be joined to the Spirit the other one would be fighting her.

Another way of looking at such a problem is to observe that the state of internal division of a soul is a reflection of the problems with the sense of logic. The sense is responsible for reconciliation of the information provided by the various parts of the soul. If there is a division and inconsistency then the sense of logic is not performing in accordance with the expectations. Such a state does not have to reflect the problems with the sense (although usually does) and may be a result of misinformation for example. Please observe that the effect of the situation is the rejection of people who tend to laugh at themselves excessively. A person who continuously disregards oneself and tries to see oneself as not mature through the means of being a joke to one is surely

contradicting oneself. Such a person needs to perform some substantial self analyses in order to find the underlying reason. This is very common that a person who has been subject to some very abusive experiences tries to escape into a disregard of oneself through the means of such laughter. In such cases one needs to work very hard for some duration of time while analysing the underlying problem.

The statement related to the spirit of truth is: 'The same law relates to the natural children of God and the humans'.

The statement is a result of the same manner in which any person may be incorporated within the structure of the Spirit. Thus, regardless of the origins of a person, be it born or created or even born again in some more complex fashion the person has to return to God at some stage. When doing so the person would need to be accepted by the Spirit in the same way as the oxygen or the food related nutrients are accepted by the blood. Both ways are open to all persons and the only point related to any requirements is that of the ability to set the soul in the state which is corresponding to the requirements of the law of God. This is because the overall consistency and cleanness from sin is needed to be proclaimed as admissible (or acceptable) to God. One may say that the statement related to the spirit of truth is a natural consequence of the previous statement which is related to the sense of logic.

The statement related to the force of inner humility is as follows: 'You are not to regard the law of man to be above the law of God'.

Such a situation could be compared to the inhalation of mono-oxide of carbon by a person. The result of such inhalation is the bounding of the red cells of blood and of poisoning of the blood stream. When the particles of the gas which is being inhaled are more active than the cells of the blood the bounding is damaging to the blood. Moreover, such a bounding may indeed be seen in the terms of the blood being bound to the gas particles. The gas being stronger than the red cells would be seen as the human law which would be kept stronger than the law of God. One would be interested to see the effect of such an action on the social level so let us think about it for a moment.

If a red cell is treated as inferior to the gas particle then the bound represents the state of the human law being treated as superior to the law of God. In such a case the spiritual element provided by God would become saturated and overwhelmed similarly to the cell which is poisoned by the gas. One would expect that the presence of the Spirit in

such a society would be dramatically reduced. Moreover, it could be natural to suspect that the society would see oneself as being justified to develop any form of legal system regardless of the views of God. This is similar to a gas particle which would see oneself as being in charge of a cell.

A subsequent effect of such a state would be to legalize any possible form of statements contrary to the righteousness. This is because the natural form of action which was to be performed by the inner humility would be contradicted. The righteousness would be challenged not by a direct rejection of it, but by a redefinition of it. In those cases the society would see oneself as capable and allowed to define the concept of righteousness whenever needed.

A very simple example of such a state may be taken from the currently observed legislations present in a number of countries. A parliament may decide to disregard any laws of God and to establish a law which would be contradictory to the ones provided by God. In such a situation something that is originally declared as evil or wrong may be recognized by a parliament as acceptable or even desirable. In such a case the direction of cell-particle bounding is contrary to the original purpose and function of the body. Because of such a state the presence of the Spirit of God in such a society is drastically reduced or even prevented.

The statement related to the fire of Inner Word is as follows: 'Two Arch-priests are chosen for eternity as representatives of the world in front of the countenance of God'.

The above statement is a formalization of the one indicated in the discussion and regarding the process of admission of some external spiritual elements into the contact with the Spirit of God. Thus, we have indicated that the manifestation of the properties of the fire of Inner Word is a presence of a person who allows for the joining of a soul to the particular part of the Spirit. This is similar to the process of admission of an oxygen particle to a red cell of blood.

Similarly, an admissible and acceptable part of food is admitted by another person to be joined by the red cell in the internals of the gastric system. One would be interested to identify those two persons as both of them would be recognized as Messiah. Please observe that the concept of Messiah is directly related to the above ability. The person who is anointed with the complete representation of the Spirit of God performs the function of providing the Spirit to any individual. The completeness of such representation of the

Spirit to be present within the soul of a Messiah is an effect of the need to be able to provide any particular aspect of the Spirit to any person as the need arises. Thus, a Messiah would need to be able to pass any part of the Spirit to any recipient.

There is one natural element of Messianic function which may be inferred from the function performed and the discussion provided above. This is the crowding of the population around him. The persons who have the opportunity of meeting a Messiah would come and ask: 'Am I admissible?' Each of the persons would be asking the same question in many different ways. This is the same as with the particles present in the food or air which interact with the internal walls of the body and ask the same question. As an effect of the above, a Messiah would provide any admissible person to the Spirit for the purpose of joining.

Thus, the commotion and the crowding of a large group of person may be seen as a form of indication of the Messianic function. According to the text such crowding was seen when the persons of John the Baptist and the person of Jesus of Nazareth became public figures. A similar effect may be seen also in the case of Moses but that is of slightly different nature. This is because it does not seem that the population would be pressing on Moses to get closer but rather that Moses would lead the crowds behind himself. Because of that Moses may be seen as more of a leader than of the admitting person.

Please also observe that the placing of two cherubs on the cover of the ark of covenant may be seen as a representation of the above double Messianic approach. Each of those figures would represent one of the admitting persons. Moreover, each of the persons themselves would see the other one as the admitting one, and would rely on the assistance provided by the other in order to be accepted by God himself.

The above brings us to a point when we would like to provide an example of a person who came back to God by the means of the fire of Inner Word. The example we would like to provide is that of Jesus of Nazareth. This is because he is the only person with the spirit of truth constituting his soul construction element. We have indicated in the previous chapters that the problem of procreation related to the spirit of truth makes her uniquely present in just one person. Moreover, any other person may receive the spirit of truth by a form of sharing which is provided by this person only. The spiritual name of the person representing the fire of Inner Word is that of Emmanuel. Thus, if one wishes to discuss the person who has been born with the fire of Inner Word as the main spiritual

ingredient in the spiritual terms, the discussion would be referring to Emmanuel. However, if the discussion is to relate to his presence of earth and his earthly dealings the name of Jesus of Nazareth is usually used.

In order to establish the mechanism of salvation applicable to the person with the fire of Inner Word we need to begin with the manifestation of logic in the colour of justice. One may observe such manifestation at the time of the initial questioning which Jesus has been subjected to. During such questioning one of the man present struck Jesus. Such a gesture was to be provoked by the answer which was not submissive enough toward the High Priest. The comment in regard to the act which was provided by Jesus is completely logical in its content and moreover relates directly to the colour of justice. 'If the words spoken were wrong then say so, if not then why are you hitting me?' This is what the logic in the required colour does. She disregards any other aspect of the situation and applies the sound reasoning as the main motif of the thought only.

Please observe that the act of hitting of Jesus was to represent a comment provided by the other person. The comment may be seen in the terms of the notion of humility. In fact the other man accuses Jesus in this way that he is not humble toward the High Priest. If this is the case then, Jesus would not allow for the High Priest to pass his admitting judgment. This could be a problem from our point of view because the person of Messiah is supposed to be non partial.

The answer to the above problem may be seen in the earlier comments provided by Jesus. He clearly indicates that some part of the so called Jewish population is to be admitted by the person of John the Baptist. In a way one may read from the discussion of Jesus with the High Priest a declaration provided to the High Priest and his group of supporters. To them Jesus says 'I am not your Messiah, you should go to John the Baptist (or Elijah if one likes it better)'.

The above reasoning is an effect of the factual declaration of Jesus of not being humble toward the High Priest and his group. Jesus is logical and the colour of justice is within him but he is not humble toward them. A person who is not humble may never be a Messiah. Because of that the existence of two Messianic persons is manifested in detail. There is a large group of people toward whom Jesus is obviously humble. For them he is both logical and permissive. Because of that he may admit some of them to the grace of the Spirit. However, with respect the group of the High Priest he declares himself as being only logical. He will

not be dealing with them in the terms of admission. Thus, they need to enter through the consumable ways presented in the chapters devoted to the Wisdom and the Penance. By doing so they would be acceptable through the grace provided by Raphael.

After establishing that Jesus provided an example of the sense of logic in the colour of justice we would like to see an example of manifestation of the spirit of truth. Such an example would be associated with the establishing of the nature of some person (or persons). As indicated in our discussion beforehand the spirit of truth is concerned with the establishing of the nature of the object being potentially admitted. By completing such a task the spirit would provide the force of inner humility with the needed information.

In the case of the story being analysed we may observe that at some final time Jesus makes a strong statement related to the Apostles. He says something like: 'Have I not chosen twelve among you, but one of you is evil'. The statement clearly relates to the nature of each of the persons and one of them is described as not admissible. Because of that the person who is not admissible becomes a judge of the righteousness of Jesus. He would be later on asked if it was righteous not to be admitted. If his answer is confirming then the person of the Judge would be proclaimed as 'righteous'. Again, the problem of such recognition may not be solved before the completion of the case. Thus, a judge is not proclaimed to be righteous by the dismissed evidence until the final verdict is provided.

Another manifestation of the same problem may be seen in a comment provided by Jesus to one of the women meeting him after his resurrection. His prevention of being touched is related to the openness of his case. His admission as a righteous judge was still being considered at that time. Before the completion of the case the evidence and the deliberation may not be disturbed. To be accepted in this way is a very hard task indeed. (Please observe that the above precedence make the subsequent admission of so called 'saints' so time consuming. As in the case of Jesus they need to wait for some time after their death for the final recognition as being righteous).

The most obvious manifestation of the inner humility is the acceptance of suffering which Jesus displayed. He accepts the crowning with thorns, the mocking, the flogging, the carrying of the cross and the crucifixion without any form of resistance. This is another point required from the one who enters through the fire of Inner Word. The force of

inner humility is not to resist in any way to anything happening to the soul. This is because the force by herself is to be non visible to the soul being admitted by her. Only the prevention provided by the spirit of truth is to stop anyone on the way to the Spirit.

The problem of being judged by those who have been prevented from entering may be seen in the behaviour of Judas and of Pilate. In the case of Judas he has been identified as being evil by the spirit of truth and because of that prevented from entering any further. The subsequent behaviour of Judas is that of self rejection. When Jesus is sentenced Judas becomes self reproaching and returns the money as well as kills himself. He even states openly that Jesus is a righteous person. In other words he admits to be rightly rejected or at least prevented from being admitted.

Another person who is responsible for judging of Jesus is that of Pilate. He also admits to an error but in a much more subtle and hidden way. This is the reason why Jesus may not be touched even after his resurrection. He waits for the reaction of Pilate to the events of his death and resurrection. What is expected from Pilate is a letter to be sent to the Cesar informing him of the events that took place. Most of all he is to inform Cesar of the resurrection of Jesus. By doing so he would admit that he made an error by crucifying him.

In both cases of Judas and of Pilate what is expected is their admission to the righteousness of Jesus. By doing so they admit to be rightly prevented from being accepted by the Spirit of God. The effect of such an admission is the establishing of a judge to be of required and expected moral level.

The effect of the entire process is to be an establishing of some new definition. A term not defined previously is to be described and the consequent existence of the term established. In the above case of Jesus the term of 'New Israel' may be seen as a new definition provided. Such definition would allow for the persons taken from any background and with any genealogical roots to be potentially admissible to the Spirit. The definition would be much more general than the one of the original Israel.

Thus, after completion of the above steps Jesus is taken to heaven. Such taking to heaven is a manifestation of being acceptable and accepted by God. One would say that in order to accomplish such a task a person needs to satisfy a number of extremely difficult requirements, one of which is the withstanding the judgment provided by those who have been rejected by the person in question.



Such a task is of extreme difficulty as the natural tendency of the one who is rejected is to seek revenge.

One could ask about the number of other persons who has been accepted by God in a similar manner. One may suspect that those who have been allowed to participate in the spirit of truth during their lifetime on earth would be in some way also participating in the process described above. In such cases the level of demand and of difficulty presented to such persons is extraordinary. Please also observe that any of such admissible persons would need to wait for some time to be recognized as righteous. As indicated above the waiting time is associated with the statements provided by those who have been rejected by them in the process.

### **The balance within the fire of the Union**

Let us now discuss the balance present within the fire of the Union. As before we would like to present the discussion in three parts. The first one is to be concerned with the more general specification of the elements present within the structure; the second is to be concerned with the formalization of the balance by the means of the statements. Finally, in the third part we would like to discuss an example of a person who has been accepted by God by the means of the fire of the Union. Let us begin with the first form of the description now.

The most elementary element of the soul which is related to the fire of the Union is that of the sense of inner memory. The sense is concerned with collection of information related to any past experiences as well as any general information which could be labelled as 'learned'. The collection of such information is not selective, resulting in storing of anything regardless of the value of it. However, with time the information which is not being recalled by the sense or by any other senses is downgraded as to its apparent value. Thus, a person experiences a gradual loss of recollection of any information which is not recalled or labelled as important. Such labelling may be done by any of the senses or by a contradiction of interpretation provided by the senses (the labelling would be provided by the sense of logic in such a case). One of the reasons why a person may remember better unpleasant or untrue information than the pleasant and true one is due to the labelling introduced by the sense of logic. In such a state the sense of logic would attach a tag to the information being stored within the inner

memory asking in a way for it to be remembered for the future reconciliation and re-evaluation.

Please observe that there are two natural ways in which the inner memory would like to store the information. The first one is to label a fragment of information as important. This may be done by any of the senses while providing the information to the memory. Thus, for example if one observes some accident then the sense of conscience would label such experience as important. The effect of it would be to be able to recall details of the experience with some clarity even after a long time.

The second natural way of remembering of information is to associate it with some other already stored facts. Thus, the inner memory would like to arrange the experiences and in fact any information fragments into some correlating and inter-depending manner. Because of that any form of learning of information which relies on correlating the information fragments is very effective.

The inner memory may of course collect any odd fragments of information as well. However, in such cases the information needs to be recalled often in order to be remembered for a long time. In other words the inner memory would refresh the information while recalling it. If not the information may be removed from the access of ordinary recollection and in this way make it inaccessible after some prolonged time of not being used. One would call such a state 'forgetting'.

There is a special part within the inner memory which is of great importance in our discussion. This part, which we call the axiomatic memory, contains the information which a person labels as 'absolutely true'. The presence of such information within the axiomatic memory determines the way a person behaves. One may say that such a presence denotes the facts a person believes in. The effect of such a belief is the automatic representation of the information in the decision making process undertaken on daily bases. One may try to observe someone else and by looking at the way the person behaves one may try to deduce the believes (or the axiomatic information) present within the axiomatic memory of the one being observed. This is because, the effect of the axioms is seen as the most natural representation of them in the daily life: one acts in accordance with one's own believes.

The presence of the axioms in this special part of inner memory is determined by a number of

factors. First of all there are a number of ways the information may be introduced to the axiomatic memory. One of such ways is to 'understand' something. The act of understanding is equivalent to the introduction of a law. A person who claims to understand a specific issue would automatically accept the consequences of it.

The second way of introduction of any information into the axiomatic memory is by the means of two or more witnesses. This is done when any of the senses supply a similar form of information witnessing to each other the truthfulness of it. Please observe that if there is any other fragment of information (either supplied earlier or at the same time) which places the one being introduced at some doubt then the information would not be incorporated into the axiomatic memory. Similarly, if the logic voices any form of objection to the information because of some inconsistency within it the information again would not be incorporated in the axiomatic memory. The witnessing method works only in those special cases when there is no objection to it from any possible site and there is at least two supporting witnesses supporting it.

There is still another way any information may be incorporated into the axiomatic memory. This is done when the Spirit places it there by the means of preventing of any form of verification or objection from the sense. When such an introduction of the information happens a person receives a specific set of believes as a grace coming from God. In the cases of such incorporated information the person may be seen by the society as strange in behaviour and in manners. This is because the behaviour of the person is determined by the Spirit and the surrounding society is not conditioned in any similar manner. In those cases the society may accuse the person of not being rational or even of not thinking properly. This may happen especially in the situations when the society feels endangered by the apparent nonconformity of the person thus favoured.

The colour of the inner memory which is needed from the point of view of the spirit of faith is that of co-feeling. Such a colour allows for the understanding of the state of the Spirit as well as of another person. Please observe that the effect of such understanding may be different depending on the person who is being understood. Thus, for example if the one with the inner memory in the colour of co-feeling is trying to understand someone who is favoured with the fire of Outer Penance then the understanding would be observing the lack of some external element in the life of the person. Thus, if someone lacks a table in

a room then the one understanding would be saying: 'I know/understand how it is when something like that is missing'. However, if the other person would be lacking some skill for example then the one with understanding would be saying: 'I understand how it is not to be able to perform in accordance with some expectations'. In other words the other persons' lack is associated with the Inner Penance.

Similarly, the understanding of someone favoured with the fire of Outer Word would be understood in the terms of knowledge, and of someone with the fire of Inner Word would be understood in the terms of judging. The Outer Wisdom may be understood in the terms of the social status and the Inner Wisdom in the terms of internal perfection. Whichever the way the effect is always similar and consists of some form of association with the understood person. Thus, the notion related to the colour of co-feeling is always attractive toward the other person.

The effect of the presence of the colour of co-feeling is the possibility of attaching of the spirit of faith. This means that the person may believe in the other one or may believe other one. Both of those cases are possible and involve the effect of expectation. This is because the believing person assumes some prior axioms about the believed one. In such cases the one who is believed may not allow oneself to fail the one who believes. Such a state is a reason for the great emphasis which are being placed on the members of any religion to possess and to manifest the believes held. The act of believing in God or even better the act of believing God places God in the situation of not being allowed to fail the believer. In other words the response of God would be proportional to the strength of the believes held by the participating persons.

Please observe that the above condition is valid but it is only effective when the believes are rational from the point of view of the spirit of truth. This is because any form of action performed by God is always supported by the spirit of truth. Thus, if someone claims to have believes but those are not rational from the point of view of the spirit of truth then one should not expect to see a response from the side of God. Moreover, the response, if it actually comes, may again be different then the anticipated one. This is because the person who holds the believes is not in the position of understanding the totality of the state in which God happens to be. Thus, the personal understanding present within any one person is only partial at any given time.

One may ask if the understanding requires common experiences. It is popular to think that a person needs to experience the same or similar life episodes in order to understand the experiences of the other. This is not necessarily true due to the fact that a person who is favoured with the presence of the fire of Union would be able to 'imagine' the state of the other just by the means provided by the fire. Moreover, because of such ability the person would be able to experience the presence of any of the wet spirits. Such an effect is both the requirement and the effect of the function performed by the fire.

However, a person who has been born without the fire present and is on the way to gain the access to her would need to learn the experiences of the others by the means of participation in them. Thus, a person who is not provided with the abilities of the fire would need to experience the elements of Outer Penance for example in order to understand someone else with a similar involvement. Such property of the fire of Union is a manifestation of her internal placement within the structure of the Spirit. Moreover, because of such property any person who has not received the fire at the moment of conception would have to gain her by firstly following any of the other routs listed in the previous chapters. Thus, one may either participate in both of the fires of Wisdom or in both of the fires of Word or both of the fires of Penance and after such experience one would be able to attain the fire of Union.

Let us now move to a discussion related to the force of solidarity. This is the force which is responsible for the ability of a person to receive the fire of Union. In order for it to happen the force needs to be in the colour of 'attachment'.

The presence of the force of solidarity is a natural consequence of the actions related to the understanding. In order for the force to be noticeable the previously mentioned steps need to be satisfied. The first such requirement needed by the process of the force manifestation is the ability to identify the other person as of the same nature as the one involved. There is no other way for the force to become of any sizable value. Such manifestation is very common in practice and because of that one may find some idiomatic statements incorporated within the language to denote it. One for example may say something like the following when referring to a pair of people: '...they are cut of the same material and this is why they understand each other so well, therefore it is natural that they tend to stick together...'

The above line of comment may be read in the following manner. '...they are cut of the same

material...' meaning that the nature of both of the persons is the same. '...they understand each other so well...' meaning that the presence of co-feeling make the pair understand each other (possibly, without a need for common experiences). 'They tend to stick together...' is a manifestation of the force of solidarity. In order for the above example to be applicable, it is necessary that the two persons being described in such a way are indeed similar in underlying nature.

In any case when the nature of two persons is identified as different the force of solidarity may not be manifested. There may be other factors which when satisfied would result in actions of one of the persons on behalf of the other (for example willingness to help because of some other reason) but such actions would not be readable in the terms of solidarity. The force of solidarity is also associated on the ability to understand each other very well. One may even say that the understanding may be 'without words' exchanged between them. When this happens, one of them would act in a way expected by the other as a natural manifestation of the co-feeling which is present between them.

The presence of the force when in the colour of attachment may result in the effect of mutual interest (or involvement) and possible Union. If present between a man and a woman who constitute a proper pair then the Union may be sanctified by the sacrament of marriage. If among a large group of people then the attraction may be expressed in a form of some organization called a Union. Whichever the way the involved persons may manifest the presence of the force of solidarity by the means of apparent willingness to come closer together.

At this stage it is natural to ask about the balance among the elements contributing to the fire. We have observed that the persons when exposed to any element of the fire of Union would experience some form of an attraction which would always result in the notion of coming closer to each other. The same element is present when discussing the spirit of faith or the colour of co-feeling as is present when discussing the force of solidarity and the fire of Union. The apparent reduction of the emotional distance among the persons involved is always present. If that is the case then the end effect of such coming closer would be a unification of them all. If that was the actual case then there would be no balance present among the elements of the fire as all of them tend to pull in the same attracting direction. If so where is the balance of it?

There are two forms of balance which are accessible to the fire of Union. The first one is provided by the notion of 'interest', the second one by the other fires and the forces discussed in the previous chapters. Let us look at each of those cases in turn to see how they work.

The balance provided by the notion of interest may be seen in the context of our example regarding the idiomatic statement. Someone who would hear such a comment about a pair of people would naturally conclude that they intend to be unified in some way. However, another comment may be presented stating that they will not be only because one of them is too busy doing some form of work and which keeps him or her occupied most of the time. In other words an external interest may prevent such a unification. A really nice example of such a problem may be voiced by the Moon when commenting on the attraction to the Earth.

When the Moon is asked about the Earth it would respond: 'We are made of the same material so we understand each other very well. Moreover, we are attracted to each other so we would like to be close to each other. However, I am on my way to some other very important assignment therefore I am just passing by...' As it happens the Moon is attracted by the Earth but also is busy with some other issue which is located elsewhere. Because of that the Moon would not come any closer than some given distance.

Please observe that if the Moon for some reason lost the interest in the other issue then it would certainly fall for the Earth. Similarly, in the case of our example of some pair, if they stop being preoccupied with some other problems and important external to them issues then they will fall toward each other. Most importantly the same effect is seen when dealing with the Spirit of God. A person who is under the influence of the fire of Union (therefore was able to identify oneself as being of the same nature as God, and is able to present the faith based on co-feeling) would certainly fall on God when the external interests are removed. Such a falling would be not preventable and moreover it would seem that there would be no stopping point in the getting closer and closer. This brings us to the other form of balance present within the structure being described.

The fire of Union is able to relate to any other spiritual quality within the structure of the Spirit. Such an ability is a result of the function performed by the fire. Because of that the fire may reference the other fires and forces when needed. Such a reference comes in effect when the force of

the solidarity and the fire of Union with God becomes of extremely high intensity. In those cases the effect would be seen in the occurrence of the force of the status as well as the other two forces. A person who is so close to God would be first of all seen as very knowledgeable (force of outer humility), would provide some definitions for the use of the others (inner humility) would be seen as resembling God (force of status inner and outer). Moreover, the person would be seen keeping away from the unholy (that is not committing sins making it look like outer offering) and being holy (inner offering).

In other words a person who becomes so strongly pulled by God and does not resist by some other interests would be modified by the experience in such a way as to shine with holiness. In order to observe the process one would need to analyse the stories of some extremely successful persons who have been placed in the above state. If one likes the scientific examples then a process of star creation by the means of extreme gravitational pull may be found appropriate.

From our point of view it is important to see a representation of the fire of Union within a human body. As indicated in the other places the fire of Union performs a function of gluing together the parts labelled as lighter (and represented by the blood within a body) and those which are heavier (and represented by the flesh and bones within a body). Thus, the most natural interpretation would suggest that the fire of Union may be seen as the blood vessels or the system of veins within a body. The vein as such contains the blood within and is submerged within the flesh of the body. By the function of redistribution of the blood the veins allow for the flesh to be nourished and kept alive. Please observe that such a function would require from the system of veins to be compatible with any element present within the structure of the blood. Moreover, the veins would experience the presence of any element of the blood. Because of that effect the fire of Union is in fact in continuous contact with any other element of the Spirit.

Because of such special function performed by the fire of Union any person who experiences the presence of the fire is automatically acceptable to the Spirit. Thus, a person who would be born with the fire already incorporated within the structure of her soul would automatically be counted as acceptable and accepted to God.

We would like to spend some more time on the issue of representation of the fire of Union as a system of veins. There are a number of important effects of such representation. The first one is the



inaccessibility of any external element. This is because any vein is hidden within the body of a person. Because of that reason we have indicated that a person who has not been granted the presence of the fire at the time of conception needs to come through the other fires first in order to join her. In our model of acceptance of an external person the route leading to the contact with any vein would involve firstly consumption or inhalation, secondly some form of processing and finally the actual contact.

Moreover, the actual contact with any vein would be performed as a part of the Messianic function provided by the processes described beforehand. However, please observe that the act of passing of any acceptable part of food or air to the volume of the blood has to involve the act of crossing of the vein's wall. Thus, one may expect to see some form of Messianic function within the fire of Union.

The above observation leads us to think that the concept of Messianic salvation in most general case involves three persons. Two of them have been described in the previous chapters and the third one is to be described in the current one.

In general a vein may perform three distinct functions with respect to the blood being circulated. Firstly, it has to allow for the incorporation of a suitable material within the blood cells. This is done by the participation in the absorption phase of the nutrients. Secondly, blood is transported to some other location within the body. Such transportation would be comparable to finding a suitable place for the soul being accepted. In other words the fire of Union would be interested and responsible for redistribution of the input provided by the other fires. Finally, the blood releases the incorporated nutrient and deposits it at a place of incorporation. Those three functions may be represented by the following moral notions.

The act of incorporation may be seen from the point of view of a cell belonging to the blood which is ready for acceptance of some nutrient. Such a cell would 'desire' the nutrient. Because of such correlation we would assume that the concept of desire is intrinsically correlated with the fire of Union. Such concept is more advanced than the concept of 'need' which has been discussed in relation to the fire of Inner Wisdom. When a need is more immediate a desire may be realized in a longer time span. However, a need would have to be addressed by any accessible means when the desire would wait until the appropriately expected response has been provided.

Such allowance for the more acceptable answer creates another term. This time the term is called 'perfection'. The fire of Union is deeply concerned with the notion of perfection due to the fact that she may not allow oneself to pass any improper nutrient to the blood. Moreover, the nutrient has to be transported in an orderly fashion to the expecting part of the body and there it needs to be released in the proper manner as well. Within that entire process there may not be any error as the blood would be polluted if there was one.

One may observe that the notions being discussed here are just the reflection of the notions present within the other spiritual qualities described so far. The only difference is that the notions are brought to a higher level associated with the concept of perfection. Thus, if the Inner Wisdom talks about the need then the Union talks about the desire. If the Outer Penance talks about the separation from the unclean the Union talks about the impenetrability of anything which would not fit. The ability of expressing of the same issues as any of the other spiritual quality comes from the fact that the fire of Union is able to understand each and every one of them. The ability to bring the same issues to the level of perfection comes from the fact that the fire of Union does not experience any form of external interaction. Her entire function is within the internals of the body of God.

Because of the above one may observe that when the fire of Outer Penance would not allow for consumption of anything which is unclean the fire of Union would not allow for providing to the blood stream of anything which is not desired by it. Such prevention is of a much higher level than the mere resignation from the unclean food. The effect of it is the perception of the person with the fire of Union is that of someone perfect, inaccessible and demanding.

Let us now discuss the statements related to the balance within the fire of Union. The first of them is concerned with the sense of inner memory in the colour of co-feeling. The statement is as follows: 'A priest is able to distinguish between a natural child of God and a human person'.

As we may see from the above the notion expressed is related to the Outer Penance however it has been brought to a higher level of specification. Here the ability of distinguishing of specific properties of a person is also associated with the nature of such person. Thus, a natural child of God, while living on earth among the human population, may seem to be similar to any other person on earth from the point of view of

any casual observer. However, the co-feeling and the understanding of the person which needs to be brought to such a level as to allow for a possible association and solidarity requires the identification of 'who the person actually is' at the level of original spiritual construction. The 'nature' of the person is to be known in order for the spirit of faith to attach oneself to the inner memory.

Please observe that the notions indicated in the statement are to be applicable to a priest. Thus, one may suspect that the person who is blessed with the fire of Union participates also in the priestly function. This may seem to be a problem for some who see the sacrament of priesthood as competitive with the sacrament of marriage. Here however, the statement is provided regardless of the subsequent involvement of it. That is, regardless of the growth into the priesthood or to the marriage the statement is supposed to be valid. Such argument leads us to think that any form of representation of the fire of Union would include some aspects of the priestly function.

The statement related to the spirit of faith is as follows: 'A person who is in the glimmer of the Kingdom of God participates in the governing of God'.

The statement relates to the specific property of the spirit of faith which has been mentioned at the beginning of the chapter. This property of imposing the will of a person on God by the means of manifestation of the faith in God. In such a case the divine side is not in a position of not fulfilling of the expected behaviour.

There is still one more important effect of the above statement. This effect involves the introduction of precedencies which are later on taken into account by the divine side. This is because a person who is in the glimmer of Kingdom provides the acts which become the precedencies subsequently taken into account by God in the decision making process. Thus, such a person introduces the axioms into the inner memory of God.

In order for the above to work a person does not need to be under the influence of the fire of Union. Even more, the person may be just under the influence of the glimmer of Kingdom. However, the effect of the glimmer is the introduction of the axioms into the inner memory of God. Because of that the behaviour of such person would influence the way God associates oneself with other persons who may happen to live some time after introduction of such axioms. Those new axioms

would influence the way in which God relates within the fire of Union to those who come later on.

The statement related to the force of solidarity is as follows: 'You are to assume that a person who is homosexual is dead'.

The statement relates to the primary function of the fire of Union which is to join the feminine part of God (represented by blood) with the masculine one (represented by the flesh). It is the most important property of such union that the interest is mutual. This is because the blood allows for the flesh to live and the flesh allows for the blood to be protected. In the case of someone who objects to such arrangement a serious incompatibility would be introduced within the body of God.

Blood which tends to join other blood cells is just clogging and self destroying. Similarly, flesh which tries to exist without regard for the blood is just dead and cancerous. Both of those states are contrary to the expectations of a healthy person.

The statement related to the fire of Union is as follows: 'It is possible to buy any of the fires as well as any of the wet spirits of God and to use them toward ones own goals'.

The statement relates to the ability of blood to build her own substance by the use of the nutrients which she is to carry. This is true even if we assume that the building of blood is performed within some specific part of the body like for example the flat bones. The blood works for the entire body of a person by performing the functions assigned to it. Be it the transportation or the incorporation or the release of the nutrients. While doing this the blood is allowed to use the effect of her work for the purpose of self sustaining.

The above statement is relevant only to the fire of Union. Thus, only this specific fire accepts a part of her work as a building element of her own self. Because of that some persons who have been destined to become incorporated within some other part of the spiritual body may end up as incorporated within the Union. This may be seen for example among the priests who are supposed to be a part of the Outer Penance who at some state become oriented toward the spiritual marriage. In such a case a priest becomes less community oriented but more contemplative.

Let us now provide a practical example of a person who has been born with the fire of Union as her spiritual constituent. We would like to observe the effect of such incorporation and the resultant return to God while being in such a state.

The person who we would like to discuss is that of Mary the mother of Jesus. We would like to assume that she represents the Archangel Michael and therefore is a bodily representation of the observer standing at the west side in our descriptions.

According to our discussion, a person who is born with the fire of Union is already acceptable to God. This is because such a person would naturally represent a part of the construction of the Spirit which is interior to her and therefore could not be separated from her. Moreover, such a person would be naturally drawn toward God. This is because of the identification of the nature of the person as the same as that of God. Moreover, such a person would be in a position of understanding of any of the spiritual constituents of the Spirit.

If a person is born in such a state one may ask what would be the spiritual name of such a person. The name is to represent the nature of her and the nature is that of being like God. Thus, the name Michael, which really relates to such similarity, is the most fitting. However, one needs to remember that the being like God represents the similarity to the part which we call the Spirit of God (and not the Will of God). This is because the system of veins is concerned with the blood most of all.

Because of such similarity of nature of the person to that of God the person is acceptable to God from the moment of her conception. Moreover, such a person is always acceptable to God. The effect of the similarity is the ability to understand the way of thinking of the other side. Thus, when the Arch-angel Gabriel comes to visit Mary he is able to talk to her with the expectation of being understood. Moreover, her questions are natural from his point of view and he provides the answers within their common understanding. They do not need to say anything more than the establishment of technical implementation of the issue being discussed.

Moreover, the ability of coming of Mary into the closeness of God comes from the fact that she is not interested in any other issue. Thus, most importantly she may not possibly be interested in the person of Joseph whom she just married. If not then she would be preoccupied in her mind with the issues relating to him. As we indicated in our discussion she must have stopped in her pursuit of any earthly issue (if ever been in such a pursuit) in order to be attracted by God. The effect of such lack of interest may be seen by analysing her behaviour just after the discussion with Gabriel. She does not go to Joseph but rather to Elisabeth as pointed out by the Arch-angel. There, she would find the balance by the way of the words provided

by Elisabeth. She is called godlike and her status is immediately recognized. This is in accordance with our earlier discussion. A person who is extremely attracted by God would have the balance provided by the means of other forces within the Spirit. This time it is the force of the outer status.

However, the comments provided by Mary are also a representation of the spirits of prophecy, of truth, represent knowledge and represent the separation of the holy and the profane. Thus, if one would like to analyse the discussion with Gabriel and the discussion with Elisabeth one may possibly be able to observe a manifestation of all of the spiritual qualities present within God. Such a manifestation is just a presentation of the understanding of all of the spiritual qualities present within the Spirit of God by the fire of Union.

In order to balance the fire of Union by the other forces one needs to look at some other interactions in which Mary took a part. In the case of Cana she presents the understating of the abilities of Jesus. Such an understanding provides the means of a manifestation by the fire of Outer Word. Her knowledge of his abilities is obvious even though he did not think he would be able to do it. Also, she would present the case by the means of proper verbalization when talking to the servants.

Moreover, the participation in the sufferings of crucified Jesus is a representation of the fire of Inner Penance. Here Mary takes part in the suffering of her son by the means of emotional participation. The experience concludes the balancing of the fire of Union allowing for her identification as a person separate from God. However, the effect of such participation is to become a part of the Messianic notion. She is suffering with her son therefore she is also with him saving the others. Thus, is illustrated the Messianic element of the fire of Union.

## The balance among the Fires

There is still another method of balancing within the spiritual structure. This, more involved method demands the fires to be balancing in triples. There are two such arrangements. The first one involves the Fires of Inner Penance, Inner Wisdom and Union. The second one involves the Fires of Outer Penance, Outer Wisdom and Outer Word. Let us look at each of such arrangements to see the workings of the fires involved.

### Balance among Inner Penance, Inner Wisdom and Union

The balance involving the three fires listed above is concentrated on the problem of resolving the crisis due to the overwhelming action exercised by the Fire of Inner Penance, when the spirit of Hope is not capable of sustaining the balance. That is, suppose a person falls into a deep emotional crisis (depression) due to some major destructive event. Such an event may be related to the death of someone close, or even the perspective of one's own death. In such cases the spirit of hope may not be able to generate enough optimistic involvement, so to balance the Fire. In those boundary situations, the Fire of Inner Wisdom may provide the balancing support.

When we look at the graphs supplied with the book we see that there is no direct contact between the Fire of Inner Penance and the Fire of Inner Wisdom. They are placed at the opposite sides of the structure of the Temple. The effect of such distance is that they cannot interact directly. There must be another Fire involved in order to provide for the interaction, and the support mentioned above. This fire is the Fire of Union. The Fire of Union is used as a medium, which allows for the interaction and transportation of the emotional support.

Thus, the process of support and balancing can be described as follows. A person is faced with the notion involving the Fire of Inner Penance. That means that the person may be subject to a crushingly defeating experience, which is naturally associated with some total loss (like for example death). At the same time, the person builds the Fire of Inner Wisdom. Strengthening of the force of Inner Status does this. Thus, the person thinks about oneself as being exceptionally valuable. Such a self-valuing thinking defines the force of Inner Status. The strength of the inner status when combined with the Inner Wisdom results in some actions representing such self-valuing thinking.

Therefore, the person realizes in his or her life some actions that represent not only the high status that person holds himself in, but also the resultant wisdom of choice. Such behaviour could be expressed as the following thought: "If I am such a valuable person, then I am going to act in such a manner as to preserve my well being. None wants to spoil something that is valuable. In this case I am a valuable person, I have to make sure that I am preserved."

The Inner Wisdom chooses the only available method of addressing the issue. There is only one way, and this method is through employing the Fire of Union. The Wisdom addresses the Union in a direct manner and through her contradicts the Fire of Inner Penance.

The spirit of Love is associated with the Fire of Inner Wisdom. This has been explained in the previous chapters. The Fire of Inner Penance is directly related to the notion of death. Because of the above mechanism the spirit of Love is able to overcome the death. Such possibility has been mentioned in the Biblical text.

Let us give a practical example known to us from personal experience. In this example a person overcame the problem of death with the use of Fire of Inner Wisdom (and therefore also of Love).

An elderly woman had her soul shaped in the context of the spirit of Love. It would be natural to expect that the original state of her soul included that spirit. When she got older she became acutely aware of the problem of her own death. Even though it would eventuate after a number of years only, she had to address the problem beforehand.

She was considering herself as a very valuable person. This was a direct representation of her strong Inner Status. Together with the Love applied to herself, she gained the Wisdom required for addressing the problem.

The woman was poor, and had to support herself from a small garden. Every now and then she would collect some of her vegetables and would sell them at the market. In this manner she could gain some small amount of money, which she would be capable of spending in accordance with her judgement. Her wisdom would direct her in such a way as to use the money to address the problem she has been faced with. In order to do that, she had to use the services of the Fire of Union, and through her to face the problem.

Thus, she would direct some of the money she has earned at the market and donate it to the local church. There was an on-going collection meant to provide for the building of a new church. Even



though she was poor, she would become a regular donor for the cause. Her action may seem to be heroic, but she would not request nor expect any form of recognition from the society. The objective of her actions was to address the notion of death and not to gain some local recognition as a holy person.

What happened in the above example is a direct application of the method described at the beginning of the chapter. The Fire of Inner Wisdom used the medium of the Union in order to address the overwhelming problem generated by the Fire of Inner Penance. That is, the extension of thinking highly about oneself used the fact of belonging to the local church in order to address the problem of death and salvation. The practical method had not discriminated against any possible ways of addressing the problem. This could be seen through the direct application of the text: "Through the bad money gain good friends". However, the method could not have been effectively applied if not for the fact of belonging to a community. In this case, the local parish, and the union with it provided such an opportunity.

What was the effect of such an approach? The woman died after some years. In the meantime the church had been build. At her funeral all of the present gave a thought about that woman's life and her death. None was sad or depressed. This is because the perception among the gathered was that the woman had gone to haven. As one may see a lot of tears at other person's funerals, at this particular one none of the present cried. There was even some laughter heard now and again. This is because all of the gathered had this deep down conviction that God had accepted her. No one really understood this, nor made a point of it. All that happened was the general perception of such state of affairs.

### **Balance among Fires of Outer Penance, Outer Wisdom and Outer Word**

Let us now consider the other triplet of the Fires. These Fires need to balance each other in some situations as well. The problem arises when the Fire of Outer Penance is so strong that it may not be balanced by the spirit of Prophecy. In that case the Fire of Outer Wisdom needs to balance the fire and the Outer Word is used as the medium through which the balancing act is provided.

The actions of the Fire of Outer Penance result in separation of the holy from the profane. In practice it means that a person subject to the actions of the Fire would stay away from anything

that may potentially destroy the cleanness the person is interested in. The effect of such a separation may be the total separation from the community together with a very low social status. In such cases the person, while keeping his or her personal cleanness, may be considered as unfriendly to others. The effect may be a very poor treatment by the society, bordering on the persecution.

A person in such a state may try to search for some prophetic statements that would suggest the change of one's lot. However, after some time, and after some unfulfilled prophecies the person would need to find a way of becoming socially acceptable again. Most importantly the person would try to raise one's own social status that is to gain access to the Outer Wisdom in some way. The only manner in which such increase of the status could be achieved is through the words addressed to the general public. That is through the Fire of Outer Word. If those words were recognized as valuable then the person would begin to receive some form of social recognition. The effect would be the gaining of the Outer Wisdom.

A simple example could be related to the creation of this book. In order to write it we had to separate ourselves from the general public. This is because what we intended to write was to represent our personal thoughts and experiences and not to be influenced by the views of the others. Thus, we have applied to ourselves the Fire of Outer Penance in the process. The effect of such a state is the very low social status that we have such obtained. There is no other way around it, as the society naturally reacts in this manner to a strong application of the Outer Penance. If we reject others so strongly then the others will reject us as well.

However, at some stage we need to be brought back to the society. The only way to be accepted is through the publication of the book. If the book is of some value then the society will raise our social status again. In fact it may be even higher than it was before we decided to isolate ourselves from the general public. Thus, through the means of the words the social status may be regained and the Outer Penance balanced successfully.



## The balance within the glimmer of Kingdom

In the current and subsequent two chapters we would like to discuss the issues related to the balance present within the spiritual parts labelled by us as perceptions and glimmers. The discussion would need to differ slightly from the one presented in the last seven chapters due to the fact that the glimmers do not correlate themselves with any forces. Thus, as we have seen previously the fires required some force present within the Will to be set in a specific colour in order to be attached. Here, when we discuss the glimmers the colour of an appropriate perception needs to be set in such previously specified colour. Because of that in each of the cases related to the glimmers the discussion is to be concerned with two spiritual elements only. One being the glimmer and the other the perception. Because of that one may suspect that there is no possibility of placing such a state in an unbalanced position. This is only partly so due to the fact that the other spiritual elements of a soul tend to interact with the glimmers. Thus, as in the case of the balance attained within the fire of Union the problem is to involve the other spiritual elements.

The glimmer of Kingdom resides on the perception of Name. The perception needs to be set in the colour of friendship in order for the glimmer to be able to attach herself to it. Thus, it is natural to begin our discussion with the analyses of the properties of the perception of name.

The perception of name is interested in the ability to answer just one specific question. This question is: 'who am I'. The definition of the personal identity being the answer to it. The answer to the question is also the name of the person. This name is not understood in the relational terms (that is it is not related to the surroundings or to any form of behaviour or involvement of the person) but rather it is abstract in its nature. This is because the person is supposed to be able to define oneself by the specific name even in a situation when any other form of identification is taken away.

Because of the above the identification of a name may be undertaken by the methods of reduction. In such a case a person would remove as much as possible any external influence and would try to identify the personal element in the absence of them. Some persons would try to remove oneself from the social fabric in order to undertake such a quest with varying amount of success.

The problem with the above method is that it is not constructive in nature. By the means of reduction of the external influence and by the removal of the learned and already introduced the person would indeed reduce the amount of otherwise observable information. However, such an approach does not point in the direction of the searched name. Rather, such a state only reduces the other elements. It is a bit like travelling to another city by removing oneself from the one already occupied. The person may in fact just go to the nearby bush and sit there. Such a person would not be present in the first city any more but it does not mean that the person would be present in the other.

One may be surprised to observe that the opposite approach to the above question may be much more successful. That is, instead of removing oneself from some society one may try to identify oneself with it. Thus, if a person sees a group of people such a person may ask oneself if he or she belongs to them. Such an approach is very much similar to the elements provided by the fire of Union. Thus, a person may ask oneself for example: 'am I a fisherman?' when seeing collection of those. This form of identification would rely on the concept of 'nature' which is central to the fire of Union. However, even if answered successfully such a definition is surely collective and therefore may not be seen as individual name. However, we are looking for an individual name in this chapter.

There seem to be only two ways of establishing any individual name for any person. The first one is to be born with it. The second one is to be assigned one at some moment of time. The first method requires an intervention of the Spirit at the time of the person's conception. The second one requires an intervention of the Spirit at some moment of life of a person. In each of those cases the ability of defining oneself as a unique identity is a result of the name assignment.

When a person is conceived such a person may have an individual name assigned by the Spirit. Such an assignment would be unique and could be always used for the purpose of identification of the person from the rest of the world. However, let us consider what would happen if the same general name was assigned to a number of created persons. In such a state those persons would be seen as resembling each other. It would be possible to imagine that the answer to the question of 'Who am I' would be just 'a human being'. However, such an answer is equivalent to saying 'I resemble God'. This is because any human being is created in the image of God. Thus,

even if one accepts this form of collective definition of a name the definition does not need to be seen as derogatory (if fact quite the opposite).

When a person answers to the above question by defining oneself as 'a human being' then such a person would suggest that he or she would respond to any given situation in a predictable manner. This is because any person who is called by the same name would behave similarly in any given situation. In such a state the variety of responses to any situations would be seen not as a result of the differences among the participating persons but rather as the effect of small circumstantial factors within each of the situation considered. Such a case would make any society very predictable and uniform.

On the other hand if each person is created with a unique name which does not occur anywhere else then each of such persons would respond differently to any given situation. In such case the possibility of predicting of the behaviour of any person would be minimal. This is because each of such persons would be a uniquely defined mental universe of his or her own.

If a name is assigned by the Spirit to any person while at some stage of his or her life the person becomes unique and clearly identifiable. In such a case the person would be different from anyone else and the possibility of predicting of the behaviour of such a person would be again small. Because of that such a person would be seen as 'born' and 'alive'. Those terms which are being used excessively should be probably replaced by 'unique' and 'unpredictable'.

One may ask at this stage about the actual state of the universe in this respect. Do we have unique names or are we all alike? The most probable answer to that question would be both. Some of the population is created with similar names and would therefore define themselves as for example 'human beings'; some would be born with a specific name and would define oneself by that name. Moreover, there are some who gain a name at some state of their lives and become identifiable by it from that time on.

The ability to identify oneself by some unique name is very important in the case of larger societies who would like to be recognizable as nations. A collection of people who happen to live on the same part of the land does not necessarily constitute a nation. This is true even if the group of people speak the same language and is surrounded by some boundary line. The ability to answer the question of 'who are we?' constitutes a

nation though. In order to be a nation a group of people needs to be able to define oneself in a unique way and in this manner to be recognizable and distinguishable from the others. Again this is a soul searching exercise which in this case would have to be undertaken collectively by the participating persons.

Thus the discussion of the properties of the perception of the name may be applied to any individual person as well as to any group of people even at the level of the concept of nations. Sometimes it is easier to understand the underlying process when analysing a collection of people then any isolated person so we would like to allow ourselves for some freedom in this respect.

The colour of the perception of name is to be that of friendship. A manifestation of such colour may be seen in three independent respects. The first one is the issue of trust. Thus, what we would like to discuss is the concept of friendship in relation to the issues described within the Inner Wisdom. This is because of the apparent effect of the friendship which is that of knowing some private facts about the other person. As it may happen, any friends share the personal knowledge among them and in this way expose part of their privacy to the other friends.

The exposure of privacy is just a manifestation of the exposure of issues related to the name of each such person. They are uniquely defined by their names and the name is known to each one of them privately. When they become friends then they tend to share some of that information. The information is expected to be accepted by the other friends more or less on the face value. Thus, it is not proper or expected for a friend to search too deeply into the information provided as such a behaviour would suggest a lack of trust. The effect of that could be a loss of friendship.

Please observe that a similar problem may be seen in the context of reading of the Biblical text. If one searches the text too deeply splitting the discussion provided within the text into individual statements or even words then such an act suggests lack of respect for the privacy of the one who supplied the text. The lack of trust would be seen in such a behaviour and the gradual loss of friendship may result because of it.

Another element contributing to the colour of friendship is that of the lack of upper bound. Thus, there is not to be any upper bound on the number of friends a person may have. Otherwise, a form of a clan would result. Such an expectation is a manifestation of the concept of friendship when



applied to the issues related to the fire of Union. The extend of the friendship defines the scope of the friendly society. Because of that the concept of a nation may be introduced. All who are the members of any given nation are expected to be friendly to each other. Please observe that the society which are stuck at the level of tribal friendship and therefore have some upper limit of the accepted friends have at the same time problems with developing of the notion of a nation.

The third relationship of the colour of friendship to the fires of the Spirit is of the spiritual circumcision. This element is related to the fire of Inner Penance and requires from a person to accept the amount of the personal space which is appropriate. Such a concept is provided in order to prevent any person from entering into the privacy of someone else. At the same time it does not require any person to resign from the privacy rightly assigned to one. Thus, a person is not to hide from the society but at the same time such a person is not to be invasive with respect to the others. Such an invasion could be seen as a manifestation of cruelty.

Because of the limitation of the ability of space occupied by any person we may assume that any name has a specific spatial scope. The name within its structure would be defining the amount of space assigned to a person. Such a person is expected to occupy his or her mental space thus defined but would be expected not to extend his or her influence beyond such space.

Please observe that the three forms of interaction of the colour of friendship define the relationship of the perception of name with three of the forces present within a soul. There is no mention of the fourth force due to the fact that the direction of the entry into the realm of the name is that provided by that force. Thus, within all of our discussion one may observe a frequent use of the term 'defines'. This is because the concept of definition is association with the fire of Inner Word and the direction from which one enters the perception of the name is also from the Inner Word. The act of provision of a name is equivalent in this respect to an act of 'definition' of the individuality of a person.

One may expect that in the context of a nation a similar process would have to be followed. A large group of people would have to be able to relate to the notions of trust, removal of tribal boundaries and the introduction of recognition of individual rights as indicated above. Subsequently, such a group of people would have to be able to define oneself as unique by the name assignment.

Such a name would have to reflect the particulars of the group and her character. The character of the group would have to be unique among the nations in order for the above process to be implementable.

When the name of a person or that of a nation is defined the glimmer of Kingdom may be provided by the Spirit. The most natural effect of such presence would be the ability of defining the 'aspirations' of such person. A person or a nation would aspire to some goal (personal or common) and would be trying to realize it using the support of the friendship present within such person. The effect of such aspiration is the ability to build or to grow within the space allocated.

When a single person is provided with the glimmer of Kingdom such a person would grow in some ability. This may be any particular ability related to any of the other spiritual qualities described beforehand. In the case of a nation the growth would be seen in any aspect related to the state of the nation. This may be seen as financial (would most likely relate to the Inner Wisdom) or any other. Moreover, the growth would take into account the conditions being provided to the subsequent generations of the population being born into such nation. Thus, for example a properly functioning Kingdom would try to accumulate some form of value which would be seen as desirable by the ones to be born later on within the nation.

Let us now discuss four statements which would relate to the above discussion. Each of the statements is to provide a more detailed formulation of the conditions related to the colour of friendship and finally to the glimmer of Kingdom. The first statement is related to the requirement of trust as listed above and is formulated as follows: 'A governing ruler has a right to establish the laws'.

In order to understand the above statement one needs to observe that any ruler in order to be able to execute the function of governing needs to have the trust of the population being lead. In any other case the effect is either an anarchy or some form of governing by the means of force. Both of those states come to a very similar end and are not acceptable from our point of view. Both of those cases also represent the state when the glimmer of Kingdom is not present among a given population. One may say that the lack of trust represents a loss of balance within the political structure of a country and that it requires a fundamental revision of the ways the population relates to each other.

On the personal level when the Kingdom is present as a glimmer within a soul of a person the statement would be related to the ability to decision making. The glimmer manifests herself by the ability of performing truly independent decisions which are a reflection of the unique personality. It is not the same as the concept of responsibility due to the fact that the state of being an adult is comparable to the requirement of responsibility. Here however, the ability of performing an independent decision making is associated with an expression of uniqueness. A person who is blessed with the presence of the glimmer of Kingdom expresses oneself through the notion of the decision making. In this respect the glimmer may be compared to the notions usually associated with the artists. They express themselves through the appropriate artistic medium. A person who is in the glimmer of Kingdom expresses oneself through the medium of decision making.

In both of such cases the trust of the population or the trust of God in a person who is allowed to express oneself through the decision making process is evident. A ruler is not supposed to fail his or her nation by establishing of any inappropriate laws. Similarly, an individual person is not supposed to fail the trust of God by making inappropriate expressions on oneself. In a way one is to assume that the notion of goodness is included within any of the names provided by the Spirit (be it in relation to a ruler or to an individual). Because of such a notion the expression of the name through the decision making process is not to be destructive nor damaging.

The statement related to the notion of lack of upper bound and therefore to the balance with respect to the fire of Union is as follows: 'The government of a king is not divisible, that is there may not be two kings in one country and a king may not divide the country into sub-kingdoms'.

A simple example of the above case may be seen in the behaviour of king David who even though being anointed as a king would not challenge the currently ruling Saul. Such a challenge would result in splitting of the country into two fragments which is not acceptable from the point of view of the above statement.

The main reason for provision of the statement is to address the natural notion associated with the fire of Union. This is the direction of the evolution of any nationalistic society is to become more unified than to be divided. There are other elements associated with the fire of Union which keep the entire balance in

place. Those have been discussed in the previous chapter and consist mostly of the manifestations of complexity of the local interests.

Please observe that the existence of the local interests within any society keeps the society separated at some distance. Moreover, if a society is interested in some foreign influence then the effect of such may result in the loosening of the bound present within it. However, if the society is claustrophobic in her behaviour and refuses to open up to any foreign influence then the effect may be seen in a form of strong patriotism or even chauvinism. This may certainly happen if a society builds a wall around herself preventing any foreign influence in this way.

On the level of an individual person the statement may be read as addressing the problem of mental consistency. A person who sees oneself as defined in more than one way is in danger of mental conflict and division. Sometimes such persons may be found to be irrational and even difficult to the surrounding society.

The statement related to the Inner Penance and therefore to the spiritual circumcision is as follows: 'The governing of a king does not tolerate contradiction'.

Such a statement suggests unacceptability to any form of opposition as seen by a king. This is because any king would consider his or her scope of influence as being at the same time his or her property. The statement is strongly associated with the concepts discussed above when the issue of personal rights of an individual has been discussed. A person has a specific space assigned in relation to a particular name the person possesses. In a case of any individual such a space may be small or larger depending on the particulars of the name. Such person would consider the space assigned as his or her property and would see any form of external influence on that space as a violation of the privacy. Moreover, such an intrusion may be sometimes labelled as cruel only because the possessor of the name is being denied the rightful access to his or her mental space.

In the special case of a ruler the entire nation is assigned to him or her as the space of influence. Such a person would naturally interpret the nation as his or her possession and would not like to tolerate any form of prevention of such a state. Because of that the notion of an absolute ruler may be developed in any situation when the entire nation is assigned to a name carried by a king. Please observe that a case of this type may be suspected in the countries where the nation

decides to pledge her allegiance to a given kingly person. In such a situation the effect is the absolute totalitarianism of the king over the nation.

The statement related to the glimmer of Kingdom is as follows: 'God or a king has a right to establish his or her representatives on earth'.

Such statement is to allow for the enrichment of the notion of aspirations as related to a given population. This is because any such replacing appointment would result in the more intense voicing of the local thought as present within any community. In other words, the appointment of a representative would be always interpreted by the involved population as a form of lessening of the influence of the ruler over the society. Because of that the society would become more vocal in her verbalization of the apparent aspirations.

One should expect that the knowledge of such effect should influence the appointed representative to listen more intensely to the voice of the population. By doing so the possibility of establishing the appropriate goals seen by the nation would be more accessible. In this way the nation would be allowed to more freely and successfully define oneself as unique among the rest of the nations. Please observe that the intention of introduction of such form of representation is to allow for a richer expression of the underlying uniqueness of a nation. A nation, in order to be recognized as having the right to be independent and separate from the others, needs to be able to define oneself as truly unique. This is done by the means of such expression of the name present among her.

When the statement is considered on the personal level one may observe that the ability of a person to provide the legal precedencies which would be honoured by God is provided. In other words, a person who has been brought to the glimmer of Kingdom by the Spirit, would be setting some form of behaviours and interpretations which would be later on considered by God as bounding. This may be brought to the level when the Spirit would introduce those bounding precedencies to the axiomatic memory of God.

Let us now discuss an example of a person who was conceived with the presence of the glimmer of Kingdom in his soul. The person we would like to discuss is that of king David. If we assume that he has been conceived with the presence of the glimmer already incorporated within his soul then we also assume that he was provided with a unique spiritual name at the

moment of his conception. Naturally one would like to establish what this name is actually like.

A manifestation of a proper approach to the problem of name identification is associated with the question of 'who am I'. This question is reported to be asked by king David after hearing the Messianic prophecy provided by Nathan. One may say that it would not be natural not to ask such a question in the situation in which David has found himself. In other words it might have seem to be highly unnatural to be favoured as much as him and at the same time to be just an ordinary citizen.

It is said that David had been taken from among the sheep where he worked as a shepherd. He was not distinguished in any special way nor had any particular abilities. He is reported to be brave (both in regard to the sheep safety provision as well as the defence of the fellow countrymen) but it could be possibly said about a number of men. He also seems to be talented with the musical instruments which again is not enough to justify his sudden rise to kingship. According to the text he would be able to explain to himself to a certain extend the favours he is receiving from God but when provided with even more and more he starts to ask the most basic question. 'Who am I supposed to be to be favoured so much?'

This is the place where the concept of a name comes with all its importance. A name of a person which defines him or her as a unique being carries with it the associated space allocated and the resultant rights. In the case of king David his name is the same as the spiritual property he is representing. Thus, we would like to suggest that king David's spiritual name is the name associated with the glimmer of Kingdom. Only in such a case the continuous favour with which he is being treated would be naturally explicable.

The name of the particular part of the spiritual construction of God is that of 'the Lord of Hosts'. When we described the process of begetting associated with the first born children of God we suggested that a identification of a particular part of the Spirit allows for a begetting of a spiritual person who represents that part. In this case we would like to assume that the spiritual person who has been begotten out of the glimmer of Kingdom would bear the name associated with it, thus the Lord of Hosts. Because of that the person of David represents on earth the related spiritual element.

If we assume the above then the story related to the person of David becomes much more readable. First of all we would assume that he represents the concept of kingship and therefore

he is not so much favoured by God but rather brought to his natural function by the elevation. His nature is that of a king, therefore he is misplaced when requested to tend the sheep.

Because of the presence of the glimmer of Kingdom within the soul of David his expectation of life in comport is a natural manifestation of the aspirations. Moreover, his way of treating the problem of Saul's mistrust is also natural. This is what we indicated when discussing the requirement provided by the perception of name. The name would like to address the balance of the Inner Wisdom by provision of trust. But please observe that the trust is most of all manifested toward Saul and not any other person. In fact David is so cunning at some points as to pretend to be insane (when dealing with foreign population) and to order the killing of one of his soldiers. Thus, it would not be right to say that David in general is a trustworthy person. However, in relation to Saul he even tries to prove his trustworthiness to him.

The manifestation of lack of boundary of his influence may be seen when David moves among the Philistines. He pretends to be insane at that time in order not to be endangered. However, one may interpret such a behaviour as an attempt of enlarge his influence so to include the surrounding population. Such a behaviour would be an error. This is because he is not really a Lord of All but rather a Lord of Hosts. In this context the population of the Philistines does not really qualify.

The presence of David among the Philistines is problematic for some other reason as well. This is because of the effect of misinterpretation of the name he really bears. (David seemed to be confused as to the name he really bears, sometimes using the Lord King and sometimes the Lord of Hosts. If the first was applicable to him then his realm of influence would be universal. If the second was applicable then his realm of influence would be related to the natural children of God only). Thus, because of such tendencies he is inclined to include those foreigners into the realm of his influence. This is really an error which is most clearly visible at the time of the census he orders. During the census all of the population which happened to be within the reach of his counting representatives is being included. Such an approach is a plain error and even results in the intervention from the side of God.

One may say that the census performed by David was not compatible with his name. If the person requesting the census had a name related to all of the creation then such a census would be acceptable. However, David is only the Lord of

Hosts. Because of that his space of influence is only related to the natural children of God. The effect of such a mistake is a very grave one. This is because the precedence he is making would in turn require God to count those included as the natural children. As we indicated above a person who happens to be under the influence of the glimmer of Kingdom provides the legal precedencies which are to be accepted by God in the subsequent treatment of related issues. David being born with the glimmer of Kingdom permanently present as his spiritual part is one of such persons.

The answer to the above problem which king David is trying to provide is to separate the kingly function from his personal one. Thus, he would say that he is responsible and not the function as such. Because of that he is supposed to be assumed guilty and not the nation improperly counted. However, such an approach is not really possible to implement. This is because David as a person represents the concept of Kingdom and he may not separate his person from himself.

The response provided by God may be seen in the terms of the consequences the census would make. Thus, God does not penalize anyone in the process. Rather the death of so many people is an illustration provided to David of the effect of the census. In other words if God is to accept the legal precedence thus created by David the effect of it would be disastrous to the nation as such. The scope of the problem is provided by the amount of the ones that died as an effect.

Another problem with the approach provided by king David is the over estimation of his rights with respect to the persons depending on him. On one hand one may argue that if Uriah the Hittite is not a natural child of God then David may not exercise his rights with respect to his life. On the other hand one may argue that the foreigner Uriah has not a right to be married to a woman who happens to be a natural child of God. Both of those points are true and therefore the way David treated the problem is not the desired one. The proper approach would be to establish a precedence by breaking the association of the two in a judgmental manner.

Please observe that even though the judgmental approach may seem to be more suitable David is not really a judge. The concept of law implementation through the courts is provided by the fire of Inner Word and not through the glimmer of Kingdom. Because of that it is not an option available to king David. What David did was to set a precedence by applying force to a person who crossed the boundary of the realm belonging to David. King David being the



Lord of Hosts would claim Bathsheba as belonging to him. Uriah who is an outsider crossed the boundary of the realm of king David. King David defends his property by killing Uriah. Such an explanation would be acceptable within the understanding of the spiritual name of king David.

At this stage we would like to observe a manifestation of the statement related to the glimmer as such. In that statement the king is allowed to establish a representative of his ruling right through the means of an appointment. In the case of king David such an appointment comes in the person of Solomon. In order to understand that the act of appointing of Solomon as a king is not an inheritance but an appointment one needs to see the level of involvement of Nathan in the final implementation of it. Both Bathsheba as well as Nathan come to David separately and together asking him for the favour to be done to them and to Solomon. From such description one may naturally conclude that Solomon is in fact their child by the way of the flesh.

Why would David accept such an appointment when he had a number of sons of his own? The reason is mainly because of that very reason. If he had just one son then the child would not be contended in any way. However, a number of children created a state when they would be tempted to divide the country among themselves and in this way create a collection of smaller kingdoms. According to the statements provided above such a solution is not acceptable.

Thus, king David decides to appoint a king in his place who in fact is not his natural son. Such a decision removes his line from the ruling party and makes room for another one. Moreover, such an appointment removes possibility of assigning of the Messianic notions to his immediate descendant. Otherwise one may suspect that the son of David who becomes his immediate successor is in fact the one promised by God in the statement delivered by Nathan.

The decision made by king David which placed Solomon on the throne of Israel is at the same time a manifestation of the ability of God and of a king to establish their representatives on earth. Such a manifestation is an illustration of the glimmer of Kingdom present within the soul of David. Such a manifestation is also an illustration of the acceptability of the person of David to God.

### **The balance within the glimmer of Power**

**L**et us now consider the balance present within the spiritual components related to the glimmer of Power. The glimmer

resides on the perception of fast which needs to be in the colour of kindness in order to be able to accept her. As in the case of the glimmer of Kingdom the concept of balance is addressed through the interactions with the lower placed spiritual qualities.

There is always a bit of a mystery associated with the glimmer of Power. There is a lot of people who condition their acceptance of faith on the ability of observing the glimmer in action. Moreover the glimmer is sometimes associated with the ability of distinguishing those who have been accepted by God from those who still await such complete acceptance. Most of those approaches come from the fact that the persons involved have only limited understanding of the glimmer and her role within the structure of the Spirit. It would be very fortunate if we could shed some light on the issue in the current chapter so to address those problems. Let us begin with the most elementary notions associated with the glimmer and by a progressive analyses try to resolve those and other issues related to the Power.

If we use the model which has been developed beforehand and which relates to the representation of the Spirit in the form of a bush then we observe that the glimmer of Power is represented by the root system. Such representation suggests that the glimmer is hidden from view in any ordinary situation. Because of that the roots may seem to be mysterious. However, once we gain knowledge about their existence and their function with respect to the plant as a whole then the mysterious element of the roots disappear. We tend to accept their existence very quickly and to assume that it is natural that they are present.

Similarly, one may try to understand the concept of Power in relation to the construction of a human body. We have been stressing repeatedly that the body may be seen as a representation of the spiritual construction of God. In such a context one may try to see the representation of the glimmer of Power in the parts of the nervous system which is inaccessible to the ordinary conscious manipulation. In fact we would like to take such a model in our discussion here as a starting point due to its very natural extension to the processes present within the Spirit of God.

Let us look at three distinct processes performed by the nervous system which are not controlled by a conscious mind. Let the first one be the governing of the actions of the heart and of other internal organs of the body. Such governing is performed by a part of the system which is not

accessible to the conscience. Even so there is nothing mysterious about it. It is just hidden from the ordinary decision making ability of the conscious mind but still it is natural. In other words there is a part of the mind which is not directed by the conscience and which is concerned with the well being of the body as such.

Another example of such function may be seen in the ability of correlate the chemical composition of the blood stream by introduction of substances, like for example hormones. Such an intervention from the side of the nervous system, which in turn would request various parts of the body for appropriate assistance may also seem to be mysterious. The mystery comes from the fact that the processes involved are not controllable by the conscious mind and because of the involved complexity of the relative dependencies of the involved interactions. Even so, the process is not mysterious, only, maybe not known in detail at the current time.

Another example of such subconscious interaction may be seen in the ability of learning of mechanical actions which may be repeated afterwards unconsciously. A child would for example learn to walk. Such learning may be done with a conscious effort but after some time walking is performed without thinking about it. The part of the nervous system which is responsible for the directing of the motions would learn to follow the conscious desire for relocation from place to place. Please observe that a similar ability may be seen in the context of a pianist who learns to press the instrument's keys in a desired manner. The time of learning may involve the conscious effort but after some skill has been gained a pianist would be able to concentrate his of her effort on the melody and emotional expression which are to be presented by the music and not on the actual mechanical implementation of it through the key pressing. Those are left to the subconscious ability of the part of the nervous system which is able to implement them in the desired manner.

In all of the above examples the glimmer of Power is represented thorough the bodily model. The glimmer performs actions behind the scenes, as one may like to say, in order to implement the actions required by the body or the conscious decision. In this respect the mind of a person may be seen as divided into at least two parts. The one which is concerned with the conscious decision making would be a representation of the glimmer of Kingdom. The one which is concerned with the implementation of the decisions and with the overall proper performance of the body but would

not be conscious in her implementation would be seen as a representation of the glimmer of Power.

The above representation is satisfactory for a number of reasons, the most important of them being the removal of mystery from the actions of the glimmer. If something is hidden it does not mean that it is mysterious. In the above context it rather means that it is technical and therefore the decision making part of the body should not be bothered with the details of it. One may try to extend the above argument and ask if a child which is in the very early stages of its development would be conscious of the actions of its hart. In other words, if we have to learn to walk at some stage of our lives but later on take the ability of walking as granted and never think about it in practical terms, then maybe there is a time when we have to learn to move our hart muscles in order to learn how to pump the blood around the system of veins. One may say that the hart is made of different type of muscle tissue which allows for subconscious direction of it, but it does not have to be the complete answer to the question. Thus, even if the muscles of the hart are different we still need to tell them at some moment of life to start acting in accordance with the expected behaviour. In other words maybe we still need to learn at some moment of our bodily existence how to move the hart muscles.

Another problem mentioned at the beginning of the chapter was associated with the requirement introduced by some persons as to the recognition of the acceptability of a person by God. If such an argument is associated with the presentation of some form of a so called miracle (thus a manifestation of Power of God) then the requirement requests God to act in an unnatural manner. This is because the manifestation of the glimmer is equivalent to the exposure of the roots of a plant or of bringing to the conscious level the functions usually performed at the subconscious level by the nervous system. Why would one ask for such a manifestation is beyond our understanding and therefore we will not include it in this book.

Let us now discuss the properties of the perception of fast which is to be in the colour of kindness as required by the glimmer of Power. As in the previous chapter the balance of the glimmer is strictly dependent on the interaction with the other spiritual elements. This time the remaining three fires are to be involved. Let us however begin with the perception of fast and the meaning of its name.

The perception of fast is concerned with the creation of the spiritual energy which is to be

provided to the other parts of the Spirit. Please observe that there is a vast difference between the redistribution of the energy and its original creation. Thus, as mentioned beforehand, the redistribution of spiritual energy is controlled by the sense of concentration. However the creation of it is performed by the glimmer of Power. One may see a direct correspondence of such interpretation with the functions performed by the root system of a plant. The roots are also responsible for the introduction of the energy into the body of a plant. In the case of a human body such function is performed by a combination of the parts which are not controlled by the mind. In particular the liver and the heart may be seen as the most responsible for the creation of the energy which could be consumed by the other parts of the body.

The word 'fast' means that the part responsible does not use the energy for oneself as much as it is concerned with the provision of it to the other parts of the structure. Thus, a root of a plant is concerned with pushing of the nutrient toward the branches and the liver is interested in providing her production to the other parts of the body. As an effect the other parts of the body see the root or the liver as feeding them by the means of energy provision.

Such fast is to be in the colour of kindness. This means that the fast would like to respond to any request provided by the other parts of the structure. At the same time the perception of fast would not be interested in oversupplying of any of the parts. This is also a proper understanding of the term fast in this context. If the liver is willing to respond kindly to any request for the nutrient coming from any of the body parts, the liver would not be willing to supply more than it is requested by the part. Any excess of the energy would be stored away for the future use instead. The storage may happen in the liver or in some specially designated for this purpose part of the body.

Thus, the glimmer of Power produces the spiritual energy and the perception of fast provides it to the requesting spiritual elements. Such provision should involve the other parts of the Spirit on the way most importantly should be performed by the fire of Union. This is the same as to say that the provision is transported by the means of the blood stream.

At this stage we would like to consider some issues related to the creation of energy as required by the above model. Most importantly we would like to discuss the problem of self recreation and that of balancing of the introduced spiritual energy. In order to do that we would like to relate

the spiritual issues to the models build by sciences in the natural fields of study. This is because those models even if they relate to the problems manifested by the interactions present within the material world, the world as such is assumed by us to represent a model and an illustration of the more generic processes present within the spiritual world.

One may always argue about the validity of such an approach. Moreover, one may observe that the level of scientific understanding changes with time. Those changes are so dramatic on occasions that the possibility of relating of the properties of the Spirit to those observed within the models relating to the material world may be challenged on the spot. After another fifty years or so someone will come and provide a better understanding of the physical world. Such understanding may even prove the already accepted theories to be not holding, or holding only within some specific region of applicability. On the other hand the spiritual properties are supposed to be not changeable in time. In other words, if one tries to model the explanation of the spiritual world by the means of the knowledge related to the material one the explanation may become short lived.

Even though the above concern is legitimate we would like to try to present a form of explanation of the problems related to the Spirit (or more precisely to the glimmer of Power) by the means of relating them to the explanations provided by the science. Such explanation is supposed to be general enough so to withstand the trial of time. Moreover, the explanation is to provide a form of an overall view of the possible approach to the problem and not to be concerned with the details which certainly may be seen differently after more of the information becomes available.

We would like to begin with the general notions associated with the concept of the glimmer of Power. This most important function is the ability to provide spiritual energy to the entire organism of the Spirit. One may see the examples of such problem addressing in the root formation provided to the plants or in the presence of the liver within a human body. The roots are to receive the nutrient from the surrounding soil and to convert it into the acceptable chemical composition which may be later on processed within the leafs of a plant. Similarly, the liver receives the nutrient from the food which has been processed by the internals of a person and converts it into a form which may be further processed by the other parts of the body. Thus, the

most important function of the glimmer is to receive the spiritual nutrient provided by the parts already discussed in the previous chapters and to convert it into a form which may be processed further by the other parts of the Spirit. In this way the glimmer feeds or provides energy to the spiritual organisms of God or of a person.

The above description seems to be appropriate when one is concerned with the current state of the energy provision. However, the most interesting and fruitful approach to the problem of energy creation is associated with the very beginning of the history of creation. This is because the problem of energy provision is the central one in that period.

At the beginning of the describable history of God the presence of the Spirit was singular in nature. In other words there was nothing or nobody else around. Moreover, we tend to believe that the presence of God is eternal, that is there is no time moment at which the presence would be initiated. Because of that one may ask about the energy source relied on by God at that early time.

In order to understand the problems of such a state one needs to recall information provided by the fields of science which are more concerned with the most basic constituents of the universe. This is because the subject by itself is concerned with the elementary states of being. If we look at the scientific model provided as an illustration to this form of discussion we observe that the model requires the spatial bounding to be introduced to the state. Let us recall the currently understood knowledge related to this subject so to make the discussion more readable.

If we would like to describe a state which is eternal and at the same time is not of null energy we need to make it spatially enclosed. In the words of physics one would say that the state is in a potential well. In more ordinary terms we would say that the object of our interest has been placed in an enclosed box. If so then the object which is enclosed in such a way may exist for ever but at the same time the object would be in the lowest possible energy state. This is because only such low energy state is completely and tirelessly stable.

The above argument which has been taken from the field of quantum physics could be translated into the language of the spiritual properties as follows. For God to be present eternally two conditions need to be satisfied. Firstly, the Spirit has to have only a finite spiritual volume and secondly the Spirit has to be

stationary. In other words in the realm of God nothing happens in that time.

The above assumption allows for the explanation of the eternal presence of God who would not become older and moreover would not be void at the same time. However, the description contains one very important problem. This problem is in inactivity. Thus, if God is completely stationary and, as indicated, does not do anything, then nothing may happen in the longer term. This is because in order to perform any action whatsoever one needs to release some form of energy and in the above case there is simply no way of releasing any. (A state of the lowest energy is truly the one and its ability of continuation of being eternal comes from the fact that the energy may not be released). Moreover, there is nothing apart from God therefore there is nothing outside which could provide the energy to God. Again, making any form of activity impossible to God.

Thus, in our description God is eternal due to the fact that he may not release any energy but also is not capable of doing anything because of the same fact. One may think about it like of God being frozen in his perfect rest, which it really is.

If that was the end of the story then there wouldn't be anything to write after those first few lines. However, there is one point which changes everything. This point is that God has an internal structure. The existence of the internal structure of God is the reason and the only possibility of being released from the state of such rest. Moreover, such presence allows for release of energy and therefore for the ability to act.

In order to understand the effect of internal structure one needs to recall some information provided by the field of physics again. This time the properties of a particle called neutron needs to be observed. A neutron is a baryon which is the lightest of the electrically neutral baryons. It means that it is at the lowest energy state of such particles. One may say that the particle is in a rest state and that because of that it may exist in such a state for ever. However, a neutron contains some internal structure which allows for it to split at some moment of time. An interesting observation would be to see that the actual moment of the splitting is not precisely determined. One may expect to see a neutron splitting into smaller parts after about fifteen minutes. However, the duration of the state is governed by the probability and not by the precision (even though the probability is precise in this respect).

What we need to take from the phenomenon observed in nature is the existence of the process



of splitting of a stationary state into some smaller ones. The splitting occurs after some statistically determined time duration and is provided by the possibility of establishing of some internal construction of the object.

In the case of God we have indicated that the structure of the Spirit may be not only observed but even described. Moreover, such structure may be manifested by the means of procreation, which is just the act of separating of some internal part. Because of that, there are a number of very important consequences of the act. Firstly, the actual moment of the splitting is not possible to be determined. This is because the process is of statistical nature, and therefore determined by probability of its occurring.

Moreover, the time duration which is needed in order to observe the act of such splitting is related to the initial energy of the state. In the case of any quantum phenomenon such energy would have to be multiplied by the time duration in order to provide a measure of probability. Thus, if we assume that the initial spiritual space occupied by the Spirit is very large then the energy of the state is very low making the time needed for the phenomenon to occur very large in turn. (A quantitative analyses of this type is very common and relatively easy to perform within the field of physics). In the case of a neutron the time duration of fifteen minutes is extremely long as far as the quantum physic is concerned. In the case of the Spirit as we describe here the time duration would be also extremely long.

However, even if the time to wait for the event to take place is a very long one, and the event by itself is determined by the probability, it is still sure to occur at some moment of history. What we are saying is that God had to wait for zillions of years for the time when the first child of his would be spontaneously born by an effect of pure probability of it. However, even if waiting for so long the event was sure to take place sooner or later (rather later). This is because of the fact that as the time progresses the probability of the event taking place increases coming closer and closer to one.

The process of splitting present within a neutron is that governed by the 'weak force'. This is the name used by the physicists in order to underline that the force is not strong in its nature and also to underline the fact that the time duration of the manifestation of the force is so large. (One comes as a consequence of the other). In the case of the spiritual qualities we have mentioned that the phenomenon represented in

nature by the 'weak force' is in fact the force of 'offering'. The fire of Penance is associated with it.

The force of offering would provide God with the following sensations. Firstly the observation of being alone would be provided. This is the inner version of the force. It results in the feeling of mourning and of the internal suffering of this type. Subsequently, the effect of the outer offering would be visible in the act of separation. The separation provided by the outer offering is equivalent to the splitting of a particle into some internal parts. Such separation is also associated with an act of bearing an offspring in the spiritual terms.

When we look at the process related to a neutron then we may observe that there are three elements resultant. The proton is very similar to the original neutron but possesses an electric charge. The electron is a small particle without any internal structure but with the another electric charge. The anti-neutrino is released in a form similar to light (but it differs in some respect). The presence of the electric charges manifests the presence of the electromagnetic interactions, thus light. (This form of forces is associated with the force of humility as discussed beforehand).

Thus, what we have described is a process which occurs in nature and which may be compared to a process described as creation of light. Only that, the creation of light is not a creation but an act of bearing a child and the effect of such procreation is the release of energy. Because of that God may begin creation at this stage. That is the presence of some free energy has been ensured and the ability of acting has been also provided.

The above discussion is to provide a basis for understanding of the initial procreation present within the structure of God. We do not claim that God is a neutron nor anything like that. What we suggest is that there are processes understood by the science at the current time which may be taken as good working models which in turn may be used as a bases of understanding of the processes occurring within the Spirit. Moreover, we would expect that the scientific understanding of the nature would progress in time providing even more complete and useful models for the sake of spiritual understanding. Thus, the model of a neutron used in the above discussion would be most probably superseded by a more detailed and fitting one.

At this stage however what we have learned is that the Spirit of God had to begin the process of procreation in order to release oneself from the

state of being frozen in an eternal rest. The process of procreation was possible to be initiated because of the presence of the force of inner offering (mourning) and resulted in the act of begetting of Inner Word. Moreover, some amount of spiritual energy has been released as a result and allowed for God to become active. Each time a new child is born to God some new amount of spiritual energy is being released and in this way the creative abilities of God are being refreshed.

When the Spirit is not resting any more the creation of the universe may begin. Thus, if one reads the text one may observe that the acts of creation are subsequent to the acts of begetting. The creation of humanity is performed last. This is due to the fact that the required spiritual energy needed from the point of view of the requirements associated with this particular form of creation would require the completeness of the begetting process associated with each of the fires and senses. In other words the person who contains the ability to know (later becoming Adam) had to be born first (that is before any human being could be created).

The above discussion relates to the early stages of energy creation. However, the problem is more complex than the above discussion alone. This is because of the problem of entropy. In physics the term 'entropy' relates to the amount of ordering of any system. If a system is very well organized then the entropy is low, if there is a lot of randomness and disorder in a system then the entropy is high. According to the physics any process present in the universe increases the overall entropy of it.

We may observe that the discussion provided so far follows the above definition. The state of God being alone is of minimal entropy. In fact the perfect order present was consistent with the singularity of God. However, when the first child of God is born the entropy increases. This is because one may arrange two objects in more ways than a single one. With time the entropy of the entire collection of the born persons and of the created universe may be seen as increasing dramatically.

The concept of entropy is intrinsically associated with the ability to perform work and with the energy dissipation. Whenever any process is undertaken the effect of it is that the total entropy of the universe increases. In other words when one performs some work and converts some energy into the finished product there is also some loss of energy which goes into the increased entropy level.

What we are describing at this stage is a spiritual thermal engine. It is cyclic and consists of the following stages. The first one is the act of begetting the children. The second one is the creation of life. The third one is the consumption of independent life. The fourth one is the incorporation of that consumed life into the structure of God. This is very much like the thermal engine used so much at the current time in any car. The side effect of such a cycle is the dissipation of some energy which is removed by the means of an exhaust. This is the entropy enlarging effect, and it may not be removed from the process.

The problem with the entropy is that it results in the loss of spiritual energy. Such loss is measurable, possible to describe by the quantitative means, and results in a visible dissipation of an effort. The effect is also visible due to the fact of the resultant notion of the 'lost souls'. Please observe that in the process of description of the balance present within each of the fires we have provided the required elements for the above spiritual thermal engine. A soul may be created at some state. Then, released and consumed again. Subsequently, such a soul may be incorporated within the structure of God. However, the process also involves the increase of entropy, therefore some of the souls would be lost in the process. The big problem of the above is that God may do nothing about such a loss. As hard as God is willing to help to those lost souls it would require some externally supplied spiritual energy to be able to rescue those souls from their state.

Please observe that each and every process described in this part of the chapter is outside of the control of God. The original state of being stationary was just an objective reality. The waiting for the first child to be born could not be influenced by any internal wishes. The act of birth and the subsequent creation of the world were just the elements of the energy being provided. The effects of the entropy is also outside of reach of God. The only element which may be controlled is the efficiency with which the energy is utilized. Thus, we come to the subject of fast and the colour of kindness.

The entire process described above contains the unpleasant reality of the loss of some souls. Such a loss may be seen in terms of energy dissipation due to the actions of entropy. However, the efficiency with which the energy is being utilized may be controlled to some extent. The ability of minimizing of the energy loss and therefore of the amount of lost souls is represented by the perception of fast. In other

words God tries as hard as possible to be as efficient as possible and in this way to lose as little as possible. Even though there is always some lost energy and therefore some lost souls.

In the light of the above discussion one may see the perception of fast as representing the willingness to expend as little of energy as possible for any non-constructive issue. Moreover, the kindness may be seen as a willingness to work for the sake of the endangered spiritual parts exerting the energy for their sake as needed. Taking all of such elements into account we would expect that the concept of efficiency is central as far as the energy allocation is concerned.

Let us now discuss some statements related to the balance within the glimmer of Power. The first of them is to relate to the fire of Outer Word and is as follows: 'God has power over every place where a soul may happen to find oneself'.

The statement is related to the ability of the hidden parts of the nervous system to correlate the behaviours of the mechanical parts of the body without intervention of the conscious mind. Thus, the examples of a child learning to walk and of an artist who knows which piano keys to press when wishing to express some emotional movement could be seen as manifestations of the above statement. Moreover, the ability of a tree to be mechanically supported by the root system would also be a manifestation of the same principle. A plant learns about the external mechanical disturbances and accommodates the needed support by appropriate root development. As an effect a plant 'rests' on the roots transmitting the pressure related to its weight toward them.

Any of the above abilities is developed by the means of perseverance. This is why the statement relates to the part of the Spirit which is supporting the Outer Word. However, such perseverance may result in introduction of the information to the inner memory. Thus, a person may repeat the same key strokes so many times in the artistic career that at some stage the sequence would be repeated unconsciously. It would seem that the inner memory and the colour of perseverance present within the outer conscience cooperate with each other to a great extent in this manner. (It is not certain that this is always the case therefore we would like to leave such possibility opened here).

The second statement we would like to present is related to the Outer Wisdom and more precisely to the spirit of obedience. The statement is as follows: 'Holiness constitutes a barrier through which neither death nor sin can cross'.

The statement relates to the ability of the subconscious nervous system to control functioning of the internal organs of a person. The most commonly recalled example of such control is the directing of the heart. The relationship to the spirit of obedience is seen in the fact that the heart would obediently respond to the impulses provided from the nervous system. In this respect the heart is directed in its actions in proportion to the required pressure of blood as seen by the central part of the system. Please observe that the notion of kindness may be seen in this respect. The amount of the energy is provided as a response to the needs of other parts of the body. However, there would not be any over exploitation of the heart just for the sake of some unjustified pleasure. Moreover, if there actually is a need for more blood flowing through the veins then the heart would be stimulated accordingly.

In the case of the root system the manifestation of such ability is the capillary pressure exerted within the roots on the liquids within them. The liquid is pushed upwards toward the branches in accordance to the ability and in proportion to the need present there. The process involves a crossing through the barrier created by the walls of the root cells. Such crossing is related to the relative concentration of various chemical substances on each side of it. Such relative concentration constitutes a balance between the sides involved. Moreover, the barrier is just what it is preventing the unwanted chemical elements from crossing over it.

The statement related to the fire of Outer Penance is as follows: 'The Power of God is stronger than that of the humans'.

The representation of the above statement within the body of a human is in the form of the chemical stimulants (hormones) introduced into the blood stream on the requests of the subconscious nervous system. Again the process may not be controlled by the conscious decision making. The process is represented in the spiritual world by association with the colour of submission. The involved parts of the body seek the influence of the appropriate chemical stimulation in order to be brought into the state of activity. The amount of the stimulation is provided in such a way as to control the overall balance of the body and its proper harmonious functioning.

In the case of a plant the root system provides the stabilizing effect to the horizontally disturbed plant. Thus, the natural effect of the presence of the root system is to withstand any moderate amount of wind which would otherwise move the

tree horizontally. Again the balancing effect is of mechanical nature.

If we would like to analyse the above in the relative terms of the strength then we could say that the chemical stimulation provided to the body parts is stronger than the conscious one. Thus, for example if some form of chemical stimulus is introduced to the muscles of a person then such a stimulus would be stronger than that which may be introduced by the conscious directive only. Such an effect is sometimes over exploited by some sports persons who stimulate their muscles by the means of chemical directive instead of the conscious, nervous one only.

There is still one more statement related to the glimmer of Power. This time the statement relates to the fire of Union in a more direct manner. The statement is as follows: 'A priest is able to eternally store a physical representation of the Spirit of God'.

The statement is related to the state when the production of the energy at any given moment of time is greater than the one needed by the body. In such a case the excess may be placed in a form of a storage so it is available at some later time. Such a storage may be performed within the volume of the liver or in the body fat cells. Similarly, the storage may be performed within a root of a plant (creating a bulb or any related form).

The ability of storing of energy is a higher form of the concept of storing of information as provided by the inner memory. The information may be retrieved later on as required. Similarly, the excess of the energy may be also retrieved later on as needed. Please observe that the storage of energy is needed for the sake of procreation. This is because the act of child bearing releases some amount of energy.

One may observe at this stage that we have assumed all along that the energy must have been stored within the Spirit at the very beginning of the procreative act in order to be released by the act as described above. Similarly, any further act of procreation requires some energy to be stored beforehand. This is similar with human beings which need to have such energy available. The most obvious example is the state of a woman who would like to bear a child. She has to have some amount of fat tissue present in order to be able to sustain such a process.

At this stage we would like to discuss an example of a person who has been provided with the presence of the glimmer of Power as the central spiritual element of his soul. The person we would like to talk about is that of Moses. It is

quite natural to assume that the glimmer of Power is present within his soul just because one may look at the amount and the size of the manifestations of the glimmer in his service on earth. Let us take a look at each of the spiritual elements listed above in relation to Moses to see more clearly how they manifested themselves within him.

The first aspect which we would like to establish in relation to Moses is his spiritual name. As in the previous examples when we assumed that a person on earth represented some spiritual quality present in God beforehand we would like to assume the same with Moses. This time the glimmer of Power is to be his main part. What is the spiritual name of Moses then? There is only one name that has been used in the context of Moses and this is the name associated with God. The name which has been provided to Moses at the time of the discussion at the burning bush. However, we have indicated previously that all of the glimmers represent the internal parts of God. That is, a person who carries the manifestation of one of the glimmers carries one of the names of God at the same time.

Because of the above observation it is natural to expect that the name associated with the glimmer of Power is that of 'I am'. This is the same name which was spoken about to Moses. It seems totally acceptable to assume that the same part which is present within the construction of Moses is also responsible for discussion with him about his subsequent service.

If the above is true then one would expect to see some manifestations of the underlying spiritual qualities within the life of Moses. Most of all the perception of fast and the colour of kindness should be seen at some stages of his life. In order to observe them one needs to recall the stand he took with respect to the conflict between a pair of his kinsmen. He tries to prevent them from harming each other and such a behaviour may be seen as an effort to prevent wasting of emotional energy on the internal conflicts. By this we may observe that Moses is kind to his fellow nationals.

The perception of fast may be seen in his separation from his nation. He had to live among the Egyptians and later on among some other nationals. Such a separation is a manifestation of a lack of access to those who loved him. Most of all his retrieving from the water after his birth may be seen as a direct symbolic illustration to the fact that he has been born out of the Spirit of God.



Thus, if Moses is a representation of the name 'I am' and of the glimmer of Power, and if he is kind and moved by the perception of fast then we would also like to see some illustrations of the statements provided above. One may observe that the statement related to the separation of the holy parts of God from the profane ones by the means of a barrier has been illustrated by Moses by the means of a line around the Holy Mountain. Another statement which relates to the ability of God to have power over any place where a human soul may happen to find oneself is seen in the manifestations of the Power in any of the described places of the desert. There are a number of such manifestations which we will not describe here in detail as they are clearly described in the text.

Moreover, the Power of God is to be stronger than that of humans which has been illustrated in one of the battles described in the text. Moses is to rise his hands upwards in order to invoke the assistance of the Power of God. Whenever he does that the battle is being won by his nationals. Finally, the ability of preserving of a material representation of the Spirit is shown in the form of the construction of the Ark of the Covenant. Even after the departure of Moses the Spirit is represented within the nation due to the presence of the Ark. Moreover, such a presence allows for subsequent births in faith visible within the nation throughout the centuries.

All of the above allows us to assume that Moses represents the glimmer of Power present on earth as a result of his coming. Moreover, the illustration of the statements listed above allows us to assume that he placed a great deal of care in the region of proper Power balancing and use. It makes Moses acceptable to God, which is not really challenged by anyone. However, it also provides us with a question of the power management. Most of all what is the rationale behind such a power manifestation and how much it costs in the context of the above discussed entropy dissipation.

The biggest problem associated with Moses is the relatively low level of effectiveness of his work. This is most spectacularly illustrated in the case of the golden calf made by Aaron and the population gathered around him. Almost at the same time Moses is crashing all around with his spectacular miracles, with flaming mountains and burning bushes. All of this, even being witnessed by the surrounding travellers is not enough to bring them to his side. The sad truth about the miracles and the like is that they are spectacular but never induce any faith in anyone. Please observe that the same problem may be seen in relation to the

Christian miracles which have been performed by the Christian saints. Even though some of them are very spectacular they never result in the increase of the faith present in any population. This is because any miracle is seen by that population as a waste of energy which otherwise could be used for some better purpose.

A miracle is an expenditure of the spiritual energy present in God. Such an expenditure always results in the increase of the overall entropy but is not used constructively for anything. In other words a miracle results in a measurable loss of life among otherwise possibly salvageable population. Each time a miracle is performed someone dies. It may mean that a person would die later on, or even after some hundreds of years but the effect is always the same. What it means is that the amount of the spiritual energy present in God is depleted and that as a result some of the souls would be left without it.



## The balance within the glimmer of Glory

In the last chapter of this part of the book we would like to discuss the balance present within the glimmer of Glory. As we have indicated beforehand the glimmer is concerned with the concept of procreation and is realized by the act of spiritual begetting. The glimmer attaches oneself to the perception of peace which needs to be in one of seven colours. Such attachment provides the ability of the Spirit for procreation of one of the seven associated wet spirits or one of the seven associated fires. Let us recall quickly the required arrangement which is needed for the procreation of any of the spiritual qualities thus mentioned.

When the perception is in the colour of safety the spirit of obedience or the Outer Wisdom may be procreated. When in the colour of sense the spirit of truth or Inner Word may be procreated. When in the colour of moderation the spirit of prophecy or the fire of Outer Penance may be procreated. When in the colour of finery the spirit of hope or the Inner Penance may be procreated. When in the colour of modesty the spirit of mercy or the fire of Outer Word may be procreated. When in the colour of responsibility the spirit of love or the Inner Wisdom may be procreated, and when in the colour of usefulness the spirit of faith or the fire of Union may be procreated.

The above form of spiritual procreation is superiority based in its nature. That is, a person who decides to procreate would need to satisfy any of the listed requirements and subsequently 'produce' an offspring by the appropriate method. In other words the approach concentrates its attention on the subject of a parent and not on the child. If so, the energy mentioned in the previous chapter would be released in the process of procreation. What one would observe is that the future parent contains within oneself some amount of stored spiritual energy which is perceived as a 'potential' for child bearing. Such a potential presses on the parent pushing in the direction of the realization through the act of procreation and the subsequent child upbringing. When such energy is released the parent observes a form of self realization which is interpreted as a rest. This is because of the fact that the energy associated with the ability to bear children has been freed and utilized. Such an effect may be seen as being in peace with oneself as a result of successful procreation.

The balance associated with the above form of self realization is mostly concerned with the proper utilization of the potential of child bearing. Thus, if a person observes such potential and subsequently loses the energy on some other activity then the spiritual balance may be severely disturbed. In such a case a person would see oneself as wasting energy and even being destructive. However, when the realization is in accordance with the original intention then the person would see the rest attained as more than just a state of neutrality. A person would see oneself as being enriched by the fact that not only there is no internal disturbance within but also that there is a constructive effect of the energy release. Because of that the glimmer of Glory is superior to any of the previously described states of balance.

In any form of balance which we have discussed so far the problem of being disturbed was of the main concern. Thus, one would say that if a soul becomes destructed from the proper balancing of the forces present within then, the effect would be seen as being in a not-balanced situation. Such a state requires some form of intervention to bring the person to the resting, balanced state again. However, the most what one would require from any of such returning to balance processes would be to remove the disturbance. In a way one may say that the person would be moved back to the neutral state as an effect of it.

In the case of the glimmer of Glory there is something more present than just an addressing of the disturbances. The act of balancing is associated with being productive and in this way not only ensures that the soul is brought to the state of equilibrium (thus is not disturbed) but also that something new has been begotten in the process. This something new is to be of constructive nature, and therefore we may assign to it a positive value. Thus, the effect of the balancing is more valuable than the final neutrality of the previously described processes.

Most importantly one could try to compare the balance present within the glimmer of Power with the one present in the glimmer of Glory. When we discussed the glimmer of Power we observed that the effect of the Power manifestation is always costly. Thus, the most satisfactory approach to the problem of manifestation of the glimmer of Power is to minimize the amount of the inefficiency. In other words, even if we try as hard as we can, any manifestation of Power is always partly destructive or at least wasteful.

In the case of the glimmer of Glory the opposite is true. Any form of manifestation of the glimmer (provided that the spiritual balance is sustained in the process) is always constructive. The person comes again to the state of rest and in this way becomes at peace with oneself but at the same time the constructive element is also provided. However, the ability of the glimmer of Glory to perform is associated with the ability of the glimmer of Power to provide the means for such performance. Thus, both of the glimmers have to cooperate in order to bring the constructive realization of the Glory.

All of the above discussion is performed from the point of view of a parent. However, the glimmer of Glory is also concerned with the procreation seen from the point of view of a child. Moreover, the problem of balance is also evident in such a context. This is because a child needs to be spiritually balanced in order to be able to grow properly. If not then, any of the problems described in the previous chapters may be evident within a growing child.

When one experiences the glimmer of Glory as in the case of being born out of the Spirit, the person sees the glimmer from the point of view of a child. Because of that such a person may see oneself as being 'born again' or just born, may experience the notions associated with the searching for the proper place within the structure of the Spirit. Moreover, such a person may experience the glimmer of Power in the context of faith initialisation or the leadership and protection provided by the Spirit. In all of that a person is a minor who is being born and tended to by the protective and powerful parent in the form of the Spirit.

Being a minor also requires the presence of the balance but of a different one. This is because the main issue with which a child is concerned is the upright growth and not the release of energy (which was the concern of a parent). Moreover, a child is concerned with the issue of establishing oneself and its right to be in a proper place. Any of such concerns are not present within a parent who sees oneself as being well adjusted already.

When we look at the way the colours of the perception of peace are listed we may naturally expect that there should be seven spiritual representations provided in the course of personal manifestations. This is what we described beforehand and this is what we would expect. However, when we look at the biblical text we are able to identify only four ways of spiritual begetting as far as a child is concerned. What this leads us to think is that there are two ways of

looking at the concept of spiritual procreation and only one of them is manifested in the form of personal representation.

When we look from the point of view of a parent then each of the fourteen spiritual qualities associated with the wet spirits and the fires may be procreated. Thus, a child may be born with any combination of those fourteen spiritual properties. If so then there is no natural method of procreating the qualities present within the glimmers (this is because none of the colours of peace is concerned with procreation of the glimmers). Because of that the procreation of the glimmers has to be achieved in a different way and not rely on the facilities provided by the glimmer of Glory.

When we look at the act of procreation from the point of view of a child a different picture is observed. This is because a child is not so much concerned with its spiritual construction as with the particular method of procreation it has been begotten with. In this way a child is interested in the identification of its mother and at the same time assumes that the spiritual content of its soul is possibly accessible by any of the methods involved. This is however, not the completely correct approach due to the fact that some forms of begetting do not provide methods for supplying of some of the spiritual features (as indicated above the act of begetting through the manifestation of the glimmer of Glory would not bear a child with any of the glimmers).

Because of the above the children in spirit may see each other with some form of mistrust. If one of them is born by the means of some specific method and the other by a different one then, the first one may possibly be born with a spiritual part present which is only accessible to the other through the spiritual growth.

Please observe that the above line allows for reconciliation of the children in spirit. Thus, even if one of the methods does not provide some of the spiritual features to the child, it still may attain to them through the means of the growth is the Spirit. By doing so any of the begotten children may become comparable to a great extend.

It would be a very interesting observation to notice that in the text we are constructing here each of the main spiritual parts (either a fire or a glimmer) is described by the means of twenty five independent statements. Thus, when we discuss the balance within each of the fires and the glimmers we cite four remaining statements which have not been provided in the more basic discussion at the first part of the way of balance.



Thus, in here we also have four remaining statements related to the procreation which have not been discussed in the context of the balance so far. Those four remaining statements are to be related to the four ways of procreation as seen from the point of view of a child. Moreover those four statements are to relate to the four women-mothers who provide the means of such procreation. Thus, we are going to discuss four of such ways and representations and not seven as seen from the point of view of a parent. Still, a child may be born with a combination of the spiritual qualities including the seven listed above.

From the point of view of a spiritual child there may be four ways of being begotten. Those four ways provide for realization of four mothers listed in the text. Also, please observe that, in our discussion we identified four women representing the spiritual qualities. The first one in the Spirit of God herself, the second one is the one representing the fire of Inner Wisdom, the third one is the one representing the fire of Union and the fourth one is the one representing the glimmer of Glory. We would like to discuss in some detail the way of procreating accessible to each of those mothers.

When we talk about the procreation provided by the Spirit of God we observe that the method of procreation is a direct one. The first manifestation of such procreation is the breathing of the Spirit of God into the body of Adam. Thus, Adam and Eve have been born out of the Spirit by the means of direct implantation of some part of the Spirit. Such a form of procreation is sometimes referenced by the term of a 'descend of the Spirit'. Thus, whenever in the text we encounter references to the Spirit descending on someone we may understand that an act of spiritual procreation by the means of the implantation of the presence of the Spirit within the body of a person is being described.

Please observe that the above method of procreation is not separating. Thus, both Adam and Eve would not be separated from their mother after the moment of spiritual birth. This is the same as with any person who reports an act of the Spirit descending. The Spirit stays on the person and the person is in the contact with the Spirit. Because of that such a person may experience a sensation of being overwhelmed by the Spirit at the time.

If the Spirit remains on the person and the person is separated from the Spirit by some artificial method (like in the case of Adam and Eve) the fragment implanted stays with the person who became independent. The effect of such a

state is the ability of identifying a person as containing the particular spiritual quality without any longer being overwhelmed by the Spirit. This is the case of Adam and Eve respectively. Please observe that the form of such procreation assumes that the Spirit takes a particular part of herself and provides it to the child in an overlaying like manner. That is, the child is not taken from within of the Spirit but rather is covered with the Spirit as from the outside. The mother does not bear the child in a strict sense of the word but rather descends on the child participating in its spiritual structure. This is an important point which makes this particular form of birth different from the one related to the glimmer of Glory directly. In that later case the child will be taken from within of the Spirit.

The reason for Adam and Eve to be born in this way is in the fact that at that time there was no other way accessible. At that time, all of the remaining women who are able to bear children in spirit have not been manifested yet. However, the act of begetting of Eve in the above manner allowed for the representation of the fire of Inner Wisdom to bear children. This is because, as we indicated beforehand, she represents a manifestation of this particular fire.

The method of bearing of children exercised by the fire of Inner Wisdom is associated with the colour of trust present within the sense of inner conscience. The child is born by associating the notions of trust with the child and with the mother. Because of that the child is required to trust its mother and the mother makes a statement of trusting her child. If a man is born in this way he would be circumcised. This is to show that he is exposed in his hart and in his body.

The colour of trust relates to the closeness and to the exposure. If one trusts the other then one becomes vulnerable to the other. The weak points of the person are exposed and in this way a person may be hurt if the trust is not respected. Because of that the circumcision has been provided. To underline the element of the exposure. A natural effect of such trusting arrangement is the notion of a covenant. This is because a covenant is a statement exchanged between two parties who pledge trust to each other. They would not harm the other and they would support each other in a difficult situations. The presence of the spirit of love is a natural consequence of such a covenant.

The covenants provided to Abraham and Ishmael as well as any child born in this way (including Isaac) may be seen as the birth through the mechanism accessible to the fire of Inner Wisdom. Thus, anyone who enters a covenant of

this type with God is in fact a child of the mother who represents the fire.

Please observe that even though Isaac has been circumcised at birth (therefore he enters the covenant of the above type) he is born of Sarah in a different way as well. This is because of the fact that Sarah represents the manifestation of the glimmer of Glory. In the case of Isaac he is born by the way of prophecy. God comes to Abraham and Sarah before she becomes pregnant and promises a child of a specific name. In this way God says that Isaac already exists within the structure of the Spirit and only needs to be brought out of the Spirit and into the world. In this way a proper birth through the actions of the glimmer of Glory is manifested. A soul of a person is already identifiable within the structure of the Spirit (here we underline the fact that the soul of such child in within the Spirit as a difference to the case described as the first one). The birth of such a person is different also in the context of the spiritual construction. This is because there is no need to explicitly separate oneself from the Spirit as in the case of Adam and Eve. The act of bearing out of the Spirit provides a method of such independent identification.

In the case of a child being born through the manifestation of the glimmer of Glory the soul of the child would also contain some parts of the Spirit. This is a natural consequence of the fact that the soul is being taken from within of the Spirit. Moreover, the soul would be seen as independently representing the specific part of the Spirit which is present within his or her spiritual construction. For such persons we usually use term of natural children of God (human representations of Angels and Arch-angels).

The blessing provided to Sarah is of a double nature (it has been spoken twice). This is because she as well as her feminine descendants are blessed with the same ability, that is, with the possibility of bearing the natural children of God by the means of taking them from within of the structure of the Spirit and providing them with the bodies of human beings, and in such a way in bringing them out to the world.

The forth mother of them all is the one who represents the fire of Union. The method of birth is associated with the ability of placing of an axiom within the inner memory of the child. Such a birth is called 'a birth in faith' and may be described as follows.

In order for a person to be born in faith such a person needs to accumulate some amount of spiritual energy first. This is the same as with any

seed which needs to have some amount of food stored next to the would be born cell. This is again the same as indicated in the previous chapter when we said that the glimmer of Glory relies on the Power stored for the purpose of procreation.

In the case of a person who is to be born in faith such a person needs to have some form of an interest in some topic. The interest would make the person search for a solution or an answer to some problem or a question. It is central to the method that such a searching interest is present within the person as in fact it represents the stored energy mentioned above. A person is involved in a search but at the same time not satisfied with the answers attainable within the approach being undertaken. Thus, the person would be searching without a success, and would be accumulating related energy without releasing it in any constructive manner.

At some stage when all of the efforts fail the person observes that the effort is dead. In other words, a notion of a dead seed in relation to the topic of interest is being observed by the person. It is also a necessary step because without it the person would not be able to define oneself independently from the previous way of thinking. In other words, the person would not be able to leave the parent plant which produces the seed.

At the time when the death of the previously entertained approach is being observed by the person the actual birth in faith may take place. The birth consists of a single statement which is to be assumed within the inner memory of the person. This statement is just a willingness to accept a completely different approach to the already lost subject. One may verbalize it in the form like: '...but, if I assume that something else is true, then what?...' In other words a person allows oneself for introduction of an unverified axiom into the inner memory and to try to redefine the entire thinking process in the terms consistent with the new axiom accepted.

Please observe that such an approach is completely different from the one provided in the context of the spirit of faith so far discussed. In all of our discussions we assumed that the information comes from the outside of the mind and is verified and possibly accepted by the axiomatic memory in the process. Here however, nothing is provided from the outside. The person is moved within oneself to try to change the way of thinking by accepting a completely new way of looking at things. This is because the person would be following the logical consequences of the new axiom and rearrange all of the other elements within the memory in order to fit into the

structure required by the newly accepted axiom. Because of that the new axiom may be seen as implanted by the intervention of the mother representing the fire of Union. This is because there has to be some source of the information introduced and at the same time the information is new to the person as well as it does not come from the natural surroundings.

Please observe that after the acceptance of such new axiom a person needs to be able to build upon it. This is the time when the importance of the stored spiritual energy is clearly visible. The person would resolve the previously present impasse by following the new way of thinking and by observing the solutions to the problems provided by the axiom accepted. The most striking effect of such state is the sudden 'understanding' of the issues and the correlations among them. The newly accepted way of thinking has to be successful in this manner in order to be fully appreciated.

The first steps of such newly born faith is the application of the new axiom to the particular problem which was of interest to the person. The ability to understand it and to at least partially solve it is to be an effect of the new way of thinking. Thus, the new axiom feeds on the issue being resolved utilizing the energy stored in relation to it. Later on, when the axiom is properly accepted and established the person would leave the particular problem and become interested in other, possibly unrelated, topics. However, the presence of such an axiom would be completely established and would determine the way of thinking in a relation to any subject encountered.

Let us now discuss the four remaining statements in relation of the above discussion. The first one is related to the form of birth provided by the descent of the Spirit and is formulated as follows: 'Glory may bear the faith through the modification of the nature of the soul of a person'.

The effect of the descent of the Spirit is the change of the nature of a soul. Because of that a person experiencing such a descent would be seen as sanctified. One may say that such a person is at least temporarily removed from the context of the humanity and included in the context of the Spirit of God. This is because the person would experience the spiritual touch of the Spirit in more direct way than the touch of the earthly surroundings.

When we look at the text we observe that there are at least two ways of referencing the above form of procreation. One speaks of the breathing of the Spirit into or onto the recipient.

Another speaks about the descend of the Spirit on a person or even a congregation. There is also a description of the Ark of Covenant when the gathered persons experienced the presence of the Spirit in the form of fog like manifestation. In all of such cases the closeness of the Spirit would be perceived as being superimposed on the person experiencing it. Such an interaction modifies the way a person sees oneself and the surrounding world. This is because the experience moves the soul of a person in the direction seen appropriate from the point of view of the Spirit.

The statement related to the birth by through the Inner Wisdom is as follows: 'Glory is not possible to be bounded. Similarly to a waking up seed it breaks out any surrounding constraint when growing up'.

The statement refers to the strength of the spirit of love and the level of trust which is possible to attain within the above form of birth. Because of that a person who experiences it would also see oneself as very close to God. A person is involved in the honouring of the trust and see oneself as distinguished by the position in which one has been placed in this way. Such an experience may result in separation from the rationality of the humanly applied arguments which the person would not be willing to accept or honour.

The statement related to the form of birth through the manifestation of the glimmer of Glory is as follows: 'Glory may give birth to faith through completion of a seemingly impossible or unnatural act'.

The manifestation of such a state is the act of birth through a material mother of a child who has been spiritually taken from within of the Spirit of God. It is a little bit like the act of birth of Ishmael who has been born on the knees of Sarah. Thus, even though the child has been conceived within the womb of another woman it was supposed to be treated as a child of the woman on whose knees it was being born.

In the case of the children of Sarah and her feminine descendants the birth is again on their knees. This time instead of Hagar the Spirit of God is bearing the children. Because of that the children of God are at some stage being treated as such by God. Similarly to Sarah who rejected Ishmael at some stage claiming her natural child Isaac as her own, God makes Sarah reject Isaac so he may be counted as a natural child of God. In such a context Sarah remains childless but at the same time she represents the ability to bear children as such. Please observe that the act of

bearing a child in her old age may be seen as not natural as indicated in the statement above.

The last statement is related to the way of procreation provided by the means accessible to the fire of Union. The statement is as follows: 'A soul of a person is directed by a single factor. Because of that an occurrence of a new factor (so called birth in Spirit) requires a removal of the old one'.

The statement is clearly related to the introduction of a new axiom to the inner memory which is to constitute a new way of thinking of a person. Such an introduction requires the removal of the old assumptions which were used as the starting points in any analyses. The removal of the old assumptions may be seen as representing their death and is a result of the lack of success in the logical analyses associated with them.

At this point we would like to provide an example of a person who was born with the glimmer of Glory as her spiritual constituent. The person as has been mentioned above is that of Sarah the wife of Abraham. We provide only one example of such a person even though one may expect to see seven manifestations of the glimmer of Glory as indicated beforehand. It seems that the presence of human manifestations of the spiritual parts of God is more concerned with the lighter structure than with the heavier one. Thus, any of those manifestations which we discuss in the book are related to the structure of the Spirit and in a way assume the appropriate presence of the parts labelled by us as the Will. Because of that we see a representation of the glimmer of Glory and not each individual colour of the perception of peace. Such representation would result in seven persons coming to earth in order to show them to the humanity.

The first question we usually ask in relation to such personal representations is the name of the spiritual person behind it. In this case the name associated with the glimmer of Glory is 'I will be'. This is, the future of the existence is underlined. Such stressing of the future element comes from the fact that the central element of procreation is represented by a seed. A seed sees oneself as germinating in the future and its current existence is concerned with preservation of the potential to become active.

We have stressed above that the glimmer of Glory requires at least one of the appropriate colours to be present in the perception of peace. In the case of Sarah one may actually observe that each of the colours is manifested at some stage of her life. Let us look at each of them in turn so to

see why the glimmer of Glory is so strongly associated with her.

The colour of usefulness as required by the fire of Union may be seen in the request of Abraham with respect to Sarah when the three visitors arrived at their tent. She has been asked by him to prepare some cakes for the visitors. By doing so he stresses her ability to contribute to the feeling of acceptance he wanted to express with respect to the visitors. It is suggested that the visitors talk to Abraham even though one would expect that the most important person in the entire encounter is that of Sarah herself. This is because only her presence is required and sufficient in order for the birth of Isaac to be implemented. (The begetting of Isaac may be done by a spiritual agent even in the absence of Abraham. This may be inferred from the text if one would like to see it in such a light).

The modesty of Sarah may be seen in her staying in the tent while the discussion is being undertaken with Abraham. God speaks to him about the things which are to happen to her. The entire prophecy of the birth of Isaac is focused on Sarah. This is she who is in the past child bearing age, this is she who is to be blessed with the ability to bear Isaac and most of all this is she who is blessed with the presence of the glimmer of Glory. At the same time she modestly refuses to be placed in the spot light by hiding in a tent.

The manifestation of the colour of sense is seen in her challenge to the promise. She stresses that she is in an old age and therefore past her child bearing abilities. This is a manifestation of sense which allows for the birth of the fire of Inner Word. The colour of sense is central to the balanced person as it is associated with the spirit of truth.

When challenged by God about the laughter she declines to admit to it. This is a manifestation of the colour of responsibility and shows that she would expect to see some form of consequences due to her reaction. The responsibility allows for the birth of the Inner Wisdom and may be seen as a form of looking inside of oneself with an intention of internal analyses.

The colour of safety may be seen in her agreeing to pretend to be a sister of Abraham when challenged by Abimelech. One may expect that at the time being described the behaviour of Abimelech was unpredictable at least. The Outer Wisdom which may be born out of the colour of safety is concerned with the interactions with such unpredictable environment.



The colour of finery may be seen in the response of Sarah to the birth of Isaac. She says that all will laugh with her at the things that God has made to her. Such a response is of the superior social quality. One associates a concept of a cultured person with the ability to respond in a dignified and superior manner as she did at the time. The colour of finery allows for the birth of Inner Penance which should be seen in this context similarly. Moreover, the birth of hope may be also seen in the presence of Isaac who is to inherit the promised blessings.

The colour of moderation may be seen in her request to remove Ishmael from the household. This is the birth of Outer Penance where the separation of the holy and profane is being implemented. The effect of such a behaviour allows for God to provide Hagar with a prophecy related to Ishmael.

As we may see from the above the presence of Sarah constitutes a manifestation of all of the colours of the perception of peace. The most important and central to the entire story is the birth of Isaac who as we indicated above is a person taken from within of the Spirit of God and allowed to be present on earth. Because of that he may bring to earth the manifestation of the concept of priesthood and the associated sacrament. Also, because of that the nation of priests may be established on earth.

## The Spiritual Law





## **The way of Revelation**

### **Introduction to the way of Revelation**

We would like to move to the last part of our book now. This part is titled 'a way of Revelation'. It is common to think about a revelation in the context of prophecy. By this one may understand a revelation as a form of a description of the future provided by the Spirit of God. However, this is not what we would like to include in this part of the book. Such an understanding would not be very valuable in the eyes of the reader and would probably be challenged as not needed. Because of this we would like to accommodate the concept of a revelation as a discussion of the already revealed information. From the reader's as well as from our point of view a discussion of the already known revelation may be much more profitable.

Thus, what we would like to discuss is the already known and published text. Such approach allows for addressing of another subject and that is the concept of faith. By this we do not mean the definition of the properties of the spirit of faith but rather strengthening of her within any of the readers. Thus, our objective in this part of the book is to discuss the already known revelation in such a way as to strengthen the spirit of faith present in a reader.

In order to strengthen the spirit of faith one needs to observe a special difference between the spirit of prophecy and that of the faith. Whenever a prophecy is issued one may say that a proposition has been provided. Such a proposition may be accepted or rejected by the person hearing the prophecy. At the same time a prophecy is always related to the future. This is because the realization of any prophecy may happen only in the future. In the case of the spirit of faith she is always concerned with the past. This is because the spirit bases her strength on the axiomatic memory which by her very definition and her most natural function is concerned with the past information. Thus, if we discuss the revelation which has happened in the past and is already completed we may strengthen the spirit of faith. If we had chosen to provide some new revelation which would be designed to be realized in the future we would be only able to strengthen the spirit of prophecy and not the faith. However, it would seem that the spirit of faith is more important and needed from the point of view of any reader.

Our discussion is to relate to the information known to any reader who bothered to take a look

at the universally accessible texts. The biblical text is one of such sources of information. The published findings of the historians is just another one. In such an approach we would like to see the text of the Bible to be understood as provided by the Spirit of God but at the same time as an historical account. From our point of view it is imperative that the reader is willing to accept those two points of approach simultaneously. That is, on one hand the text by itself is a revelation of the Spirit of God. It means that the text contains the formulation of the thought present within the Spirit of God. Simultaneously, the same text is related to the historical events which actually took place on earth. Because of that anyone, including the historians, may use the text as a source of historical information. This is how we see the biblical text and this is also what we would like the reader to do.

We do not intend to discuss the entire biblical text in this part of the book. This is because of the size of the text provided and because of the need as seen from the point of view of our discussion. What we would like to do is to present a discussion of the relevant topics which may be seen as subject relevant to the descriptions provided in our book. There is a lot of information in the biblical text which would not be mentioned here only because of the lack of relevance to our discussion and because of the size of this book which needs to be finite.

The most naturally correlating subjects of the biblical text are those which deal with the topic of the model-like representation of the Spirit of God. Thus, the representation by the means of a mountain or of menorah as well as the temple are clearly related to the subject of this book. Thus, we would like to begin with the discussion of such representations. We would like to follow such discussion with the description of the problem of faith as presented to Abraham. This is because this part of the book is to be concerned with the issue of faith and he was able to resolve such problem in a satisfactory manner.

Subsequently we would like to discuss the representations of the physical sensations associated with the presence of the Spirit of God as mentioned in the biblical text. Finally, we would like to devote a considerable part of this fragment of the book to the issue of the reconciliation among the various points of view related to the descriptions of God. This last part is to be the most substantial in volume and is to create the needed axiomatic foundations for anyone willing to follow this way of thinking. As mentioned above we do not intend to include any new material in any of



those discussions, which would not be already known to anyone interested in the subject. However, we intend to present the known material in such a way as to allow for strengthening of the faith in a reader.

### **The discussion of the representation through the holy mountain.**

Let us begin the discussion of the representations of the Spirit of God as provided in the biblical text. The oldest of those representations is through the notion of a man-made hill or a mountain. The representation originates with the person of Noah who provided it to the group of people associated with him. In order to understand the problem we need to recall the discussion which happened after the completion of the flood.

Whenever there is a great disaster and a lot of people die there are also some survivors. This is not described in detail in the biblical text but one would expect to see them in any believable situation. Because of that we intend to assume that when the flood subsided and Noah with his family left the ark there were some people who also survived. Together with Noah there were swept down the Euphrates river from the area somewhere to the north possibly from the mountains where the Euphrates river originates. It would be very difficult for us to pin point the place of the original location of the site where the Noah's ark has been constructed. However, the location of the landing spot is much easier to find. This is because the landing party build a village at the place of their landing and moreover after some time a city has been build there.

The landing of Noah may be reasonably safely assumed to be near the place called Eridu. This is because it is the oldest city of the tribe calling themselves as Sumerians. We intend to assume that the Sumerians come from the mixture of the family of Noah and of those who like him have been swept by the flood down along the Euphrates river.

After they landed one would expect the survivors to behave in a natural manner and to respond to the situation by the means of verification of the information. Such verification would come in the form of a question posted to Noah. This is the question which they would inevitably ask of him. The question being: 'How did you know?'. This is because anyone who would be placed in a situation of being, firstly, told about some incoming disaster and later on, observing the fact actually happening, would react

in the same way. One would challenge the person who predicted the event and would request an explanation of the prior knowledge.

In the case of Noah he was able to successfully predict the incoming flood. 'Thus, how did he know that the flood was coming?' Please observe that even though anyone involved in the process may have been doubting Noah's knowledge beforehand, after the event would naturally assume the stand of a believer. This is because the event of the flood had been so much evident.

From our point of view the response of Noah is the most important one. This is the description of God he provided to the asking persons. He not only must have told them about the past visits of God but also about the overall structure of the Spirit and the history related to the garden of Eden. When the population learned the information provided by Noah they responded by the means of accepting of a religion which would incorporate the elements of the story provided by him.

The most important element of such religion was the construction of a hill which would be a model-like representation of the structure of God. The hill, which is usually referred to as 'the mountain of God' is also called 'ziggurat' or 'temple tower' in the historical works. Such hill was to provide a practical means for God to descent from heaven to earth by stepping down along the steps provided on its side. This is what reportedly happened in the case of Noah who had been visited by God descending from heaven to him in such a complex manner.

The hill would consist of three levels of terraces one on the top of another. On one side of the hill a group of three staircases have been constructed. Two of those stairs would be positioned in parallel to the face of the hill and one perpendicular to it. They would join at the central part of the wall making in this way a complicated entry to the hill. On the first level of the hill there would be a small building present. This building had been positions to the south of the staircases and away from them. At the centre of this first level another one had been constructed and at the centre of it still another one, making them three in total. At the top of the most central part of the hill a small building has been constructed, thus, making it the fourth and the final level.

The significance of those elements was as follows. The three parts of the stairs were to represent the three possible ways of communication with God. These were to signify the fires of Penance, Word and Wisdom. The first

level of the hill would represent the interiors of the Spirit and the small building to the south would be a representation of the fire of Union. The next level represented the glimmer of Kingdom. The next one the glimmer of Power and the small building at the top the glimmer of Glory. In this way the model thus provided would be of the same main components as the one used in this book.

The main believe held by the Sumerians was that at some moment of time God would visit the top most part of the mountain. He would then step down along the steps toward the levels representing the Power and the Kingdom. Subsequently he would stand at the junction of the three stairways and divide oneself into three separate material representations of himself. Each of those representations would then step down along one of the three stairways provided. In this way the spiritual God would be able to visit the material world in the form of three human-like persons.

For some unknown to us reason the first of such mountain like constructions has not been finished. However, at some later time a similar one has been build at Ur which is very close to Eridu. There it stood for almost two thousand years being a focal point of the local religion without fulfilment of the original manifestation of the descend of the Spirit of God.

After about two thousand years when the religion of the old was indeed an old one a person named Abram was born in Ur. He and his family decided to move away from the city of Ur as a response of the spiritual intervention of God. Please observe that the request for Abram to leave Ur has not been issued by God in flesh but rather by the means of spiritual revelation or intervention. It is important to stress such a difference due to the fact that the behaviour of Abram may be seen in the terms of a reaction to a spiritual and non-measurable impulse. In such a case one may say that Abram had been lead by the Spirit away from the city. If that was the case then the action of leaving Ur would not be seen in the terms of faith but rather of obedience.

However, one may equally well assume that the intervention of the Spirit was correlated with some form of revelation provided to Abram by his fellow citizens. In such a case the notion may be seen as a manifestation of faith but the faith would not be directed to God as such. It would be rather a response to the information provided and the acceptance of it (and the faith associated with it) would be introduced by the Spirit in a hidden form. In such a case Abram would believe the

information provided by some citizens and would be directed by the Spirit not being aware of the extend of the intervention provided. One such impulse may be provided as a form of the news relating to incoming danger to the city due to the neighbouring countries intentions.

Because of the above one may assume that Abram decided to leave the city when learning about some hostile intentions of the neighbouring nations. The act of actual emigration would be a sign of faith. The underlying axiom would be the acceptance of the news of the danger. The intervention of the Spirit would be seen at the level of inclining of Abram to accept the information as genuine and to follow the resultant consequences of it. Thus, we may say that the Spirit requested Abram to leave the city in this way without actually revealing herself to him in any spectacular manner.

Later on when Abram and his wife Sarai were visited by God Abram's name is changed to Abraham and Sarai's to Sarah. At that time the prophecy of the birth of Isaac is provided and the statement of Abraham believing God is issued. In our discussion the meaning of the faith of Abraham is of the most interest therefore let us spend some time analysing it.

What we see again is the comparison between the spirit of faith and the spirit of prophecy. A prophecy is provided to Abraham in the form of the future descendants. The statement is of a purely prophetic nature due to the fact that it may not be based on any past experience related to Abraham. Thus, it is only a proposition. If he accepts it then the realization would be provided by God. However, at the same time another issue is being raised. This is the issue of the faith of Abraham. It is said that Abraham believed God and that God counted it as the righteousness. However, faith is always related to some past history and is based on some past experiences. Therefore one may ask what it was that Abraham believed in.

After such a long time it may seem very difficult to imagine what the actual issue was. The main point however is that whatever the issue it must have had some roots in the past, otherwise there would be no talk about the spirit of faith. Moreover, the issue being concerned was with something absolutely basic, otherwise the faith of Abraham would not be of such importance. The only really central point is the identification of the person of God.

We are so accustomed to the notion that God presents oneself as being that of Abraham, Isaac and Jacob. In the same manner God would present

himself to Abraham as: 'I am the God of Abraham, Isaac and Jacob....'?? Eh... He would not. He would just say: "Look Abram I am your God..." (Then Abram would ask: 'Who is this person who bothers me?'). Or maybe God would say: 'I am a god of them all and I would like to be your god if you like'.

All of the above does not look very promising therefore let us look at it from a different point of view. God comes to Abram and promises him the children like the stars, in multitude and in nature (would not they be the angels coming down along the heavenly stairway?). Then Abram looks at the entire promise and thinks about a point of reference. He needs to find something in his past or in the history he knows so to relate oneself to God such promising. What he finds is that a similar story happened to Noah. He also had been separated from his people and he became a nation known to Abram as Sumerians. Thus, what Abram would think is: '...so this is the God of Noah...'

Thus, this is what Abram believed in. That the god talking to him was in fact the God of Noah, the one who was supposed to descend along the stair of the ziggurat present in Ur. But if so, why did he send me so far away and then follow me from Ur to this distant land? Wouldn't it be more convenient to stay in Ur and save God the long trip as well? This is one of those questions Abraham was bothered by and also Sarah had a problem with. If this is the God of Noah then why did he ask us to travel so far and then follow us in the same steps?

In order to confirm the faith of Abraham God comes to him and to Sarah in the form of the three travellers. This time the manifestation is direct therefore there is no place for faith. The manifestation is to confirm the truth of the faith and of the prophecy being issued. There is no question now about the identity of the god who came to them. He/they must be certainly the God of Noah only because of the triple representation consistent with the triple staircases present in Ur. Moreover, one would expect some form of a disaster to happen as a result of the visit in the same manner as the flood that happened when God visited Noah. Thus, the destruction of the cities witnessed by Abraham afterwards. Thus, the God of Noah is the God of justice.

One would ask for the importance of the above discussion. It is mentioned in a number of places that the faith of Abraham constitutes the central point of the subsequent beliefs. We would like to know why it is so important.

The first point is the way God has been identified. This is the association of the star like procreation with the person of Noah. Such association allows for the belief that the story of Noah is a true one in fact. It may seem strange after so many years but the situation of Abram was such that the story of Noah was not necessarily believed in at his time. This is because, from the point of view of Abraham, the religion associated with this revelation was about two thousand years old. It was a very, very old religion. Moreover, there was not a single instance of confirmation of the truthfulness of the religion in those two thousand years. After such a long time of dormancy one had a natural inclination to challenge it. Moreover, one could even say that the religion was on the closing stage and the subsequent overcoming of Ur and other Sumerian cities by the neighbouring nations would extinguish it completely.

The second problem which in fact may be of even greater importance is the fact that the story of Noah could be challenged on the level of logic. If one was to believe the recollection of the story the entire earth was to be submerged under the water and Noah and his immediate family were to be the only surviving persons. This just did not seem to be possible to anyone thinking critically. Thus, if one accepted that the God who talked to Abram is in fact the God of Noah then one would immediately have to address the problem of logical inconsistencies. How should the story of Noah be understood in order to satisfy those requirements?

One such challenging point is the extend of the flood. It just would not seem to be possible to submerge the entire surface of the Earth under water under any conditions. This is because of the higher mountains and the like. What could happen though is the submergence of the plains on the part of the earth surrounding the city of Ur. Thus, if one imagine the flood to be of local extend and the ark to be build some few hundred kilometres north east from Ur then the 'entire earth of Noah' would be possibly submerged. Moreover, when Noah would be swept on the ark downstream he would not be able to see the end of the water. Such a scenario would be possible to reconcile with the sense of logic.

Finally, not only Noah would survive the flood. Anyone who would happen to live in some higher ground may have a chance of survival. From those people and from the descendants of Noah the tribe of Sumerians would be formed. Again such an approach would explain to Abram his own line of descend. Thus, the acceptance of such

explanations merged with the promise provided by God would allow for Abram to identify the person who was speaking to him.

Thus, we would like to know who that person is. It is a natural continuation of the above arguments that the person had to be the one responsible for the sense of logic and therefore for the spirit of truth. In other words the God of Noah and therefore also the God of Abraham, Isaac and Jacob is the person representing the fire of Inner Word. The spiritual name of the person is that of Emmanuel. One would think that we have not discovered anything by saying the above but it would be only an illusion.

In order to have the spirit of faith one has to be able to relate her to the spirit of truth. In other words there is no true faith when there is no truth involved. The two spirits communicate with each other and strengthen one another. The sense of logic bases its abilities on the axioms present within the inner memory, and the axiomatic memory bases its content on the assurances provided by the spirit of truth. For Abraham in order to believe he had to discover the truth. In turn the words of the scripture relating to Jesus whose glory had been seen by Abraham is explained in this way.

### **The discussion of the representation through the burning bush**

**I**n the proceeding chapters we have spent a considerable amount of time discussing the representation of the Spirit of God through the means of the burning bush. The representation has been provided to Moses and has been incorporated into the temple furniture in the form of the menorah. The topic is quite well known to anyone interested in the subject, therefore we do not intend to spend too much time on repeating the same information here. However, one aspect of the burning bush may be of strong interest to the reader therefore we would like to discuss it in more detail. This aspect is the time relation occurring among the spiritual qualities represented by the branches of the bush. In order to observe the phenomenon we need to quickly repeat the general description of the structure of the burning bush.

The bush consists of a seed, root system, main trunk and seven branches above it. When seen from the side one may say that there are two pairs of branches growing outward from the trunk, and the first of the pairs splits into two respectively allowing for seven branches in total. A much more interested picture may be observed if one looks at

the bush from above. In order to describe the position of each of the branches in such perspective we would like to relate them to the positions of the hours on a clock. Let us describe them in more detail here.

The trunk and the main central branch are positioned at the very centre of a clock if seen from above. The trunk represents the glimmer of Kingdom, the central branch represents the spirit of truth. When seen from above they would overlap and constitute the place where the hands of any clock would be attached.

The first pair of side branches begin their growth in the direction of twelve and six o'clock respectively. However, in the middle of the way they split into pairs which grow in directions of two o'clock and ten o'clock (this is the one which originally grows in the direction of twelve o'clock), and in the direction of four o'clock and eight o'clock. The relationship with respect to the wet spirits is as following: two o'clock corresponds to love, ten o'clock corresponds to mercy, four o'clock corresponds to hope and eight o'clock corresponds to faith. Thus, the branch initially growing in the direction of twelve o'clock has split into love and mercy and the branch growing in the direction of six o'clock split into hope and faith.

Another pair of branches grows above the first one. This second pair would also begin its growth in the direction of the twelve o'clock and the six o'clock but would not split on the way. Because of that the branches reach the respective positions on the clock. The branch growing in the direction of the twelve o'clock corresponds to the spirit of prophecy and the branch growing toward the six o'clock corresponds to the spirit of obedience. In this way they complete the representation of the seven wet spirits of God.

One may observe that the positioning of the tips of the branches forms a six pointing star. This is the representation preferred by King David when he tried to analyse the interdependences among the spiritual elements of the Spirit of God. In his analyses the spirits of love, mercy and obedience would form a correlating triangle and the spirits of hope, faith and prophecy would form another triangle. Thus, he would see them as relating to each other in the form of the triplets.

We have not undertaken any substantial analyses of the above representation in this book even though one may instantly see that such an approach is a very promising one. The strength of the approach is in the possible involvement of the third spirit in balancing of each of the pairs which



had been formed naturally. However, from our point of view the balancing is not strong enough as we would like to underline the importance of the central branch in the process. Thus, instead of following the way of reasoning presented by King David we have opted for relating of any of the spiritual elements to the functions provided by the trunk (Kingdom) and the central branch (truth).

The representation provided by King David has one important element which may not be omitted though. This is the importance of the time factor in any of the relationships of the spirits. One may observe such time factor when the above clock like representation is divided by a vertical line joining the hours twelve and six o'clock. In such a case the spiritual elements present to the right from such line would be concerned with the future, the ones positioned to the left would be concerned with the past and the ones positioned on the line would be either time independent (truth) or would have double identity within themselves.

Such double identity may be seen in the spirit of obedience and the spirit of prophecy. If a prophecy is based on the past information then we call it an 'educated guess'. If a prophecy is based on some unverified information or just a plain promise of intervention then we would say that we deal with the prophecy proper. Similarly, in the case of the spirit of obedience if a person responds to some information learned beforehand and obediently follows it then the obedience is past related (it is usually called 'experience'). However, if a person responds to a currently issued order then the obedience is future related. Thus, someone who burnt himself or herself on some hot object in the past would be extra careful when dealing with one at present (the first case). Similarly, if instructed at a given moment by another person to be extra careful would respond to the instruction by following it (the second case).

The time dependencies related to the spiritual qualities may be seen in all of the elements related to the spirits and the colour of senses. Moreover, they are also visible in relation to the fires and the forces. They are arranged in such a way as to balance each other in they time dependencies. Because of that the colours of the senses corresponding to the wet spirits are placed at the opposite position as far as the central truth is concerned. For example the colour of 'trust' which is required by the spirit of love from the sense of inner conscience is positioned at eight o'clock within the above model. Because of that it symmetrically opposite to the spirit of love as seen from the point of view of the spirit of truth. Similar

mechanism corresponds to all of the other spiritual qualities described in the book.

One may ask about the applicability of the above approach to any problem one may encounter. The above approach allows for the natural understanding of the relationships among the various parts of the Spirit. Moreover, such an approach may be seen as equally fruitful when the concept of spiritual balance is concerned. This is because any and all of the relationships described in this book could be seen in the 'from above' perspective.

### **The discussion of the representation through the temple of Ezekiel**

**T**he last of the models of the Spirit of God presented in the biblical text is included in the book of Ezekiel. He described a vision of a castle like fortress with two rows of surrounding walls which is to represent the model we are seeking. In our discussions in the book we relied on the descriptions provided by Ezekiel to a very great extend. Thus for example, the directions from which the observers are to describe the appropriate visions may be naturally seen in the context of the position of the gates described by Ezekiel.

The description provided in the book of Ezekiel states that there is a main building of the temple which is situated at the centre of the complex. The entry to the temple is from the east and the three rooms within are arranged in the walking through manner. Thus, when one enters the temple one finds oneself in the room representing the glimmer of Kingdom. Subsequently, if one moves to the west and enters the second room one finds oneself in the glimmer of Power and further on the most inner room represents the glimmer of Glory.

On the west from the temple the building of the fire of Union is situated. It is directly opposite to the eastern entries which lead through the gates of Outer and Inner Word. The gates at the south represent the Outer and Inner Wisdom and the gates at the north represent the Outer and Inner Penance. Moreover, in the description provided by Ezekiel there are a number of kitchens, tables, the main altar which is situated in front of the temple entry and a very large number of smaller or larger buildings. There are also two large complexes of the buildings provided for the priests who work within the temple complex.

As one may observe we have not included many of the particulars provided by Ezekiel. Most importantly we have not included the main altar

which stands in front of the temple. It seems that those constructions did not naturally fit into the analyses provided in this book. This is mainly because of our inability to analyse them in such a detail.

One may observe that the analysis provided in the book are a description of the Spirit when all three of the above models are taken into account at the same time. Thus, if an element had been included in all of the models (that is in the mountain of God, the burning bush and the temple of Ezekiel) then such an element would be easily identifiable in the current work. However, any details which had been included in one or two of the models but not in all of them, then we have refrained from including it, at least in the obvious and direct way.

### **The sensual manifestations of the Spirit of God provided in the biblical text.**

**I**n the current chapter we would like to discuss the bodily perceivable manifestations of the presence of the Spirit of God as described in the text of the Bible. In the first part of the book we have indicated that each of the fires when present within a soul of a person may be perceived in a sensual like manner. Those sensations are different from the ordinary effects provided by the senses of the body but still are reported by them as a reaction to the presence of the Spirit of God. As it happens there are at least two fragments within the biblical text which take a note of such issue allowing us to refer to them and to discuss the form of manifestation relevant to each of the fires of the Spirit of God.

Any form of a discussion of such manifestations is bound to be a difficult one. The first reason for such difficulty comes from the fact that there is a very limited amount of information provided in the Bible in reference to them. Secondly, even the information which is actually provided is very cryptic and difficult to read. This is mainly due to the fact that the descriptions provided in the text are very poetic in nature when we would like to discuss the issue in more analytic manner. Moreover, the sensations as such are very personal to anyone taking part in them and therefore not easy to be described in an objective and cool manner. On top of that there is an obvious element of disbelief which is naturally applied to the subject by any reader who has not been granted any of such spiritual manifestations. The disbelief is a natural and proper effect of the process of information gathering when none of the effects described may be compared to the personal

experiences of a reader. However, this is certainly not a problem for a number of those who have been given the grace of receiving at least a part of the grace thus mentioned.

When we look at the problem of sensual manifestations of the presence of the Spirit we may ask for the justification of their provision in the first place. Why would God 'show' herself to anyone in such intimate manner as to reveal her presence and interact with the senses of a person directly? We do not really know an answer to that question. We know however that any of such manifestations results in two distinct effects. The first one is the feeling of being appreciated by God and the second is the strengthening of the subsequent interest in being close to God. One may suspect that those two effects are important enough for God who wishes to pull a person closer to herself to provide them as a means of strengthening of the faith and of the interest in God.

If the above argument is taken as a starting point then we would have to conclude that the manifestations of the sensual interaction of the Spirit of God with any person is induced by the fire of Union. The fire is concerned with the closeness and the attachment. Also, the fire is related to the spirit of faith which gets strengthened in the process. Thus, the fire of Union would pull a person in the direction of seeking of the closeness with the Spirit and would provide the mental means for realization of such closeness.

Even though the fire of Union may be responsible for the notions associated with the process of manifestations this is not the only one of the fires taking part in such a phenomenon. In fact any and all of the fires do manifest themselves in some form of sensual sensation when revealing to a person. However, each of those revelations would inevitably rely on the assistance of the fire of Union as the joining medium.

There are two texts in the Bible which deal with the above issue in some more direct manner. The first one is the Song of Solomon and the second one is a fragment of the book of Jonah. There are also other books taking the issue into account, the most characteristic is the book of Job. In the book of Job each of the chapters is devoted to one of the spiritual qualities in turn. There is also an intermediate short chapter in the book of Job which is provided as a means of separating the description of the wet spirits from the fires. However, in the book of Job we do not find any references to the manifestations of the spiritual qualities of God through the interactions with the human senses. The book is more concerned with

the description of the nature of each of the spiritual elements of God in the context of their meaning (and not sensual manifestation).

The sensual element of the interaction with the Spirit of God is mentioned in the Song of Solomon though. The Song of Solomon consists of eight chapters with the first seven devoted to the seven fires as described here. Each of those short chapters is to provide at least a hint of a description of the notions associated with the relationship of a person and the Spirit of God in context of each of those fires. Within each of the chapters there is an indication provided which may be interpreted in the context of such sensual manifestation of the fire. Let us look at each of those suggestions so that we may try to relate them to the information provided in this book.

Let us begin with the fire of Inner Wisdom which is described in the first chapter of the book. The following two line of text are to refer to the sensual sensation experienced by the author of the song and are to be a poetic description of the manifestation of the fire.

1:12 While the king sitteth at his table, my spikenard sendeth forth the smell thereof.

1:13 A bundle of myrrh is my beloved unto me; he shall lie all night betwixt my breasts.

In our descriptions of the sensations related to the fire of Inner Wisdom we mentioned the feeling of a form of emptiness within the body which would be filled with a sensual manifestation of the presence of the fire. Such manifestation is associated with the feeling of weightlessness, of very gentle zephyr like movement within, of light humour and of generally extremely pleasant mood. A person undergoing such manifestation is filled with optimism and feels elevated. If anything may be a complete antonym to the mental depression we would see such a feeling as being the one.

The fire of Inner Penance is described in the second chapter. The following four lines of text relate to the sensual sensations perceived by a person.

2:6 His left hand is under my head, and his right hand doth embrace me.(The manifestation is in the form of a skin surface pressure, similar to the one experienced when submerged in water)

2:7 I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please.(has to keep still in order not to lose the manifestation)

2:8 The voice of my beloved! behold, he cometh leaping upon the mountains, skipping

upon the hills. (The manifestation always begins with the top of the head and progresses downwards along the surface of the skin covering larger part of the body in this way)

2:9 My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, showing himself through the lattice. (Refers to the external like interaction. It is always located on the surface of the skin and would never penetrate within the volume of the body).

The fire of Outer Wisdom is described in the third chapter. The following five lines refers to the sensual sensations experienced when the fire manifests herself to a person.

3:6 Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?

3:7 Behold his bed, which is Solomon's; threescore valiant men are about it, of the valiant of Israel.

3:8 They all hold swords, being expert in war: every man hath his sword upon his thigh because of fear in the night.

3:9 King Solomon made himself a chariot of the wood of Lebanon.

3:10 He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love, for the daughters of Jerusalem.

The experience is a very strong one (3:8). It is internal to the body of the recipient and associated with the bones (3:7). The feeling is so strong that it is comparable to a sudden pain which bounces from one set of bones to the other (3:9). It is associated with a sensation of internal emptiness (3:10) (in this respect making it comparable to the Inner Wisdom, however otherwise it is very much different). The sensation is very well localized and may be experienced as an object like projectile which enters through the top of the head (3:6) and then bounces among the bones of the rib cage.

In the above text fragment one may see the valiant men as representing the bones of the rib cage (ribs). Pillars of smoke suggest the sensation comes through the top of the head. The bed of Solomon represents the inside of the rib cage. The swords represent the strength of the experience. The chariot suggests the speed with which the sensation moves from one set of bones to the other. The midst thereof suggest the emptiness of the inside of the rib cage.

The fire of the Inner Word is described in the fourth chapter. There is one line of interest relating to the sensation of the fire.

4:16 Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.

The sensation is compared to the northern wind which brings cool air. The sensation consists of shivering due to the fever like coolness. A person would not have the actual high temperature but would feel and behave like someone with a very high fever, shaking to such an extent that the person may have difficulties with speaking while experiencing the sensation.

The fire of Outer Penance is described in the chapter five. There is one line devoted to the sensual experience associated with the manifestation of the fire.

5:5 I rose up to open to my beloved; and my hands dropped with myrrh, and my fingers with sweet smelling myrrh, upon the handles of the lock.

The sensation is associated with a numbness in the fingers and possibly in the entire hands. Also, if one moves one hand against the other then a form of pressure may be observed. In this way one hand may interact with the other at some distance. (One may compare the sensation to the one of moving the hands against the water when the noticeable resistance provided by the volume of water is experienced). Such pressure coming from the hands may be applied to another person who may feel it from some distance of up to few meters.

The fire of Outer Word is described in the sixth chapter. The sensation is mentioned in the last line of the chapter.

6:13 Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies.

The sensation is more like of being internally filled with water. The entire body feels like a container with the skin being its outer boundary. Such a container is filled with the Spirit which may be perceived similarly to a form of liquid. In the line above the sensation is compared to being filled with two instances of a soul. Thus, the second soul which also occupies the volume of the body would be like the water indicated by us. The sensation results in the possible loss of physical balance and in feeling intoxicated. One feels like being drunk in this respect. We did not see it being

mentioned in the text however this is also a part of the experience.

The fire of Union is described in the seventh chapter. There are two lines relating to the sensual experience associated with the manifestation of the fire.

7:7 This thy stature is like to a palm tree, and thy breasts to clusters of grapes.

7:8 I said, I will go up to the palm tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples;

The sensation consists mainly of the skin surface, wave like, travelling goose-flesh. A person may compare this to the effect resultant due to a cold wind blowing against the body. The sensation is bound to the skin of the person and is not penetrating the inwards of the body. In the above two lines the effect is compared to the palm tree due to its leaves which move when subject to the wind.

Another effect of the strong manifestation of the fire of Union is the falling into a state of emotional ecstasy. When is such a state a person may have difficulty with containing the exaltation. The emotional element of the state comes from within of the soul while the physical sensation is bound to the surface of the body and is perceived as coming from the outside.

Let us now discuss the second example of the description of the sensations associated with the sensual manifestations of the Spirit of God. This second example comes from the book of Jonah. The reason for inclusion of the description in the book of Jonah is related to the Messianic element associated with it. The book is to describe the Messiah who has been swallowed by earth for the duration of three days. After those three days the Messiah is to rise from the dead. The prophecy is illustrated by the means of a large fish which swallowed Jonah for the duration of three days.

One needs to recall that the Messiah is to experience (or possess) the completeness of the Spirit of God. Thus, the mentioning of all seven of the sensations associated with the manifestations of the seven fires is very much expected in the book of Jonah. The mentioning of those sensations is placed in the context of Jonah being inside of the fish due to the fact that this is the most direct reference to the Messianic prophecy. Thus, the Messiah who is prophesied to be dead for three days is also prophesied to be a holder of all seven spirits of God. Let us look at the short fragment of text referring to those sensations in order to count them.



Fragment taken from Jonah describing the seven fires:

2:1 Then Jonah prayed unto the LORD his God out of the fish's belly,

2:2 And said, I cried by reason of mine affliction unto the LORD, and he heard me;

out of the belly of hell cried I, and thou heardest my voice. (Inner Wisdom stressing the emptiness of the body while experiencing it)

2:3 For thou hadst cast me into the deep, in the midst of the seas;

and the floods compassed me about: (Outer Penance referring to the external feeling of the Spirit and water like pressure felt in hands)

all thy billows and thy waves passed over me. (Union stressing the skin surface shivering sensation which passes like waves over the body)

2:4 Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple.

2:5 The waters compassed me about, even to the soul: (Outer Word stressing the water like filling of the body or a sensation of the second soul being present within)

the depth closed me round about, the weeds were wrapped about my head. (Inner Penance stressing the skin surface sensation beginning at the head of the recipient)

2:6 I went down to the bottoms of the mountains; the earth with her bars was about me for ever: (Outer Wisdom stressing the bone related sensation)

yet hast thou brought up my life from corruption, O LORD my God. (the Messianic accent relating to the rising from the dead)

2:7 When my soul fainted within me I remembered the LORD: and my prayer came in unto thee, into thine holy temple. (Inner Word referring to the internal fever like shivering)

### **The discussion of the transfiguration.**

Let us now discuss another fragment of the biblical text. This one is to provide some inside to the history of religious development as observed by the historians. Before we look at the text fragment let us see a simple discussion that could possibly happen at some unidentified location.

Let us imagine that there is a large family of Italian descent who happens to sit at a table while consuming a dinner. The head of the family, the father and the most important person in the room sits at the head of the table observing the

behaviour of his sons and daughters. At the table sits the family discussing the business arrangements undertaken by some of them and sharing the good news and the chicken.

At some stage Antonio, one of the sons of the family, would make a remark as follows: "We had a surprisingly good results with our operation in Columbia. There is a bag of surplus of cash as an effect." This little remark made an instant impression on all of the gathered. The attention of the family has been captured instantly.

When hearing the good news Alberto (who always sees himself as working hard) would add his little remark: "We have been working so hard recently, we could use a little break. How about going for a vocation. I mean Bahamas". Well, that's Alberto.

Just after him Roberto would add his remark: "How about some investment in casinos? There is no way we could go wrong with them."

At this moment the head of the family adds his remark: "Now, this is my favourite son. Listen to him!" In this way making the casino investment inevitable.

We would like to take a look at the above exchange of statements and to see what they mean. Firstly, we would like to ask the most natural question, namely, is Roberto in fact the favourite son of the family's father? The answer to that would be a reserved 'maybe'. This is because the form used by the father of the family may be intended to underline the level of approval with regard to the comment made by Roberto and not necessarily recognition of his person. On the other hand the recognition of his person may have been intended as well, it is not clear from the context.

Moreover, the remark provided by Roberto is clearly seen in the context of possible gain for the family. He clearly does not intend to gamble in those casinos. As it happens the family we are discussing does not gamble at all. However, they are not antisocial so they allow others to gamble in the casinos they own. Thus, the remark made by Roberto is clearly intended to strengthen the financial stand of the family.

The family seems to think in the terms of growth and proper energy utilization. If there is some more of it available then the family is promptly informed about it. This is what Antonio did at the beginning of the discussion. He makes the remark in order to inform that the available funds should be utilized in some productive manner. The remark provided by Alberto, although may seem to be not progressive enough, may be also seen as a form of an expansion. Even



an investment in the tourism industry at Bahamas may be an effect of his words. It all depends on the point of view and the underlying common understanding among the family.

Let us look at an example taken from the biblical text now so to see the relevance of the above discussion. The text is taken from the book of Matthew and concerns the transfiguration of Jesus at the mountain.

17:1 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

17:2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

17:3 And, behold, there appeared unto them Moses and Elias talking with him.

17:4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

17:5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

17:6 And when the disciples heard it, they fell on their face, and were sore afraid.

17:7 And Jesus came and touched them, and said, Arise, and be not afraid.

17:8 And when they had lifted up their eyes, they saw no man, save Jesus only.

The discussion we would like to provide concerns the redistribution of spiritual energy. The energy has been manifested in the form of the three holy men talking to each other about the incoming future. Thus, the discussion taking place among Jesus, Moses and Elijah may be seen as a first class spiritual energy manifestation. It is a very strong miracle not only because of the discussion taking place but also because the observers who were not taking part in the discussion were at the same time able to witness it.

To such a state Peter reacts with a proposition of establishing three forms of housing for the persons revealed in front of them. Such establishment would be possible due to the fact that God made plain that there is enough spiritual energy for their sustenance. The miracle of the presence of those three men is such an ensuring manifestation. Thus, as in the case of Antonio from our example above, the presence and availability of the spiritual energy has been signalled to the gathered.

One may naturally ask what to do with such energy. Peter would like to invest it in the form of housing. Such housing would be seen in the form of three separate religions created for each of those persons. Thus, what Peter proposed was to establish three religions: Christianity (for Jesus), Judaism (for Moses) and Islam (for Elijah). The statement issued immediately after the remark provided by Peter clearly indicates that his proposition has been favoured by God.

One could ask again if the remark means that Peter is indeed the beloved son of God. The fact is that it may. It certainly does not refer to Jesus as many people would like to read from the text. This is only because the remark is not correlated with any statement made by Jesus at that moment. Moreover, the fact that the three religions has been indeed created afterwards is a clear indication that the remark has been issued in respect to Peter.

One may be surprised that the religion called Judaism has been created later on, after the remarks provided by Peter. We all know that there was a religion professed by the Jews of the old which dates as being much older than that. However, this older religion is of a different type and style. Most of all it is nationalistic in its context. The notion of the nation of priests and the nation of Israel is the central part of it. The religion of Judaism as defined by Peter is not so much nationally oriented and does not contain the notion of the temple in the form of the building in Jerusalem. Because of that the members of the religion define her as being strongly associated with the teachings of Talmud which has been propagated later on probably in the first two centuries after the remark made by Peter. (There are two versions of Talmud the Jerusalem one which is the one we have mentioned here and the Babylonian one which is another four hundred years younger still. Both of those books are used as the main constituents of the religion called Judaism).

At this stage we would like to ask about the effect of such an establishment. The main advantage of it is the ability to appeal to a wide spectrum of possible believers as each of those religions is different in its flavour. However, the establishment of three separate housings results in a possible separation of the three men mentioned above. Because of this a notion of lack of understanding has been introduced in respect to them.

The vision described in the text is of three men discussing some relevant issues. Such a discussion in order to be possible has to be performed in a

language understandable to each of them. What we mean by this is that the statements provided by one of those present had to be understandable to the other two. It is not necessary to provide the same statements as the other two would do, but it is necessary to make them understandable to the others. In order to do that a form of a underlying common understanding would have to be present among those men.

If one places each one of them in a separate housing then there is a danger introduced that the common understanding present beforehand would be hidden. We do not say lost because it would imply a very strong form of diversification of the way of thinking present among them. However, the housing may result in a hiding of some forms of reasoning and perception of the nature of God which would effectively introduce a barrier in the discussion. Thus, the proposition provided by Peter may be seen in two lights at the same time. One is the advantage of utilizing the energy for the sake of the subsequent believers. The other is the problem of introduction of the barriers among the involved persons and effectively among the believers belonging to each of those three religions.

What we would like to present in this book is the possibility of reconciliation among the three discussing men. Thus, we would like to repeat the statements provided in the previous chapters and to make them comparable to the statements provided by Jesus and Moses. In this way we assume that the words written in this book could be seen in the context of the person of Elijah. We do this in order to provide a means for the discussion and for the comparison. We do it also because we would like to present the possibility of reconciliation of the thought of those three men.

A comparison of the statements is intrinsically impossible to perform. This is because of the amount of the material and the nature of the problem. The most natural argument against it is taken from the mathematical statistics which would estimate the amount of possible combinations of the arrangements of the statements as absolutely impossible to analyse. We have presented two hundred and fifty statements in the book. If we take a similar number of statements provided by Jesus and again by Moses then the number of possible arrangements exceeds 250 factorial (we do not want to make a specific calculation here as it is not the point of the discussion). In other words it is not possible to perform such a comparison in practice. Even so, we would like to present such a comparison as a form of reconciliation. It is

obvious that there may be someone else who would make a better comparison. However, even if some of the statements seem to be out of place we will still be satisfied as long as the overall possibility of common understanding may be achieved.

Please also observe that the number of statements provided by each of those men may differ. Thus, it is possible to number the laws of Moses as exceeding six hundred and the number of statements provided by Jesus may also differ from two hundred and fifty. However, as we do have just that many statements developed in the book we would like to choose a similar number from the information provided by Moses and Jesus respectively.

The goal of the exercise is not to provide a perfect arrangement but to make it a sensible one. By doing so we will show that the persons of Elijah, Moses and Jesus could in fact undertake a meaningful discussion at the top of the mountain. Otherwise they are just three men who happened to be at the same place but each of them would be talking to oneself and not the others. Thus, what we would like to see is that they may compare their way of thinking in each of those two hundred and fifty topics and that they may understand each other within each of such statements. They do not have to see exactly the same picture but they should be able to understand the words provided by the other one.

Each of these three men represents a vision of God. Each of them is an individual representation and an individual observer of God. Because of that their discussion provides another multidimensional vision of God. If their statements are identical then the described feature of God is one dimensional. If so, then the feature would not be open for discussion nor possible to interpret in a various different situations. Some of the laws of God are like that. In those cases one may not allow oneself to find a special case or a special interpretation which would fit more into a given situation than into another.

However, some of the statements are very much different from one of those men to the other. That would mean that the given property of God may be seen in a variety of contexts and the actual interpretation would be subject to the particulars of a given case. Thus, in this way one may see the multidimensional structure of the Spirit of God. With a great effort we try to stress the property of multidimensional structure of God.

Thus, what we say is that there are subjects which need to be seen in a complexity of the

possible interpretations and that complexity comes about as an effect of the complexity present within the Spirit. Because of that we intentionally allow for the multiplicity of interpretations of a given statement in this work. In this way we stress the religious tolerance as opposed to the religious fanaticism. The fanaticism comes from the one dimensional interpretation of the structure of God. If one assumes God to be plain and over-simplistic the fanaticism may result. If one accepts the level of complexity present within God the tolerance is the effect.

Following the above line of thought we have decided to correlate the statements in a form which does not rely on the correlations provided in the previous chapters. Thus, one may say that we have already presented a citation from the biblical text which extremely well fits into a given statement. When we provide the same statement again in the following chapters we may include a completely different citation in its respect. By doing so we would like to stress the tolerance and the multidimensional structure of the Spirit. We would like to refrain from any strong statements which would suggest only one interpretation of any given line of text. Such approach would be over constraining in our view.

## The Fire of Outer Wisdom

### 1 Glory

#### Elijah:

‘Through a personal association with the suffering Jesus one may be absolved from any sin including the deadly one’

#### Moses: Numbers 19.1-19.22 Purification with the ashes of red heifer

19:2 This is the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke:

19:17 And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin,

#### Jesus: John 21.18-21.19

21:18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

21:19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

### 2 Power

#### Elijah:

‘Presentation of offerings for the sake of anyone else other than God turns out against the offering person’

#### Moses: Exodus 22.20

22:22 Ye shall not afflict any widow, or fatherless child.

#### Jesus: Matthew 26.14-26.16

26:14 Then one of the twelve, called Judas Iscariot, went unto the chief priests,

26:15 And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

26:16 And from that time he sought opportunity to betray him.

### 3 Kingdom

#### Elijah:

‘The will of a person is a property of God’

#### Moses: Leviticus 25.23

25:23 The land shall not be sold for ever: for the land is mine; for ye are strangers and sojourners with me.

#### Jesus: Matthew 7.21

7:21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

### 4 Love

#### Elijah:

‘You are to help your enemy who happens to be in need.’

#### Moses: Exodus 23.4-23.5

23:4 If thou meet thine enemy’s ox or his ass going astray, thou shalt surely bring it back to him again.

23:5 If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.

#### Jesus: Matthew 5.44-5.47

5:44 But I say unto you, Love your enemies, bless them that curse you, do good to them that

hate you, and pray for them which despitefully use you, and persecute you;

5:45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

5:46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

5:47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

## 5 Mercy

### Elijah:

'You are to compensate five times a destroyed talent and four times suffering'

### Moses: Exodus 22.1

22:1 If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.

### Jesus: Matthew 14.14-14.21 and 15.34-15.38

14:21 And they that had eaten were about five thousand men, beside women and children.

15:38 And they that did eat were four thousand men, beside women and children.

## 6 Prophecy

### Elijah:

'You are to remove any views which bring harm to the others'

### Moses: Exodus 21.28-21.32

21:28 If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit.

21:29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

21:30 If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him.

21:31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.

21:32 If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.

### Jesus: Matthew 9.3-9.5

9:3 And, behold, certain of the scribes said within themselves, This man blasphemeth.

9:4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

9:5 For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?

## 7 Faith

### Elijah:

'You are to place a curse on anyone who directs oneself toward the other spirits than the one of God and who performs the witchcraft'

### Moses: Leviticus 20:27-27 and Leviticus 20.6-20.7

20:6 And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

20:7 Sanctify yourselves therefore, and be ye holy: for I am the LORD your God.

20:27 A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them.

### Jesus: Matthew 23.14

23:14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

## 8 Hope

### Elijah:

'If an objective fails then you are to find another one related to the original one, so that the hope would be able to succeed'

### Moses: Deuteronomy 25.5-25.10

25:5 If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

### Jesus: Mark 1.6-1.8

1:6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

1:7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

1:8 I indeed have baptised you with water: but he shall baptise you with the Holy Ghost.

## 9 Truth

### Elijah:

‘You are to remove the views which are contrary to the truth of God’

### Moses: Deuteronomy 20.13

20:13 And when the LORD thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword:

### Jesus: Mark 12.14-12.17

12:17 And Jesus answering said unto them, Render to Caesar the things that are Caesar’s, and to God the things that are God’s.

## 10 Obedience

### Elijah:

‘You are to establish two chambers of control: one of truth and one of obedience in order for them to provide the information about the problems in the society’

### Moses: Numbers 10.1-10.10

10:2 Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps.

### Jesus: Matthew 3.7

3:7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

## 11 Force of Outer Status

### Elijah:

‘You are not to covet authority (be power hungry)’

### Moses: Exodus 22.31

22:31 And ye shall be holy men unto me: neither shall ye eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs.

### Jesus: Matthew 4.8-4.10

4:8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

4:9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

4:10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

## 12 Love

### Elijah:

‘You will not deceive or act in stealth against the interest of your neighbour’

### Moses: Exodus 21.14

21:14 But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.

### Jesus: Mark 14.43-14.46

14:43 And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

14:44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely.

14:45 And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.

14:46 And they laid their hands on him, and took him.

## 13 Mercy

### Elijah:

‘You are not use Gods’ Power for your own gain’

### Moses: Exodus 21.16

21:16 And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

### Jesus: Matthew 27.40

27:40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

## 14 Prophecy

### Elijah:

‘You will not risk your neighbour’s life’

### Moses: Leviticus 19.16

19:16.... neither shalt thou stand against the blood of thy neighbour: I am the LORD.

### Jesus: John 18.4-18.9



18:4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

18:5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.

18:6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

18:7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

18:8 Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way:

18:9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

## 15 Faith

### Elijah:

‘You are not to offend nor bring to the temptation’

### Moses: Exodus 21.15

21:15 And he that smiteth his father, or his mother, shall be surely put to death.

### Jesus: Mark 8.11-8.12

8:11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

8:12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

## 16 Hope

### Elijah:

‘You are not to bad-mouth God nor curse the leader of the nation’

### Moses: Exodus 22.28

22:28 Thou shalt not revile the gods, nor curse the ruler of thy people.

### Jesus: Matthew 11.7-11.14

11:7 And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

11:8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings’ houses.

11:9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

11:10 For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11:11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

11:12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

11:13 For all the prophets and the law prophesied until John.

11:14 And if ye will receive it, this is Elias, which was for to come.

## 17 Truth

### Elijah:

‘Do not steal’

### Moses: Exodus 20.15

20:15 Thou shalt not steal.

### Jesus: John 12.6

12:6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

## 18 Obedience

### Elijah:

‘You are not to enforce obedience’

### Moses: Deuteronomy 24.7

24:7 If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die; and thou shalt put evil away from among you.

### Jesus: Luke 7.1-7.5

7:1 Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.

7:2 And a certain centurion’s servant, who was dear unto him, was sick, and ready to die.

7:3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

7:4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

7:5 For he loveth our nation, and he hath built us a synagogue.

## 19 Inner Conscience

### Elijah:

'You are not to demand from a worker to perform more then the original agreement'

### Moses: Leviticus 19.13

19:13 Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.

### Jesus: Luke 13.11-13.16

13:11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

13:12 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

13:13 And he laid his hands on her: and immediately she was made straight, and glorified God.

13:14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

13:15 The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath lose his ox or his ass from the stall, and lead him away to watering?

13:16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

## 20 Outer Conscience

### Elijah:

'You will not obstruct your neighbour from conversion from a sin nor from refraining from a sin'

### Moses: Numbers 35.9-35.34

35:11 Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares.

35:12 And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment.

### Jesus: Luke 7.36-7.48

7:47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much:

but to whom little is forgiven, the same loveth little.

7:48 And he said unto her, Thy sins are forgiven.

## 21 Concentration

### Elijah:

'You are not to have other Gods besides me'

### Moses: Exodus 20.3

20:3 Thou shalt have no other gods before me.

### Jesus: Mark 12.28-12.30

12:28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

12:29 And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:

12:30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

## 22 Inner Memory

### Elijah:

'You are not to blame yourself for a law breakage has the law been too heavy'

### Moses: Deuteronomy 23.15-23.16

23:15 Thou shalt not deliver unto his master the servant which is escaped from his master unto thee:

23:16 He shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him.

### Jesus: Matthew 12.1-12.7

12:3 But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;

12:4 How he entered into the house of God, and did eat the showbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

12:5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

## 23 Outer Memory

### Elijah:

'You shell not name other Gods'

**Moses: Exodus 23.13**

23:13 And in all things that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth.

**Jesus: Mark 5.1-5.19**

5:9 And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.

**24 Logic**

**Elijah:**

'You are not to seize intellectual property of another person'

**Moses: Exodus 22.5**

22:5 If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

**Jesus: John 1.45-1.49**

1:47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

**25 Apprehension**

**Elijah:**

'You shall not curse a person of weak faith nor your are to tempt one lacking in love'

**Moses: Leviticus 19.14**

19:14 Thou shalt not curse the deaf, nor put a stumbling block before the blind, but shalt fear thy God: I am the LORD.

**Jesus: Mark 6.2-6.6**

6:6 And he marvelled because of their unbelief. And he went round about the villages, teaching.

**The Fire of Inner Wisdom**

**1 Glory**

**Elijah:**

'The hope placed in God never fails'

**Moses: Exodus 22.16**

22:16 And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife.

**Jesus: Matthew 10.28-10.31**

10:28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

10:29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

10:30 But the very hairs of your head are all numbered.

10:31 Fear ye not therefore, ye are of more value than many sparrows.

**2 Power**

**Elijah:**

'The acts of love of a neighbour free from the common sins'

**Moses: Deuteronomy 24.5**

24:5 When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: but he shall be free at home one year, and shall cheer up his wife which he hath taken.

**Jesus: Mark 10.17-10.21**

10:17 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

10:18 And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God.

10:19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. 10:20 And he answered and said unto him, Master, all these have I observed from my youth.

10:21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

**3 Kingdom**

**Elijah:**

'In order to enter the congregation of God one needs to display the presence of the spirits of love, mercy and the life in the truth of God'

**Moses: Deuteronomy 23.1-23.8**

23:1 He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD.

23:2 A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.

23:3 An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever:

23:4 Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee.

23:5 Nevertheless the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee.

23:6 Thou shalt not seek their peace nor their prosperity all thy days for ever.

23:7 Thou shalt not abhor an Edomite; for he is thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land.

23:8 The children that are begotten of them shall enter into the congregation of the LORD in their third generation.

**Jesus: Matthew 7.13-7.14**

7:13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

7:14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

**4 Love**

**Elijah:**

‘Whenever you come to God offer God a gift’

**Moses: Exodus 34.20**

34:20 But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem him not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty.

**Jesus: Matthew 5.10-5.12**

5:10 Blessed are they which are persecuted for righteousness’ sake: for theirs is the kingdom of heaven.

5:11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

5:12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

**5 Mercy**

**Elijah:**

‘You are to leave one seventh of your income for the purpose of supporting the poor.’

**Moses: Exodus 23.11**

23:11 But the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard.

**Jesus: Luke 2.8-2.14**

2:8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

2:9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

2:10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

2:11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

2:12 And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

2:13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

2:14 Glory to God in the highest, and on earth peace, good will toward men.

**6 Prophecy**

**Elijah:**

‘You are to point to your neighbour a sin in order not to fall into it yourself’

**Moses: Leviticus 19.17**

19:17 Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

**Jesus: Matthew 18.15-18.17**

18:15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

18:16 But if he will not hear thee, then take with thee one or two more, that in the mouth of

two or three witnesses every word may be established.

18:17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.

## 7 Faith

### Elijah:

'You are to give glory to God for anything good that happens in your life'

### Moses: Leviticus 17.6

17:6 And the priest shall sprinkle the blood upon the altar of the LORD at the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the LORD.

### Jesus: John 3.8

3:8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

## 8 Hope

### Elijah:

'You are to defend children from the moment of their conception'

### Moses: Exodus 21.22-21.25

21:22 If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges determine.

21:23 And if any mischief follow, then thou shalt give life for life,

21:24 Eye for eye, tooth for tooth, hand for hand, foot for foot,

21:25 Burning for burning, wound for wound, stripe for stripe.

### Jesus: Matthew 6.22-6.23

6:22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

6:23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

## 9 Truth

### Elijah:

'You are to preserve the tradition of God'

### Moses: Deuteronomy 22.1-11.4

22:1 Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother.

22:2 And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

22:3 In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

22:4 Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift them up again.

### Jesus: Matthew 25.14-25.25

25:14 For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

25:15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

25:16 Then he that had received the five talents went and traded with the same, and made them other five talents.

25:17 And likewise he that had received two, he also gained other two.

25:18 But he that had received one went and digged in the earth, and hid his lord's money.

25:19 After a long time the lord of those servants cometh, and reckoneth with them.

25:20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

25:21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

25:22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

25:23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.



25:24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strowed:

25:25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

## 10 Obedience

### Elijah:

‘You are to take care of your body’

### Moses: Deuteronomy 14.1-14.2

14:1 Ye are the children of the LORD your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

14:2 For thou art an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.

### Jesus: Matthew 9.12-9.13

9:12 But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

9:13 But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

## 11 Force of Inner Status

### Elijah:

‘You are not to rise yourself above the meek’

### Moses: Deuteronomy 24.8-24.9

24:8 Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, so ye shall observe to do.

24:9 Remember what the LORD thy God did unto Miriam by the way, after that ye were come forth out of Egypt.

### Jesus: Matthew 5.5

5:5 Blessed are the meek: for they shall inherit the earth.

## 12 Love

### Elijah:

‘You are to honour the God’s Sabbath’

### Moses: Exodus 20.8

20:8 Remember the Sabbath day, to keep it holy.

### Jesus: Matthew 22.34-22.40

22:34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

22:35 Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

22:36 Master, which is the great commandment in the law?

22:37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

22:38 This is the first and great commandment.

22:39 And the second is like unto it, Thou shalt love thy neighbour as thyself.

22:40 On these two commandments hang all the law and the prophets.

## 13 Mercy

### Elijah:

‘You are not to prevent a faithful from accessing the holiness of God’

### Moses: Leviticus 25.29-25.31

25:29 And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; within a full year may he redeem it.

25:30 And if it be not redeemed within the space of a full year, then the house that is in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubilee.

25:31 But the houses of the villages which have no wall round about them shall be counted as the fields of the country: they may be redeemed, and they shall go out in the jubilee.

### Jesus: Matthew 5.31-5.32

5:31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

5:32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

## 14 Prophecy

### Elijah:

‘You are not to allow for a person without the spirits of: love, mercy, truth and faith to be a representative of the deeds of God’

### Moses: Deuteronomy 20.1-20.9

20:1 When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them: for the LORD thy God is with thee, which brought thee up out of the land of Egypt.

20:2 And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people,

20:3 And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them;

20:4 For the LORD your God is he that goeth with you, to fight for you against your enemies, to save you.

20:5 And the officers shall speak unto the people, saying, What man is there that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it.

20:6 And what man is he that hath planted a vineyard, and hath not yet eaten of it? let him also go and return unto his house, lest he die in the battle, and another man eat of it.

20:7 And what man is there that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.

20:8 And the officers shall speak further unto the people, and they shall say, What man is there that is fearful and fainthearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart.

20:9 And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies to lead the people.

#### **Jesus: Matthew 10.1-10.20**

10:1 And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

### **15 Faith**

#### **Elijah:**

'You are not to reject faith, as the rejected faith would not return to you.'

#### **Moses: Deuteronomy 24.1-24.4**

24:1 When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some

uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house.

24:2 And when she is departed out of his house, she may go and be another man's wife.

24:3 And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife;

24:4 Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance.

#### **Jesus: Matthew 10.32-10.33**

10:32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

10:33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

### **16 Hope**

#### **Elijah:**

'You are not to request an instant gratification from a new undertaking in order to strengthen the perseverance and the spirit of faith'

#### **Moses: Leviticus 19.23-19.25**

19:23 And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of.

19:24 But in the fourth year all the fruit thereof shall be holy to praise the LORD withal.

19:25 And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I am the LORD your God.

#### **Jesus: Matthew 7.7-7.11**

7:7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

7:8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

7:9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

7:10 Or if he ask a fish, will he give him a serpent?

7:11 If ye then, being evil, know how to give good gifts unto your children, how much more

shall your Father which is in heaven give good things to them that ask him?

### 17 Truth

#### Elijah:

‘You are not to insinuate schism nor lead to temptation’

#### Moses: Numbers 5.11-5.31

5:11 And the LORD spake unto Moses, saying,

5:12 Speak unto the children of Israel, and say unto them, If any man’s wife go aside, and commit a trespass against him,

5:13 And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and there be no witness against her, neither she be taken with the manner;

5:14 And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:

5:15 Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth part of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.

5:16 And the priest shall bring her near, and set her before the LORD:

5:17 And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put it into the water:

5:18 And the priest shall set the woman before the LORD, and uncover the woman’s head, and put the offering of memorial in her hands, which is the jealousy offering; and the priest shall have in his hand the bitter water that causeth the curse:

5:19 And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness with another instead of thy husband, be thou free from this bitter water that causeth the curse:

5:20 But if thou hast gone aside to another instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband:

5:21 Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The LORD make thee a curse and

an oath among thy people, when the LORD doth make thy thigh to rot, and thy belly to swell;

5:22 And this water that causeth the curse shall go into thy bowels, to make thy belly to swell, and thy thigh to rot: And the woman shall say, Amen, amen.

5:23 And the priest shall write these curses in a book, and he shall blot them out with the bitter water:

5:24 And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, and become bitter.

5:25 Then the priest shall take the jealousy offering out of the woman’s hand, and shall wave the offering before the LORD, and offer it upon the altar:

5:26 And the priest shall take an handful of the offering, even the memorial thereof, and burn it upon the altar, and afterward shall cause the woman to drink the water.

5:27 And when he hath made her to drink the water, then it shall come to pass, that, if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, and become bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people.

5:28 And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.

5:29 This is the law of jealousies, when a wife goeth aside to another instead of her husband, and is defiled;

5:30 Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law.

5:31 Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.

#### Jesus: Matthew 21.18-21.20

21:18 Now in the morning as he returned into the city, he hungered.

21:19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

21:20 And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!

## 18 Obedience

### Elijah:

'You are not to over-exploit those who are obedient to you'

### Moses: Leviticus 25.39-25.55

25:39 And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant:

25:40 But as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubilee:

25:41 And then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.

25:42 For they are my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen.

25:43 Thou shalt not rule over him with rigour; but shalt fear thy God.

25:44 Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids.

25:45 Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession.

25:46 And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour.

25:47 And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family:

25:48 After that he is sold he may be redeemed again; one of his brethren may redeem him:

25:49 Either his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself.

25:50 And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubilee: and the price of his sale shall be according unto the number of years,

according to the time of an hired servant shall it be with him.

25:51 If there be yet many years behind, according unto them he shall give again the price of his redemption out of the money that he was bought for.

25:52 And if there remain but few years unto the year of jubilee, then he shall count with him, and according unto his years shall he give him again the price of his redemption.

25:53 And as a yearly hired servant shall he be with him: and the other shall not rule with rigour over him in thy sight.

25:54 And if he be not redeemed in these years, then he shall go out in the year of jubilee, both he, and his children with him.

25:55 For unto me the children of Israel are servants; they are my servants whom I brought forth out of the land of Egypt: I am the LORD your God.

### Jesus: Luke 7.8

7:8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

## 19 Inner Conscience

### Elijah:

'You are not to exploit the love of your neighbour'

### Moses: Deuteronomy 23.24

23:24 When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put any in thy vessel.

### Jesus: Luke 7.6-7.7

7:6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof:

7:7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

## 20 Outer Conscience

### Elijah:

'You are not to request a security pledge (chattel) from a poor'

### Moses: Exodus 22.26-22.27

22:26 If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down:

22:27 For that is his covering only, it is his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I am gracious.

**Jesus: Matthew 12.31-12.32**

12:31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

12:32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

**21 Concentration**

**Elijah:**

'You are not to seek social advancement by the means of personal favours'

**Moses: Leviticus 17.1-17.5**

17:1 And the LORD spake unto Moses, saying,

17:2 Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them; This is the thing which the LORD hath commanded, saying,

17:3 What man soever there be of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp,

17:4 And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people:

17:5 To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them for peace offerings unto the LORD.

**Jesus: Matthew 6.16-6.18**

6:16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

6:17 But thou, when thou fastest, anoint thine head, and wash thy face;

6:18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy

Father, which seeth in secret, shall reward thee openly.

**22 Inner Memory**

**Elijah:**

'You are not to judge nor criticize your neighbour in need'

**Moses: Deuteronomy 24.10**

24:10 When thou dost lend thy brother any thing, thou shalt not go into his house to fetch his pledge.

**Jesus: Mark 2.23-2.28**

2:22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

2:23 And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.

2:24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

2:25 And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?

2:26 How he went into the house of God in the days of Abiathar the high priest, and did eat the showbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

2:27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

2:28 Therefore the Son of man is Lord also of the sabbath.

**23 Outer Memory**

**Elijah:**

'If you undertake a resolution you will not abandon it on the same day'

**Moses: Leviticus 22.28**

22:28 And whether it be cow or ewe, ye shall not kill it and her young both in one day.

**Jesus: Mark 1.35-1.39**

1:35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

1:36 And Simon and they that were with him followed after him.



1:37 And when they had found him, they said unto him, All men seek for thee.

1:38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

1:39 And he preached in their synagogues throughout all Galilee, and cast out devils.

## 24 Logic

### Elijah:

'You are not to prevent anyone from attaining any goal as long he/she uses methods which do not contradict the law of God'

### Moses: Deuteronomy 25.4

25:4 Thou shalt not muzzle the ox when he treadeth out the corn.

### Jesus: Mark 3.1-3.6

3:1 And he entered again into the synagogue; and there was a man there which had a withered hand.

3:2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

3:3 And he saith unto the man which had the withered hand, Stand forth.

3:4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

3:5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

3:6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

## 25 Apprehension

### Elijah:

'You are not to be ashamed of other people customs'

### Moses: Exodus 21.33-21.34

21:33 And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

21:34 The owner of the pit shall make it good, and give money unto the owner of them; and the dead beast shall be his.

### Jesus: Mark 9.38-9.48

9:38 And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.

9:39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

9:40 For he that is not against us is on our part.

9:41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

9:42 And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

9:43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

9:44 Where their worm dieth not, and the fire is not quenched.

9:45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

9:46 Where their worm dieth not, and the fire is not quenched.

9:47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

9:48 Where their worm dieth not, and the fire is not quenched.

## The Fire of Outer Penance

### 1 Glory

#### Elijah:

'A bestowed sacrament as well as the priestly calling is eternal and timeless'

#### Moses: Exodus 21.7

21:7 And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do.

#### Jesus: Matthew 4.21-4.22

4:21 And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

4:22 And they immediately left the ship and their father, and followed him.

## 2 Power

### Elijah:

‘A priest is able to identify persons with satanic tendencies’

### Moses: Leviticus 14.34-14.53

14:34 When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession;

14:35 And he that owneth the house shall come and tell the priest, saying, It seemeth to me there is as it were a plague in the house:

14:36 Then the priest shall command that they empty the house, before the priest go into it to see the plague, that all that is in the house be not made unclean: and afterward the priest shall go in to see the house:

14:37 And he shall look on the plague, and, behold, if the plague be in the walls of the house with hollow streaks, greenish or reddish, which in sight are lower than the wall;

### Jesus: Matthew 16.22-16.23

16:22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

16:23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

## 3 Kingdom

### Elijah:

‘Any form of holiness is passed on by the priests’

### Moses: Numbers 5.9-5.10

5:9 And every offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his.

5:10 And every man’s hallowed things shall be his: whatsoever any man giveth the priest, it shall be his.

### Jesus: Matthew 18.18

18:18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

## 4 Love

### Elijah:

‘The first born is to be offered (given to) God unless the child is to be bought back’

### Moses: Exodus 22.29

22:29 Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons shalt thou give unto me.

### Jesus: Luke 2.21-2.24

2:21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

2:22 And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord;

2:23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)

2:24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

## 5 Mercy

### Elijah:

‘You are to cleanse yourself from a sin by the means of confession and reparation (or penance)’

### Moses: Numbers 5.5-5.8

5:6 Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty; 5:7 Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed.

5:8 But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, even to the priest; beside the ram of the atonement, whereby an atonement shall be made for him.

### Jesus: Luke 19.1-19.10

19:1 And Jesus entered and passed through Jericho.

19:2 And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich.

19:3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

19:4 And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way.

19:5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house.

19:6 And he made haste, and came down, and received him joyfully.

19:7 And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

19:8 And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.

19:9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.

19:10 For the Son of man is come to seek and to save that which was lost.

## 6 Prophecy

### Elijah:

'An act of blessing must be joined with the consumption of the holy communion'

### Moses: Leviticus 22.29-22.30

22:29 And when ye will offer a sacrifice of thanksgiving unto the LORD, offer it at your own will.

22:30 On the same day it shall be eaten up; ye shall leave none of it until the morrow: I am the LORD.

### Jesus: John 13.20

13:20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

## 7 Faith

### Elijah:

'You are to distinguish between the holy and profane and the clean and unclean'

### Moses: Leviticus 10.10

10:10 And that ye may put difference between holy and unholy, and between unclean and clean;

### Jesus: Matthew 8.22

8:22 But Jesus said unto him, Follow me; and let the dead bury their dead.

## 8 Hope

### Elijah:

'A priest is to consume the holy communion twice a day, once in the morning and once in the evening'

### Moses: Numbers 28.1-28.8

28:4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even;

### Jesus: Matthew 16.1-16.12

16:1 The Pharisees also with the Sadducees came, and tempting desired him that he would show them a sign from heaven.

16:2 He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red.

16:3 And in the morning, It will be foul weather to day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?

16:4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

16:5 And when his disciples were come to the other side, they had forgotten to take bread.

16:6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

16:7 And they reasoned among themselves, saying, It is because we have taken no bread.

16:8 Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

16:9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

16:10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

16:11 How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

16:12 Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

## 9 Truth

### Elijah:

‘The spiritual offerings are performed by the means of the decisions of personal will or by the natural (not enforced) emotional acts’

**Moses: Exodus 20.24-20.25**

20:24 An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee.

20:25 And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.

**Jesus: Matthew 19.27-19.30**

19:27 Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

19:28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

19:29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name’s sake, shall receive an hundredfold, and shall inherit everlasting life.

19:30 But many that are first shall be last; and the last shall be first.

**10 Obedience**

**Elijah:**

‘You are to remove from the congregation all those who are rebellious, proud or in the deadly sin’

**Moses: Numbers 5.1-5.4**

5:2 Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead:

5:3 Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell.

**Jesus: Matthew 7.15-7.20**

7:15 Beware of false prophets, which come to you in shee’ps clothing, but inwardly they are ravening wolves.

7:16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

7:17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

7:18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

7:19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

7:20 Wherefore by their fruits ye shall know them.

**11 Force of Outer Offering**

**Elijah:**

‘You are not to bless yourself’

**Moses: Leviticus 7.26**

7:26 Moreover ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings.

**Jesus: Matthew 5.3**

5:3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

**12 Love**

**Elijah:**

‘A priest would not be interested in profane, sinful nor would have any lay interests’

**Moses: Leviticus 21.7**

21:7 They shall not take a wife that is a whore, or profane; neither shall they take a woman put away from her husband: for he is holy unto his God.

**Jesus: Luke 4.1-4.13**

4:1 And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

4:2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

4:3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4:4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

4:5 And the devil, taking him up into an high mountain, showed unto him all the kingdoms of the world in a moment of time.

4:6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

4:7 If thou therefore wilt worship me, all shall be thine.

4:8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

4:9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

4:10 For it is written, He shall give his angels charge over thee, to keep thee:

4:11 And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

4:12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

4:13 And when the devil had ended all the temptation, he departed from him for a season.

### 13 Mercy

#### Elijah:

'You are not to persecute a converted mutineer'

#### Moses: Exodus 21.20-21.21

21:20 And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished.

21:21 Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money.

#### Jesus: Luke 1.67

1:67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

### 14 Prophecy

#### Elijah:

'You are not to use profane views or customs for the purpose of spreading of the laws and truths of God'

#### Moses: Deuteronomy 23.18

23:18 Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow: for even both these are abomination unto the LORD thy God.

#### Jesus: Matthew 21.12-21.13

21:12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the

moneychangers, and the seats of them that sold doves,

21:13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

### 15 Faith

#### Elijah:

'You are not to expect that an acceptable offering would be performed in the spirit of love or from a person of God's child'

#### Moses: Deuteronomy 16.21-16.22

16:21 Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee.

16:22 Neither shalt thou set thee up any image; which the LORD thy God hateth.

#### Jesus: Matthew 11.16-11.19

11:16 But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

11:17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

11:18 For John came neither eating nor drinking, and they say, He hath a devil.

11:19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

### 16 Hope

#### Elijah:

'A priest is not to leave the spiritual temple of the Kingdom, the Power and the Glory'

#### Moses: Leviticus 21.5-21.6

21:5 They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.

21:6 They shall be holy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, and the bread of their God, they do offer: therefore they shall be holy.

#### Jesus: Matthew 2.11

2:11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they



presented unto him gifts; gold, and frankincense, and myrrh.

## 17 Truth

### Elijah:

'You are not to join the foreign believes nor customs to the sacraments of God nor to the faith of God'

### Moses: Leviticus 22.10-22.13

22:10 There shall no stranger eat of the holy thing: a sojourner of the priest, or an hired servant, shall not eat of the holy thing.

22:11 But if the priest buy any soul with his money, he shall eat of it, and he that is born in his house: they shall eat of his meat.

22:12 If the priest's daughter also be married unto a stranger, she may not eat of an offering of the holy things.

22:13 But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat: but there shall no stranger eat thereof.

### Jesus: Matthew 27.7-27.10

27:7 And they took counsel, and bought with them the potter's field, to bury strangers in.

27:8 Wherefore that field was called, The field of blood, unto this day.

27:9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

27:10 And gave them for the potter's field, as the Lord appointed me.

## 18 Obedience

### Elijah:

'You are not to allow for a rebellious, under the influence of the deadly sin, or professing forbidden customs priest to issue the sacraments'

### Moses: Leviticus 22.3-22.7

22:3 Say unto them, Whosoever he be of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be cut off from my presence: I am the LORD.

22:4 What man soever of the seed of Aaron is a leper, or hath a running issue; he shall not eat of the holy things, until he be clean. And whoso

toucheth any thing that is unclean by the dead, or a man whose seed goeth from him;

22:5 Or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath;

22:6 The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water.

22:7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because it is his food.

### Jesus: Matthew 5.29-5.30

5:29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

5:30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

## 19 Inner Conscience

### Elijah:

'You are not to mix up the word of God with the human wisdom nor you are to refrain from absolution from a sin'

### Moses: Exodus 23.18

23:18 Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my sacrifice remain until the morning.

### Jesus: Matthew 25.31-25.46

25:31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

25:32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

25:33 And he shall set the sheep on his right hand, but the goats on the left.

## 20 Outer Conscience

### Elijah:

'A priest is not to be under the influence of a deadly sin'

### Moses: Leviticus 21.1-21.4

21:1 And the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto

them, There shall none be defiled for the dead among his people:

21:2 But for his kin, that is near unto him, that is, for his mother, and for his father, and for his son, and for his daughter, and for his brother,

21:3 And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.

21:4 But he shall not defile himself, being a chief man among his people, to profane himself.

**Jesus: Mark 12.1-12.12**

12:1 And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

12:2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

12:3 And they caught him, and beat him, and sent him away empty.

12:4 And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

12:5 And again he sent another; and him they killed, and many others; beating some, and killing some.

12:6 Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.

12:7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

12:8 And they took him, and killed him, and cast him out of the vineyard.

12:9 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

12:10 And have ye not read this scripture; The stone which the builders rejected is become the head of the corner:

12:11 This was the Lord's doing, and it is marvellous in our eyes?

12:12 And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

**21 Concentration**

**Elijah:**

'A priest is not to accept obsolete views not would be seeking recognition from the people'

**Moses: Leviticus 22.8**

22:8 That which dieth of itself, or is torn with beasts, he shall not eat to defile himself therewith: I am the LORD.

**Jesus: Luke 2.34-2.35**

2:34 And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;

2:35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

**22 Inner Memory**

**Elijah:**

'Before you accept any new views or believes you are to understand them and find their relationship to the laws of God'

**Moses: Leviticus 11.3**

11:3 Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat.

**Jesus: Matthew 9.14-9.17**

9:14 Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

9:15 And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

9:16 No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.

9:17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

**23 Outer Memory**

**Elijah:**

'You are not to mix up bodily induced emotions with those which are an effect of the actions of the Spirit of God'

**Moses: Leviticus 11.9-11.10**

11:9 These shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

11:10 And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you:

**Jesus: Matthew 8.28-8.34**

8:28 And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

8:29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

8:30 And there was a good way off from them an herd of many swine feeding.

8:31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

8:32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

8:33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

8:34 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

**24 Logic**

**Elijah:**

‘You are not to recognize as truthful any subjective feelings which may not be verified against the logic’

**Moses: Leviticus 11.13-11.19**

11:13 And these are they which ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination: the eagle, and the ossifrage, and the osprey,

11:14 And the vulture, and the kite after his kind;

11:15 Every raven after his kind;

11:16 And the owl, and the night hawk, and the cuckoo, and the hawk after his kind,

11:17 And the little owl, and the cormorant, and the great owl,

11:18 And the swan, and the pelican, and the gier eagle,

11:19 And the stork, the heron after her kind, and the lapwing, and the bat.

**Jesus: Luke 1.20**

1:20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

**25 Apprehension**

**Elijah:**

‘A priest with confused perception (apprehension) of the world is disallowed to provide the sacraments’

**Moses: Leviticus 21.17-21.23**

21:17 Speak unto Aaron, saying, Whosoever he be of thy seed in their generations that hath any blemish, let him not approach to offer the bread of his God.

21:18 For whatsoever man he be that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing superfluous,

21:19 Or a man that is brokenfooted, or brokenhanded,

21:20 Or crookbacked, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken;

21:21 No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God.

21:22 He shall eat the bread of his God, both of the most holy, and of the holy.

21:23 Only he shall not go in unto the veil, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the LORD do sanctify them.

**Jesus: Matthew 5.13**

5:13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

**The Fire of Inner Penance**

**1 Glory**

**Elijah:**

‘An Arch-priest is to be filled with the spirit of hope’

**Moses: Leviticus 21.13**

21:13 And he shall take a wife in her virginity.

**Jesus: Matthew 23.37-23.39**

23:37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

23:38 Behold, your house is left unto you desolate.

23:39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

**2 Power**

**Elijah:**

'An Arch-priest is to take care for preservation of the presence of the Spirit of God in the nation and in the world'

**Moses: Leviticus 24.1-24.4**

24:2 Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually.

24:3 Without the veil of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: it shall be a statute for ever in your generations.

24:4 He shall order the lamps upon the pure candlestick before the LORD continually.

**Jesus: Matthew 27.32**

27:32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

**3 Kingdom**

**Elijah:**

'The judicial court of the priests is the highest form of legal representation. (Such court is the highest among the legal courts)'

**Moses: Deuteronomy 17.8-17.10**

17:8 If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which the LORD thy God shall choose;

17:9 And thou shalt come unto the priests the Levites, and unto the judge that shall be in those

days, and inquire; and they shall show thee the sentence of judgment:

17:10 And thou shalt do according to the sentence, which they of that place which the LORD shall choose shall show thee; and thou shalt observe to do according to all that they inform thee:

**Jesus: Matthew 17.5**

17:5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

**4 Love**

**Elijah:**

'You are to defend children against any form of rape and any form of violence as well as from any form of sexuality'

**Moses: Leviticus 20.1-20.5**

20:2 Again, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones.

20:3 And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name.

20:4 And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not:

20:5 Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.

**Jesus: Matthew 18.7-18.11**

18:7 Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

18:8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

18:9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

18:10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven

their angels do always behold the face of my Father which is in heaven.

18:11 For the Son of man is come to save that which was lost.

## 5 Mercy

### Elijah:

'You are to proclaim an absolute and global absolution of sin every fifty years'

### Moses: Leviticus 25.8-25.17

25:10 And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

### Jesus: Luke 2.36-2.38

2:36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;

2:37 And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day.

2:38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

## 6 Prophecy

### Elijah:

'You are to consume the holy communion in such a way as to attain a complete agreement with God'

### Moses: Leviticus 19.5-19.8

19:5 And if ye offer a sacrifice of peace offerings unto the LORD, ye shall offer it at your own will.

19:6 It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire.

19:7 And if it be eaten at all on the third day, it is abominable; it shall not be accepted.

19:8 Therefore every one that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD: and that soul shall be cut off from among his people.

### Jesus: Mark 12.41-12.44

12:41 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

12:42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

12:43 And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

12:44 For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

## 7 Faith

### Elijah:

'You are to perform the offerings in spirit and in truth'

### Moses: Numbers 15.37-15.40

15:38 Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue:

15:39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring:

15:40 That ye may remember, and do all my commandments, and be holy unto your God.

### Jesus: Luke 22.44

22:44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

## 8 Hope

### Elijah:

'A priest as well as one offered to God are to fast, profess meditation in prayer and is to be in solidarity with the saints of God'

### Moses: Deuteronomy 18.1-18.5

18:1 The priests the Levites, and all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the LORD made by fire, and his inheritance.

18:2 Therefore shall they have no inheritance among their brethren: the LORD is their inheritance, as he hath said unto them.

18:3 And this shall be the priest's due from the people, from them that offer a sacrifice,



whether it be ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw.

18:4 The firstfruit also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.

18:5 For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever.

**Jesus: Matthew 17.21**

17:21 Howbeit this kind goeth not out but by prayer and fasting.

**9 Truth**

**Elijah:**

‘A person performing a penance should attend to the sacrament of reconciliation frequently’

**Moses: Deuteronomy 23.9-23.11**

23:9 When the host goeth forth against thine enemies, then keep thee from every wicked thing.

23:10 If there be among you any man, that is not clean by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp:

23:11 But it shall be, when evening cometh on, he shall wash himself with water: and when the sun is down, he shall come into the camp again.

**Jesus: Luke 5.4-5.8**

5:5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

5:6 And when they had this done, they enclosed a great multitude of fishes: and their net brake.

5:7 And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

5:8 When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

**10 Obedience**

**Elijah:**

‘You are to celebrate the day of cleansing’

**Moses: Leviticus 16.1-16.34**

16:6 And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house.

16:7 And he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation.

16:8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat.

16:9 And Aaron shall bring the goat upon which the LORD'S lot fell, and offer him for a sin offering.

16:10 But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, and to let him go for a scapegoat into the wilderness.

16:11 And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself:

**Jesus: John 20.17**

20:17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

**11 Force of Inner Offering**

**Elijah:**

‘You are not to absolve yourself from a sin by the means of your own resolution’

**Moses: Leviticus 7.25**

7:25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth it shall be cut off from his people.

**Jesus: Matthew 5.4**

5:4 Blessed are they that mourn: for they shall be comforted.

**12 Love**

**Elijah:**

‘Do not covet’

**Moses: Exodus 20.17**

20:17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

**Jesus: Mark 10.23-10.25**

10:23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

10:24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

10:25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

### 13 Mercy

#### Elijah:

‘You are not to assume that an act of confession of sin could be treated as a form of offering’

#### Moses: Leviticus 22.25

22:25 Neither from a stranger’s hand shall ye offer the bread of your God of any of these; because their corruption is in them, and blemishes be in them: they shall not be accepted for you.

#### Jesus: Luke 5.10-5.11

5:10 And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

5:11 And when they had brought their ships to land, they forsook all, and followed him.

### 14 Prophecy

#### Elijah:

‘A person who is in a sin against love or mercy or whose apprehension is disturbed should not consume the holy communion’

#### Moses: Leviticus 22.21-22.22

22:21 And whosoever offereth a sacrifice of peace offerings unto the LORD to accomplish his vow, or a freewill offering in beeves or sheep, it shall be perfect to be accepted; there shall be no blemish therein.

22:22 Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.

#### Jesus: Matthew 26.69-26.75

26:69 Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

26:70 But he denied before them all, saying, I know not what thou sayest.

26:71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

26:72 And again he denied with an oath, I do not know the man.

26:73 And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech betrayeth thee.

26:74 Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.

26:75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

### 15 Faith

#### Elijah:

‘You are not to place oneself in front of God if you are of weak faith’

#### Moses: Leviticus 10.8-10.9

10:8 And the LORD spake unto Aaron, saying,

10:9 Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations:

#### Jesus: Matthew 7.6

7:6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

### 16 Hope

#### Elijah:

‘You are not to place your hope in your personal wishes but rather it is to be stirred by the Spirit of God’

#### Moses: Deuteronomy 22.13-22.21

22:13 If any man take a wife, and go in unto her, and hate her,

22:14 And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid:

22:15 Then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel’s virginity unto the elders of the city in the gate:

22:16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her;

22:17 And, lo, he hath given occasions of speech against her, saying, I found not thy daughter a maid; and yet these are the tokens of my daughter's virginity. And they shall spread the cloth before the elders of the city.

22:18 And the elders of that city shall take that man and chastise him;

22:19 And they shall amerce him in an hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days.

22:20 But if this thing be true, and the tokens of virginity be not found for the damsel:

22:21 Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you.

**Jesus: Matthew 6.25-6.34**

6:25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

6:26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

6:27 Which of you by taking thought can add one cubit unto his stature?

6:28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

6:29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

6:30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

6:31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

6:32 (For after all these things do the Gentiles seek :) for your heavenly Father knoweth that ye have need of all these things.

6:33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

6:34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

**17 Truth**

**Elijah:**

'You are not to profess injustice in the judgment'

**Moses: Leviticus 19.35-19.37**

19:35 Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.

19:36 Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the LORD your God, which brought you out of the land of Egypt.

19:37 Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the LORD.

**Jesus: Matthew 27.24**

27:24 When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

**18 Obedience**

**Elijah:**

'An Arch-priest is not to force ones own will on the others nor would advertise his holiness'

**Moses: Leviticus 21.10**

21:10 And he that is the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes;

**Jesus: Matthew 5.8**

5:8 Blessed are the pure in heart: for they shall see God.

**19 Inner Conscience**

**Elijah:**

'You are not to keep double standards being leaner to yourself and harsher or more demanding from the others'

**Moses: Deuteronomy 22.9**

22:9 Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

**Jesus: Matthew 7.12**

7:12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

**20 Outer Conscience**

**Elijah:**

‘You are not to perform any other form of penance apart from the prayer while kneeling’

**Moses: Leviticus 11.21-11.23**

11:21 Yet these may ye eat of every flying creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth;

11:22 Even these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

11:23 But all other flying creeping things, which have four feet, shall be an abomination unto you.

**Jesus: Luke 22.41**

22:41 And he was withdrawn from them about a stone’s cast, and kneeled down, and prayed,

**21 Concentration**

**Elijah:**

‘You are not to bring offerings with an intention of gaining the personal status or in order to become more elevated above the others’

**Moses: Exodus 20.26**

20:26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

**Jesus: Matthew 6.1-6.4**

6:1 Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

6:2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

6:3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

6:4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

**22 Inner Memory**

**Elijah:**

‘You are not to make any representation of the created things in order to worship them’

**Moses: Exodus 20.4-20.5**

20:4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

20:5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

**Jesus: Matthew 22.21**

22:21 They say unto him, Caesar’s. Then saith he unto them, Render therefore unto Caesar the things which are Caesar’s; and unto God the things that are God’s.

**23 Outer Memory**

**Elijah:**

‘You are not to place your hope in the common things’

**Moses: Leviticus 19.29**

19:29 Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.

**Jesus: Matthew 27.46**

27:46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

**24 Logic**

**Elijah:**

‘You are not to bring a gift nor would you provide an offering in front of God if you feel hatred’

**Moses: Leviticus 22.24**

22:24 Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make any offering thereof in your land.

**Jesus: Matthew 5.23-5.26**

5:23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

5:24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

5:25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

5:26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

## 25 Apprehension

### Elijah:

‘An Arch-priest is not to leave the spiritual sanctuary of the temple of God’

### Moses: Leviticus 21.12

21:12 Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God is upon him: I am the LORD.

### Jesus: Mark 3.31-3.35

3:31 There came then his brethren and his mother, and, standing without, sent unto him, calling him.

3:32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

3:33 And he answered them, saying, Who is my mother, or my brethren?

3:34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

3:35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

## The Fire of Outer Word

### 1 Glory

### Elijah:

‘The fulfilled prophecies strengthen the faith’

### Moses: Deuteronomy 21.10-21.14

21:10 When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive,

21:11 And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife;

21:12 Then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails;

21:13 And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.

21:14 And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her.

### Jesus: John 19.34-19.37

19:34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

19:35 And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

19:36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

19:37 And again another scripture saith, They shall look on him whom they pierced.

## 2 Power

### Elijah:

‘The Word of God acts in proportion to the social acceptance of it’

### Moses: Leviticus 27.1-27.8

27:2 Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons shall be for the LORD by thy estimation.

27:3 And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary.

27:4 And if it be a female, then thy estimation shall be thirty shekels.

27:5 And if it be from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

27:6 And if it be from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation shall be three shekels of silver.



27:7 And if it be from sixty years old and above; if it be a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

27:8 But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.

**Jesus: Matthew 13.3-13.9**

13:3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

13:4 And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:

13:5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

13:6 And when the sun was up, they were scorched; and because they had no root, they withered away.

13:7 And some fell among thorns; and the thorns sprung up, and choked them:

13:8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

13:9 Who hath ears to hear, let him hear.

**3 Kingdom**

**Elijah:**

'The prayers spoken in agreement with the will of God are listened to (accepted)'

**Moses: Numbers 30.6-30.8**

30:6 And if she had at all an husband, when she vowed, or uttered ought out of her lips, wherewith she bound her soul;

30:7 And her husband heard it, and held his peace at her in the day that he heard it: then her vows shall stand, and her bonds wherewith she bound her soul shall stand.

30:8 But if her husband disallowed her on the day that he heard it; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her.

**Jesus: Matthew 6.5-6.6**

6:5 And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6:6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

**4 Love**

**Elijah:**

'You are not to attain your goals by the means of exploitation of the others'

**Moses: Exodus 21.35-21.36**

21:35 And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead ox also they shall divide.

21:36 Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

**Jesus: Luke 4.16-4.21**

4:16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

4:17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

4:18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

4:19 To preach the acceptable year of the Lord.

4:20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

4:21 And he began to say unto them, This day is this scripture fulfilled in your ears.

**5 Mercy**

**Elijah:**

'You are to raise the status of and provide reparation to a person who confessed a sin and fulfilled an appropriate penance'

**Moses: Deuteronomy 15.12-15.15**

15:12 And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve

thee six years; then in the seventh year thou shalt let him go free from thee.

15:13 And when thou sendest him out free from thee, thou shalt not let him go away empty:

15:14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: of that wherewith the LORD thy God hath blessed thee thou shalt give unto him.

15:15 And thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to day.

**Jesus: Luke 15.11-15.24**

15:11 And he said, A certain man had two sons:

15:12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

15:13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

15:14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15:15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

15:16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

15:17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

15:18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

15:19 And am no more worthy to be called thy son: make me as one of thy hired servants.

15:20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

15:21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

15:22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

15:23 And bring hither the fatted calf, and kill it; and let us eat, and be merry:

15:24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

**6 Prophecy**

**Elijah:**

'An unfulfilled prophecy which is not liked by the addressee may be nullified but may not be applied to a different person'

**Moses: Exodus 21.8-21.13**

21:8 If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

21:9 And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

21:10 If he take him another wife; her food, her raiment, and her duty of marriage, shall he not diminish.

21:11 And if he do not these three unto her, then shall she go out free without money.

21:12 He that smiteth a man, so that he die, shall be surely put to death.

21:13 And if a man lie not in wait, but God deliver him into his hand; then I will appoint thee a place whither he shall flee.

**Jesus: Matthew 13.14-13.17**

13:14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

13:15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

13:16 But blessed are your eyes, for they see: and your ears, for they hear.

13:17 For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

**7 Faith**

**Elijah:**

'You are to speak the words in accordance with your convictions'

**Moses: Numbers 30.9**

30:9 But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.

**Jesus: Matthew 6.7-6.8**

6:7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

6:8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

**8 Hope**

**Elijah:**

'You are to spend some of your time on a private prayer'

**Moses: Deuteronomy 23.12-23.14**

23:12 Thou shalt have a place also without the camp, whither thou shalt go forth abroad:

23:13 And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee:

23:14 For the LORD thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee.

**Jesus: Matthew 14.23**

14:23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

**9 Truth**

**Elijah:**

'A sinner becomes enslaved by the sin'

**Moses: Exodus 22.3**

22:3 If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution; if he have nothing, then he shall be sold for his theft.

**Jesus: John 8.32-8.47**

8:32 And ye shall know the truth, and the truth shall make you free.

8:33 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

8:34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

8:35 And the servant abideth not in the house for ever: but the Son abideth ever.

8:36 If the Son therefore shall make you free, ye shall be free indeed.

8:37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

8:38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

8:39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

8:40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

8:41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God.

8:42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

8:43 Why do ye not understand my speech? even because ye cannot hear my word. 8:44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

8:45 And because I tell you the truth, ye believe me not.

8:46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

8:47 He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.

**10 Obedience**

**Elijah:**

'You are to be obedient to the Word of God'

**Moses: Deuteronomy 21.18-21.21**

21:18 If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them:

21:19 Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place;

21:20 And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard.

21:21 And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear.

**Jesus: Matthew 21.1-21.7**

21:1 And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

21:2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

21:3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

21:4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

21:5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

21:6 And the disciples went, and did as Jesus commanded them,

21:7 And brought the ass, and the colt, and put on them their clothes, and they set him thereon.

**11 Force of Outer Humility**

**Elijah:**

'You are not to call on the name of God without a reason'

**Moses: Exodus 20.7**

20:7 Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

**Jesus: Matthew 7.22-7.23**

7:22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

7:23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

**12 Love**

**Elijah:**

'You are not to remove the participation in the establishment of the laws of God (the legislative) from the blessed of God'

**Moses: Leviticus 25.32-25.34**

25:32 Notwithstanding the cities of the Levites, and the houses of the cities of their possession, may the Levites redeem at any time.

25:33 And if a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in the year of jubilee: for the houses of the cities of the Levites are their possession among the children of Israel.

25:34 But the field of the suburbs of their cities may not be sold; for it is their perpetual possession.

**Jesus: Matthew 16.17-16.19**

16:17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

16:19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

**13 Mercy**

**Elijah:**

'You are not to be cruel'

**Moses: Exodus 23.19**

23:19 The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.

**Jesus: Matthew 27.29**

27:29 And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

**14 Prophecy**

**Elijah:**

'You are not to write a prophecy which has not originated in a revelation of God'

**Moses: Numbers 30.13-30.15**

30:13 Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void.

30:14 But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which are upon her: he confirmeth them, because he held his peace at her in the day that he heard them.

30:15 But if he shall any ways make them void after that he hath heard them; then he shall bear her iniquity.

**Jesus: Matthew 19.7-19.8**

19:7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

19:8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

**15 Faith**

**Elijah:**

‘You are not to prevent the blessed of God in participation in the executive power of God’

**Moses: Numbers 18.21-18.24**

18:21 And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation.

18:22 Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die.

18:23 But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: it shall be a statute for ever throughout your generations, that among the children of Israel they have no inheritance.

18:24 But the tithes of the children of Israel, which they offer as an heave offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

**Jesus: Matthew 17.24-17.27**

17:24 And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute?

17:25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

17:26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

17:27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

**16 Hope**

**Elijah:**

‘You are not to reject obedience which has a potential of bringing hope’

**Moses: Exodus 21.6**

21:6 Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him for ever.

**Jesus: Matthew 4.18-4.20**

4:18 And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

4:19 And he saith unto them, Follow me, and I will make you fishers of men.

4:20 And they straightway left their nets, and followed him.

**17 Truth**

**Elijah:**

‘You are not to recognize as a truthful a prophet whose words have not come to pass’

**Moses: Deuteronomy 18.22**

18:22 When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

**Jesus: Matthew 26.33-26.34**

26:33 Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

26:34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

**18 Obedience**

**Elijah:**



'You are not to break a pledge spoken out of free will'

**Moses: Numbers 30.2**

30:2 If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth.

**Jesus: John 2.18-2.19**

2:18 Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things?

2:19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

**19 Inner Conscience**

**Elijah:**

'For the sake of propagation of the word of God you are to appeal to the logic and not to the conscience'

**Moses: Deuteronomy 20.19-20.20**

20:19 When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field is man's life) to employ them in the siege:

20:20 Only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued.

**Jesus: Matthew 22.17-22.20**

22:17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?

22:18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

22:19 Show me the tribute money. And they brought unto him a penny.

22:20 And he saith unto them, Whose is this image and superscription?

**20 Outer Conscience**

**Elijah:**

'Do not kill'

**Moses: Exodus 20.13**

20:13 Thou shalt not kill.

**Jesus: John 8.3-8.11**

8:3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

8:4 They say unto him, Master, this woman was taken in adultery, in the very act.

8:5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

8:6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.

8:7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

8:8 And again he stooped down, and wrote on the ground.

8:9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

8:10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

8:11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

**21 Concentration**

**Elijah:**

'You are to base your learning not only on the senses but also on the spirits of mercy, truth and faith'

**Moses: Deuteronomy 24.19-24.20**

24:19 When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands.

24:20 When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.

**Jesus: Matthew 9.23-9.25**

9:23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

9:24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

9:25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

## 22 Inner Memory

### Elijah:

‘You are not to remove the basic truths of faith’

### Moses: Deuteronomy 22.6-22.7

22:6 If a bird’s nest chance to be before thee in the way in any tree, or on the ground, whether they be young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young:

22:7 But thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and that thou mayest prolong thy days.

### Jesus: Matthew 5.18

5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

## 23 Outer Memory

### Elijah:

‘You are not to obstruct the flow of information toward your neighbour’

### Moses: Deuteronomy 24.6

24:6 No man shall take the nether or the upper millstone to pledge: for he taketh a man’s life to pledge.

### Jesus: Mark 4.10-4.11 and 4.34

4:10 And when he was alone, they that were about him with the twelve asked of him the parable.

4:11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:

4:34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

## 24 Logic

### Elijah:

‘You are not to laugh at the views or the way of thinking of another person’

### Moses: Exodus 22.6

22:6 If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed therewith; he that kindled the fire shall surely make restitution.

### Jesus: Luke 23.11

23:11 And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

## 25 Apprehension

### Elijah:

‘You will not undertake a venture exceeding your means’

### Moses: Numbers 30.3-30.5

30:3 If a woman also vow a vow unto the LORD, and bind herself by a bond, being in her father’s house in her youth;

30:4 And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

30:5 But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the LORD shall forgive her, because her father disallowed her.

### Jesus: Luke 14.31-14.32

14:31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

14:32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

## The Fire of Inner Word

## 1 Glory

### Elijah:

‘Two Arch-priests are chosen for eternity as representatives of the world in front of the countenance of God’

### Moses: Leviticus 24.5-24.9

24:5 And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake.

24:6 And thou shalt set them in two rows, six on a row, upon the pure table before the LORD.

24:7 And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the LORD.

24:8 Every sabbath he shall set it in order before the LORD continually, being taken from the children of Israel by an everlasting covenant.

24:9 And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the LORD made by fire by a perpetual statute.

**Jesus: Matthew 3.13-3.15**

3:13 Then cometh Jesus from Galilee to Jordan unto John, to be baptised of him.

3:14 But John forbad him, saying, I have need to be baptised of thee, and comest thou to me?

3:15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

**2 Power**

**Elijah:**

'A fulfilment of the law of God ensures salvation of a soul'

**Moses: Numbers 6.1-6.21**

6:2 Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the LORD:

6:3 He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

6:4 All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk.

6:19 And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put them upon the hands of the Nazarite, after the hair of his separation is shaven:

6:20 And the priest shall wave them for a wave offering before the LORD: this is holy for the priest, with the wave breast and heave shoulder: and after that the Nazarite may drink wine.

6:21 This is the law of the Nazarite who hath vowed, and of his offering unto the LORD for his separation, beside that that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

**Jesus: Matthew 7.24-7.27**

7:24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

7:25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

7:26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

7:27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

**3 Kingdom**

**Elijah:**

'The same law relates to the natural children of God and the humans'

**Moses: Numbers 15.16**

15:16 One law and one manner shall be for you, and for the stranger that sojourneth with you.

**Jesus: Matthew 15.21-15.28**

15:21 Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

15:22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil.

15:23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

15:24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

15:25 Then came she and worshipped him, saying, Lord, help me.

15:26 But he answered and said, It is not meet to take the children's bread, and cast it to dogs.

15:27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

15:28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

**4 Love**

**Elijah:**

'You are to remember the law of God, you are to live in accordance with it and to use it in your courts while judging'

**Moses: Deuteronomy 6.7-6.9**

6:7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

6:8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

6:9 And thou shalt write them upon the posts of thy house, and on thy gates.

**Jesus: Matthew 11.28-11.30**

11:28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.

11:29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

11:30 For my yoke is easy, and my burden is light.

**5 Mercy**

**Elijah:**

'If the conscience or the logic object to the law of God in a given situation then you are to break the law for the sake of the conscience or the logic'

**Moses: Exodus 21.26-21.27**

21:26 And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake.

21:27 And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.

**Jesus: Matthew 22.41-22.45**

22:41 While the Pharisees were gathered together, Jesus asked them,

22:42 Saying, What think ye of Christ? whose son is he? They say unto him, The son of David.

22:43 He saith unto them, How then doth David in spirit call him Lord, saying, 22:44 The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

22:45 If David then call him Lord, how is he his son?

**6 Prophecy**

**Elijah:**

'You are to provide the description of the scope of applicability of each of the laws'

**Moses: Deuteronomy 22.8**

22:8 When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

**Jesus: Matthew 5.21-5.22**

5:21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

5:22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

**7 Faith**

**Elijah:**

'You are to require two or more witnesses in any legal argument'

**Moses: Deuteronomy 19.15**

19:15 One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

**Jesus: Matthew 18.19-18.20**

18:19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

18:20 For where two or three are gathered together in my name, there am I in the midst of them.

**8 Hope**

**Elijah:**

'You are to remove any prohibitive law that has no origins in God'

**Moses: Deuteronomy 25.17-25.19**

25:17 Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt;

25:18 How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God.

25:19 Therefore it shall be, when the LORD thy God hath given thee rest from all thine

enemies round about, in the land which the LORD thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it.

**Jesus: Matthew 23.1-23.4**

23:1 Then spake Jesus to the multitude, and to his disciples,

23:2 Saying, The scribes and the Pharisees sit in Moses' seat:

23:3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.

23:4 For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

**9 Truth**

**Elijah:**

'You are to assume an oath given in a court as a legally binding act'

**Moses: Exodus 22.11**

22:11 Then shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept thereof, and he shall not make it good.

**Jesus: Matthew 5.33-5.37**

5:33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

5:34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

5:35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

5:36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

5:37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

**10 Obedience**

**Elijah:**

'You are to refer to a judge any unlawful act'

**Moses: Exodus 22.8-22.9**

22:8 If the thief be not found, then the master of the house shall be brought unto the judges, to

see whether he have put his hand unto his neighbour's goods. 22:9 For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour.

**Jesus: Matthew 5.6**

5:6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

**11 Force of Inner Humility**

**Elijah:**

'You are not to regard the law of man to be above the law of God'

**Moses: Deuteronomy 21.15-21.17**

21:15 If a man have two wives, one beloved, and another hated, and they have born him children, both the beloved and the hated; and if the firstborn son be hers that was hated:

21:16 Then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn:

21:17 But he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the firstborn is his.

**Jesus: Matthew 16.24-16.28**

16:24 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

16:25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

16:26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

16:27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

16:28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

**12 Love**

**Elijah:**

'The spirit of love is not to be used in the resolving of the disputes (or in courts)'

**Moses: Deuteronomy 25.11-25.18**



25:11 When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets:

25:12 Then thou shalt cut off her hand, thine eye shall not pity her.

25:13 Thou shalt not have in thy bag divers weights, a great and a small.

25:14 Thou shalt not have in thine house divers measures, a great and a small. 25:15 But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee.

25:16 For all that do such things, and all that do unrighteously, are an abomination unto the LORD thy God.

25:17 Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt;

25:18 How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God.

**Jesus: Matthew 12.38-12.42**

12:38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

12:39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

12:40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

12:41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

12:42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

**13 Mercy**

**Elijah:**

'You are not to prevent the mercy in the courts (while judging), you are not to falsify the truth and you are not to tempt the faith while judging'

**Moses: Deuteronomy 24.17-24.18**

24:17 Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widow's raiment to pledge:

24:18 But thou shalt remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

**Jesus: Matthew 18.21-18.35**

18:21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

18:22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

18:23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

18:24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

18:25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

18:26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

18:27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

18:28 But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

18:29 And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

18:30 And he would not: but went and cast him into prison, till he should pay the debt.

18:31 So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

18:32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

18:33 Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?

18:34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

18:35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

#### 14 Prophecy

##### Elijah:

'You are not to use an unfulfilled prophecy as a decisive argument in the decision making process'

##### Moses: Leviticus 19.20

19:20 And whosoever lieth carnally with a woman, that is a bondmaid, betrothed to an husband, and not at all redeemed, nor freedom given her; she shall be scourged; they shall not be put to death, because she was not free.

##### Jesus: Matthew 20.1-20.16

20:1 For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.

20:2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

20:3 And he went out about the third hour, and saw others standing idle in the marketplace,

20:4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

20:5 Again he went out about the sixth and ninth hour, and did likewise.

20:6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

20:7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

20:8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.

20:9 And when they came that were hired about the eleventh hour, they received every man a penny.

20:10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

20:11 And when they had received it, they murmured against the goodman of the house,

20:12 Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

20:13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

20:14 Take that thine is, and go thy way: I will give unto this last, even as unto thee.

20:15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

20:16 So the last shall be first, and the first last: for many be called, but few chosen.

#### 15 Faith

##### Elijah:

'You are not to prevent an imperfect person from receiving the sacrament of legal adulthood'

##### Moses: Leviticus 22.23

22:23 Either a bullock or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer for a freewill offering; but for a vow it shall not be accepted.

##### Jesus: Matthew 19.13-19.15

19:13 Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

19:14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

19:15 And he laid his hands on them, and departed thence.

#### 16 Hope

##### Elijah:

'You are not to fight for something that belongs to you'

##### Moses: Exodus 21.18-21.19

21:18 And if men strive together, and one smite another with a stone, or with his fist, and he die not, but keepeth his bed:

21:19 If he rise again, and walk abroad upon his staff, then shall he that smote him be quit: only he shall pay for the loss of his time, and shall cause him to be thoroughly healed.

##### Jesus: Matthew 17.24-17.27

17:24 And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute?

17:25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

17:26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

17:27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

## 17 Truth

### Elijah:

‘You are not to commit perjury nor give false witnessing’

### Moses: Exodus 20.16

20:16 Thou shalt not bear false witness against thy neighbour.

### Jesus: Matthew 21.23-21.27

21:23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

21:24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

21:25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

21:26 But if we shall say, Of men; we fear the people; for all hold John as a prophet.

21:27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

## 18 Obedience

### Elijah:

‘Parents are not guilty of the offences committed by the children nor the children are guilty of the offences committed by the parents but rather each one is guilty of their own offences’

### Moses: Deuteronomy 24.16

24:16 The fathers shall not be put to death for the children, neither shall the children be put to

death for the fathers: every man shall be put to death for his own sin.

### Jesus: Matthew 11.20-11.24

11:20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

11:21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

11:22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

11:23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

11:24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

## 19 Inner Conscience

### Elijah:

‘You are not to sentence an innocent person nor you are to take a bribe’

### Moses: Exodus 23.6-23.8

23:6 Thou shalt not wrest the judgment of thy poor in his cause.

23:7 Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.

23:8 And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.

### Jesus: Matthew 26.57-26.62

26:57 And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled.

26:58 But Peter followed him afar off unto the high priest’s palace, and went in, and sat with the servants, to see the end.

26:59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

26:60 But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,

26:61 And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

26:62 And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee?

## 20 Outer Conscience

### Elijah:

'While judging you are to accept a logical argument, and from a person requesting mercy you will demand acts of application of mercy'

### Moses: Deuteronomy 23.19-23.20

23:19 Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury:

23:20 Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.

### Jesus: Matthew 5.7

5:7 Blessed are the merciful: for they shall obtain mercy.

## 21 Concentration

### Elijah:

'You are not to allow for unrelated arguments to determine the outcome of any judgment'

### Moses: Exodus 23.2-23.3

23:2 Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment:

23:3 Neither shalt thou countenance a poor man in his cause.

### Jesus: Matthew 22.23-22.32

23:23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

23:24 Ye blind guides, which strain at a gnat, and swallow a camel.

23:25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

23:26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

23:27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

23:28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

23:29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

23:30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

23:31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

23:32 Fill ye up then the measure of your fathers.

## 22 Inner Memory

### Elijah:

'You are not to mix the law of God with the convictions of the people'

### Moses: Deuteronomy 22.10

22:10 Thou shalt not plow with an ox and an ass together.

### Jesus: Matthew 11.25-11.26

11:25 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

11:26 Even so, Father: for so it seemed good in thy sight.

## 23 Outer Memory

### Elijah:

'You are not to over-stress the prohibitive laws so that the compulsory laws are not ignored'

### Moses: Deuteronomy 25.1-25.3

25:1 If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked.

25:2 And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him

to lie down, and to be beaten before his face, according to his fault, by a certain number.

25:3 Forty stripes he may give him, and not exceed: lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.

**Jesus: Matthew 20.25-20.28**

20:25 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

20:26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;

20:27 And whosoever will be chief among you, let him be your servant:

20:28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

**24 Logic**

**Elijah:**

‘You are not to accuse without just foundations’

**Moses: Deuteronomy 21.1-21.9**

21:1 If one be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, and it be not known who hath slain him:

21:2 Then thy elders and thy judges shall come forth, and they shall measure unto the cities which are round about him that is slain:

21:3 And it shall be, that the city which is next unto the slain man, even the elders of that city shall take an heifer, which hath not been wrought with, and which hath not drawn in the yoke;

21:4 And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer’s neck there in the valley:

21:5 And the priests the sons of Levi shall come near; for them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD; and by their word shall every controversy and every stroke be tried:

21:6 And all the elders of that city, that are next unto the slain man, shall wash their hands over the heifer that is beheaded in the valley:

21:7 And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it.

21:8 Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, and lay not

innocent blood unto thy people of Israel’s charge. And the blood shall be forgiven them.

21:9 So shalt thou put away the guilt of innocent blood from among you, when thou shalt do that which is right in the sight of the LORD.

**Jesus: Matthew 11.4-11.6**

11:4 Jesus answered and said unto them, Go and show John again those things which ye do hear and see:

11:5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

11:6 And blessed is he, whosoever shall not be offended in me.

**25 Apprehension**

**Elijah:**

‘You are not to assume some of the laws to be more important or more binding then the others’

**Moses: Deuteronomy 25.13-25.16**

25:13 Thou shalt not have in thy bag divers weights, a great and a small.

25:14 Thou shalt not have in thine house divers measures, a great and a small. 25:15 But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee.

25:16 For all that do such things, and all that do unrighteously, are an abomination unto the LORD thy God.

**Jesus: Matthew 18.12-18.14**

18:12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

18:13 And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

18:14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

**The Fire of Union**

**1 Glory**

**Elijah:**

‘It is possible to buy any of the fires as well as any of the wet spirits of God and to use them toward ones own goals’



**Moses: Leviticus 27.13-27.34**

27:13 But if he will at all redeem it, then he shall add a fifth part thereof unto thy estimation.

27:14 And when a man shall sanctify his house to be holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.

27:15 And if he that sanctified it will redeem his house, then he shall add the fifth part of the money of thy estimation unto it, and it shall be his.

27:16 And if a man shall sanctify unto the LORD some part of a field of his possession, then thy estimation shall be according to the seed thereof: an homer of barley seed shall be valued at fifty shekels of silver.

27:17 If he sanctify his field from the year of jubilee, according to thy estimation it shall stand.

27:18 But if he sanctify his field after the jubilee, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubilee, and it shall be abated from thy estimation.

27:19 And if he that sanctified the field will in any wise redeem it, then he shall add the fifth part of the money of thy estimation unto it, and it shall be assured to him.

.....

27:31 And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof.

27:32 And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the LORD.

27:33 He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

27:34 These are the commandments, which the LORD commanded Moses for the children of Israel in mount Sinai.

**Jesus: John 2.1-2.12**

2:3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

2:4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

**2 Power**

**Elijah:**

‘A priest is able to distinguish between a natural child of God and a human person’

**Moses: Leviticus 13.1-13.46**

13:1 And the LORD spake unto Moses and Aaron, saying,

13:2 When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh like the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests:

13:3 And the priest shall look on the plague in the skin of the flesh: and when the hair in the plague is turned white, and the plague in sight be deeper than the skin of his flesh, it is a plague of leprosy: and the priest shall look on him, and pronounce him unclean.

**Jesus: Matthew 13.24-13.30**

13:24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

13:25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

13:26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

13:27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

13:28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

13:29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

13:30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

**3 Kingdom**

**Elijah:**

‘A person who is in the glimmer of the Kingdom of God participates in the governing of God’

**Moses: Deuteronomy 17.14-17.20**

17:14 When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me;

17:15 Thou shalt in any wise set him king over thee, whom the LORD thy God shall choose: one from among thy brethren shalt thou set king

over thee: thou mayest not set a stranger over thee, which is not thy brother.

17:16 But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.

17:17 Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.

17:18 And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites:

17:19 And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them:

17:20 That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel.

**Jesus: John 2.1-2.12**

2:5 His mother saith unto the servants, Whatsoever he saith unto you, do it.

**4 Love**

**Elijah:**

‘You are to give an appropriate honour and glory to the saints of God’

**Moses: Leviticus 19.32**

19:32 Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the LORD.

**Jesus: John 1.45-1.49**

1:45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

1:46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

1:47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

1:48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

1:49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

**5 Mercy**

**Elijah:**

‘You are to support the poor by the means of lending money without any interest’

**Moses: Deuteronomy 15.8**

15:8 But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth.

**Jesus: Matthew 5.40-5.42**

5:40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

5:41 And whosoever shall compel thee to go a mile, go with him twain.

5:42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

**6 Prophecy**

**Elijah:**

‘You are to establish a seven year long cycle. After completion of each of such periods you are to globally re-evaluate the acts of will related to the entire population’

**Moses: Leviticus 25.6-25.7**

25:6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

25:7 And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat.

**Jesus: Matthew 17.1**

17:1 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

**7 Faith**

**Elijah:**

‘You are to give glory to God for the good deeds he performs through you’

**Moses: Leviticus 12.1-12.8**

12:1 And the LORD spake unto Moses, saying,

12:2 Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child: then she shall be unclean seven days;

according to the days of the separation for her infirmity shall she be unclean.

12:3 And in the eighth day the flesh of his foreskin shall be circumcised.

12:4 And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

12:5 But if she bear a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.

12:6 And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest:

12:7 Who shall offer it before the LORD, and make an atonement for her; and she shall be cleansed from the issue of her blood. This is the law for her that hath born a male or a female.

12:8 And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean.

**Iesus: John 5.19**

5:19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

**8 Hope**

**Elijah:**

'You are to respect your father and your mother'

**Moses: Exodus 20.12**

20:12 Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

**Iesus: Matthew 15.4**

15:4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

**9 Truth**

**Elijah:**

'A person who lives accepting personal sin or who exercises solidarity with it is guilty of a double offence'

**Moses: Exodus 22.4**

22:4 If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.

**Iesus: John 19.11**

19:11 Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

**10 Obedience**

**Elijah:**

'You are to keep a feast of Passover, the feast of harvest and the feast of the tents'

**Moses: Exodus 23.14-23.16**

23:14 Three times thou shalt keep a feast unto me in the year.

23:15 Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:)

23:16 And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.

**Iesus: Mathew 26.26-26.30**

26:26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

26:27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

26:28 For this is my blood of the new testament, which is shed for many for the remission of sins.

26:29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

26:30 And when they had sung an hymn, they went out into the mount of Olives.

**11 Force of Solidarity**

**Elijah:**

'You are to assume that a person who is homosexual is dead'

**Moses: Leviticus 20.13**

20:13 If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.

**Jesus: Matthew 12.43**

12:43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

**12 Love**

**Elijah:**

‘You are not to commit adultery’

**Moses: Exodus 20.14**

20:14 Thou shalt not commit adultery.

**Jesus: Matthew 5.27-5.28**

5:27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

5:28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

**13 Mercy**

**Elijah:**

‘You are not to be revengeful’

**Moses: Leviticus 19.18**

19:18 Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.

**Jesus: Matthew 5.38-5.40**

5:38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

5:39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

5:40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

**14 Prophecy**

**Elijah:**

‘You are not to provide the sacrament of marriage to a pair who had not known each other for at least seven days and because of that could not attain deep and sustainable solidarity with each other’

**Moses: Leviticus 22.27**

22:27 When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth

it shall be accepted for an offering made by fire unto the LORD.

**Jesus: Mark 10.6-10.7**

10:6 But from the beginning of the creation God made them male and female.

10:7 For this cause shall a man leave his father and mother, and cleave to his wife;

**15 Faith**

**Elijah:**

‘Pagans (Gentiles) are not to live on the land of Israel’

**Moses: Exodus 23.33**

23:33 They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.

**Jesus: John 4.12-4.22**

4:12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

4:13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

4:14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

4:15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

4:16 Jesus saith unto her, Go, call thy husband, and come hither.

4:17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

4:18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

4:19 The woman saith unto him, Sir, I perceive that thou art a prophet.

4:20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

4:21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

4:22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

## 16 Hope

### Elijah:

'You are not to allow for sexual relationships between first of kin'

### Moses: Leviticus 18.6-18.18

18:6 None of you shall approach to any that is near of kin to him, to uncover their nakedness: I am the LORD.

18:7 The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness.

18:8 The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness.

18:9 The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, whether she be born at home, or born abroad, even their nakedness thou shalt not uncover.

18:10 The nakedness of thy son's daughter, or of thy daughter's daughter, even their nakedness thou shalt not uncover: for theirs is thine own nakedness.

18:11 The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness.

18:12 Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman.

18:13 Thou shalt not uncover the nakedness of thy mother's sister; for she is thy mother's near kinswoman.

18:14 Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt.

18:15 Thou shalt not uncover the nakedness of thy daughter in law: she is thy son's wife; thou shalt not uncover her nakedness.

18:16 Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness.

18:17 Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; for they are her near kinswomen: it is wickedness.

18:18 Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, beside the other in her life time.

### Jesus: Matthew 12.47

12:47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

## 17 Truth

### Elijah:

'You are not to associate acts of sexual nature with the faith of God'

### Moses: Deuteronomy 23.17

23:17 There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel.

### Jesus: Matthew 26.49

26:49 And forthwith he came to Jesus, and said, Hail, master; and kissed him.

## 18 Obedience

### Elijah:

'You are not to accept customs which have elements of self admiration, self believe or glorification of despotism'

### Moses: Leviticus 13.47-13.59

13:47 The garment also that the plague of leprosy is in, whether it be a woollen garment, or a linen garment;

13:48 Whether it be in the warp, or woof; of linen, or of woollen; whether in a skin, or in any thing made of skin;

13:49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing of skin; it is a plague of leprosy, and shall be showed unto the priest:

13:50 And the priest shall look upon the plague, and shut up it that hath the plague seven days:

13:51 And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, or in any work that is made of skin; the plague is a fretting leprosy; it is unclean.

13:52 He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it is a fretting leprosy; it shall be burnt in the fire.

13:53 And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin;

13:54 Then the priest shall command that they wash the thing wherein the plague is, and he shall shut it up seven days more:

13:55 And the priest shall look on the plague, after that it is washed: and, behold, if the plague have not changed his colour, and the plague be not spread; it is unclean; thou shalt burn it in the fire;



it is fret inward, whether it be bare within or without.

13:56 And if the priest look, and, behold, the plague be somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof:

13:57 And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it is a spreading plague: thou shalt burn that wherein the plague is with fire.

13:58 And the garment, either warp, or woof, or whatsoever thing of skin it be, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.

13:59 This is the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

**Jesus: Luke 4.23-4.24**

4:23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

4:24 And he said, Verily, I say unto you, No prophet is accepted in his own country.

**19 Inner Conscience**

**Elijah:**

‘You are not to spread rumours or false accusations among the population’

**Moses: Leviticus 19.16**

19:16 Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the LORD.

**Jesus: Matthew 12.36**

12:36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

**20 Outer Conscience**

**Elijah:**

‘You are not to allow for the social views if they have their origins in vainglory’

**Moses: Leviticus 15.1-15.32**

15:1 And the LORD spake unto Moses and to Aaron, saying,

15:2 Speak unto the children of Israel, and say unto them, When any man hath a running issue out of his flesh, because of his issue he is unclean.

15:3 And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness.

15:4 Every bed, whereon he lieth that hath the issue, is unclean: and every thing, whereon he sitteth, shall be unclean.

15:5 And whosoever toucheth his bed shall wash his clothes, and bathe himself in water, and be unclean until the even.

**Jesus: Matthew 10.24**

10:24 The disciple is not above his master, nor the servant above his lord.

**21 Concentration**

**Elijah:**

‘You are not to associate with the others for the sake of raising the personal status or from safety reasons, nor are you to accept two life philosophies’

**Moses: Leviticus 19.19**

19:19 Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee.

**Jesus: Matthew 20.20-20.24**

20:20 Then came to him the mother of Zebedee’s children with her sons, worshipping him, and desiring a certain thing of him.

20:21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

20:22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptised with the baptism that I am baptised with? They say unto him, We are able.

20:23 And he saith unto them, Ye shall drink indeed of my cup, and be baptised with the baptism that I am baptised with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

20:24 And when the ten heard it, they were moved with indignation against the two brethren.

## 22 Inner Memory

### Elijah:

'You are not to remove any old law which was given by the prophets and the messengers of God'

### Moses: Deuteronomy 19.14

19:14 Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.

### Jesus: Matthew 5.17

5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

## 23 Outer Memory

### Elijah:

'You are not to lose the difference in external appearance between a man and a woman'

### Moses: Deuteronomy 22.5

22:5 The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD thy God.

### Jesus: Matthew 9.20

9:20 And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment:

## 24 Logic

### Elijah:

'You are not to abuse the intellectual property of your neighbour'

### Moses: Deuteronomy 23.25

23:25 When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

### Jesus: Mark 11.16

11:16 And would not suffer that any man should carry any vessel through the temple.

## 25 Apprehension

### Elijah:

'You are not to remove from a priest the right of establishing the rules regarding the unification of society'

### Moses: Numbers 18.18

18:18 And the flesh of them shall be thine, as the wave breast and as the right shoulder are thine.

### Jesus: John 11.16-11.57

11:45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

11:46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

11:47 Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

11:48 If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.

11:49 And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

11:50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

11:51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

11:52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

## The Glimmer of Kingdom

## 1 Glory

### Elijah:

'God or a king has a right to establish his or her representatives on earth'

### Moses: Exodus 23.20-23.22

23:20 Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

23:21 Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.

23:22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.

### Jesus: Matthew 11.27

11:27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

## 2 Power

### Elijah:

‘The governing of a king does not tolerate contradiction’

### Moses: Exodus 33.4-33.6

33:4 And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments.

33:5 For the LORD had said unto Moses, Say unto the children of Israel, Ye are a stiff-necked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee.

33:6 And the children of Israel stripped themselves of their ornaments by the mount Horeb.

### Jesus: Matthew 21.37

21:37 But last of all he sent unto them his son, saying, They will reverence my son.

## 3 Kingdom

### Elijah:

‘A governing ruler has a right to establish the laws’

### Moses: Exodus 18.20

18:20 And thou shalt teach them ordinances and laws, and shalt show them the way wherein they must walk, and the work that they must do.

### Jesus: Mark 13.31

13:31 Heaven and earth shall pass away: but my words shall not pass away.

## 4 Love

### Elijah:

‘The Spirit of God possesses power to satisfy the physical and spiritual needs of a person’

### Moses: Exodus 16.1-16.21

16:11 And the LORD spake unto Moses, saying,

16:12 I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the LORD your God.

16:13 And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host.

16:14 And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground.

### Jesus: Matthew 6.9-6.13

6:9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

6:10 Thy kingdom come. Thy will be done in earth, as it is in heaven.

6:11 Give us this day our daily bread.

6:12 And forgive us our debts, as we forgive our debtors.

6:13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

## 5 Mercy

### Elijah:

‘The faith in the Word of God allows for escape from the penalty of God’

### Moses: Exodus 9.13-9.35 and Exodus 9.20-9.21

9:20 He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses:

9:21 And he that regarded not the word of the LORD left his servants and his cattle in the field.

### Jesus: Matthew 7.1

7:1 Judge not, that ye be not judged.

## 6 Prophecy

### Elijah:

‘A king has a right to nominate judges’

### Moses: Exodus 18.21-18.23

18:21 Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens:

18:22 And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee.

18:23 If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace.

### Jesus: John 6.70

6:70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

## 7 Faith

### Elijah:

'The sentencing provided by God or a king become a legal precedence'

### Moses: Leviticus 24.15

24:15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin.

### Jesus: John 12.3

12:3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

## 8 Hope

### Elijah:

'Covet for authority kills'

### Moses: Numbers 11.31-11.34

11:31 And there went forth a wind from the LORD, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth.

11:32 And the people stood up all that day, and all that night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers: and they spread them all abroad for themselves round about the camp.

11:33 And while the flesh was yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague.

11:34 And he called the name of that place Kibrothhattaavah: because there they buried the people that lusted.

### Jesus: Matthew 4.6

4:6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

## 9 Truth

### Elijah:

'A prayer in truth has a power to calm the anger of God'

### Moses: Exodus 32.11-32.14

32:11 And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

32:12 Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.

32:13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.

32:14 And the LORD repented of the evil which he thought to do unto his people.

### Jesus: Matthew 21.22

21:22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

## 10 Obedience

### Elijah:

'A King has a right to establish various national leaders associated with a variety of administrative functions'

### Moses: Numbers 10.29-10.32

10:29 And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father in law, We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and we will do thee good: for the LORD hath spoken good concerning Israel.

10:30 And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

10:31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.

10:32 And it shall be, if thou go with us, yea, it shall be, that what goodness the LORD shall do unto us, the same will we do unto thee.

### Jesus: John 21.15-21.19

21:15 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

21:16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto

him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

21:17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

21:18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not.

21:19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

## 11 Perception of Name

### Elijah:

‘The government of a king is not divisible, that is there may not be two kings in one country and a king may not divide the country into sub-kingdoms’

### Moses: Numbers 12.1-12.15

12:1 And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman.

12:2 And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard it.

12:3 (Now the man Moses was very meek, above all the men which were upon the face of the earth.)

12:4 And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

12:5 And the LORD came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

12:6 And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream.

12:7 My servant Moses is not so, who is faithful in all mine house.

12:8 With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore

then were ye not afraid to speak against my servant Moses?

12:9 And the anger of the LORD was kindled against them; and he departed.

12:10 And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous.

12:11 And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

12:12 Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother’s womb.

12:13 And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.

12:14 And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in again.

12:15 And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in again.

### Jesus: Matthew 6.24

6:24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

## 12 Love

### Elijah:

‘The representatives of the social thought may but do not have to sit in the representational body’

### Moses: Numbers 11.26-11.30

11:26 But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them; and they were of them that were written, but went not out unto the tabernacle: and they prophesied in the camp.

11:27 And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

11:28 And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them.

11:29 And Moses said unto him, Enviest thou for my sake? would God that all the LORD’S people were prophets, and that the LORD would put his spirit upon them!



11:30 And Moses gat him into the camp, he and the elders of Israel.

**Jesus: John 19.25**

19:25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

**13 Mercy**

**Elijah:**

'A ruler has a right to place a curse upon a subject rebellious to the God's decrees'

**Moses: Exodus 9.8-9.12**

9:8 And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

9:9 And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt.

9:10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast.

9:11 And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians.

9:12 And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses.

**Jesus: Matthew 26.24**

26:24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

**14 Prophecy**

**Elijah:**

'The leader of a nation is responsible for the presence of the Spirit of God within that nation'

**Moses: Exodus 17.1-17.2**

17:1 And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and there was no water for the people to drink.

17:2 Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD?

**Jesus: John 18.36**

18:36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

**15 Faith**

**Elijah:**

'A lack of presence of a king (defender of faith) allows for creation of false believes'

**Moses: Exodus 32.1-32.6**

32:1 And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

32:2 And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.

32:3 And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron.

32:4 And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.

32:5 And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To morrow is a feast to the LORD.

32:6 And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

**Jesus: Luke 16.16**

16:16 The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.

**16 Hope**

**Elijah:**

'You are not to rebel against your ruler'

**Moses: Numbers 11.1-11.3**

11:1 And when the people complained, it displeased the LORD: and the LORD heard it; and his anger was kindled; and the fire of the LORD

burnt among them, and consumed them that were in the uttermost parts of the camp.

11:2 And the people cried unto Moses; and when Moses prayed unto the LORD, the fire was quenched.

11:3 And he called the name of the place Taberah: because the fire of the LORD burnt among them.

**Jesus: Matthew 26.42**

26:42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

**17 Truth**

**Elijah:**

‘A petitioner is obliged to outline his case in a complete truth’

**Moses: Exodus 5.3**

5:3 And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days’ journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword.

**Jesus: Matthew 17.15**

17:15 Lord, have mercy on my son: for he is a lunatic, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.

**18 Obedience**

**Elijah:**

‘A crossing of the law of God creates violence’

**Moses: Exodus 19.10-19.13**

19:10 And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes,

19:11 And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai.

19:12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death:

19:13 There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.

**Jesus: Matthew 22.11**

22:11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

**19 Inner Conscience**

**Elijah:**

‘Hardness of hart gives rise to hatred’

**Moses: Exodus 7.14-7.24**

7:14 And the LORD said unto Moses, Pharaoh’s heart is hardened, he refuseth to let the people go.

7:15 Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river’s brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand.

7:16 And thou shalt say unto him, The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear.

7:17 Thus saith the LORD, In this thou shalt know that I am the LORD: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood.

7:18 And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river.

7:19 And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone.

7:20 And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood.

7:21 And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.

7:22 And the magicians of Egypt did so with their enchantments: and Pharaoh’s heart was hardened, neither did he hearken unto them; as the LORD had said.

7:23 And Pharaoh turned and went into his house, neither did he set his heart to this also.

7:24 And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.

**Jesus: Matthew 27.18**

27:18 For he knew that for envy they had delivered him.

**20 Outer Conscience**

**Elijah:**

'The effect of being a chosen one of God is a separation from the society'

**Moses: Numbers 23.9**

23:9 For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations.

**Jesus: Matthew 13.57**

13:57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

**21 Concentration**

**Elijah:**

'A king is required to honour the deeds, the edicts and resolutions of his predecessors'

**Moses: Exodus 13.19**

13:19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.

**Jesus: Matthew 8.17**

8:17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

**22 Inner Memory**

**Elijah:**

'A conflict (a quarrel) about a stronger authority makes the harts harder and produces disillusionment, disappointment and even loss of faith. Other subjects of disagreement also produce disillusion but not to such an extend'

**Moses: Exodus 7.8-7.13**

7:8 And the LORD spake unto Moses and unto Aaron, saying,

7:9 When Pharaoh shall speak unto you, saying, Show a miracle for you: then thou shalt say

unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent.

7:10 And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

7:11 Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

7:12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

7:13 And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said.

**Jesus: Matthew 18.1**

18:1 At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

**23 Outer Memory**

**Elijah:**

'The kingship of a ruler may be not absolute but rather shared with a group of people representing a nation'

**Moses: Numbers 11.14-11.17 and Numbers 11.24-11.25**

11:14 I am not able to bear all this people alone, because it is too heavy for me.

11:15 And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.

11:16 And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

11:17 And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.

11:24 And Moses went out, and told the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them round about the tabernacle.

11:25 And the LORD came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and

it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease.

**Jesus: John 13.10-13.17**

13:10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

13:11 For he knew who should betray him; therefore said he, Ye are not all clean.

13:12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13:13 Ye call me Master and Lord: and ye say well; for so I am.

13:14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

13:15 For I have given you an example, that ye should do as I have done to you.

13:16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

13:17 If ye know these things, happy are ye if ye do them.

**24 Logic**

**Elijah:**

'It is the will of God to extend the covenant of God to all who have the right to it'

**Moses: Exodus 4.24-4.26**

4:24 And it came to pass by the way in the inn, that the LORD met him, and sought to kill him.

4:25 Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me.

4:26 So he let him go: then she said, A bloody husband thou art, because of the circumcision.

**Jesus: John 3.3**

3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

**25 Apprehension**

**Elijah:**

'A ruler is obliged to possess the complete information about his or her undertakings'

**Moses: Numbers 13.17-13.20**

13:17 And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way southward, and go up into the mountain:

13:18 And see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many;

13:19 And what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strong holds;

13:20 And what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the firstripe grapes.

**Jesus: Matthew 17.23**

17:23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

**The Glimmer of Power**

**1 Glory**

**Elijah:**

'A priest is able to eternally store a physical representation of the Spirit of God'

**Moses: Exodus 16.31-16.36**

16:31 And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey. 16:32 And Moses said, This is the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

16:33 And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

16:34 As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept.

16:35 And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.

16:36 Now an omer is the tenth part of an ephah.

**Jesus: Luke 11.27-11.28**

11:27 And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb

that bare thee, and the paps which thou hast sucked.

11:28 But he said, Yea rather, blessed are they that hear the word of God, and keep it.

## 2 Power

### Elijah:

'Holiness constitutes a barrier through which neither death nor sin can cross'

### Moses: Numbers 16.41-16.50

16:41 But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD.

16:42 And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and the glory of the LORD appeared.

16:43 And Moses and Aaron came before the tabernacle of the congregation.

16:44 And the LORD spake unto Moses, saying,

16:45 Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces.

16:46 And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun.

16:47 And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people.

16:48 And he stood between the dead and the living; and the plague was stayed.

16:49 Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah.

16:50 And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

### Jesus: Matthew 6.19-6.21

6:19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

6:20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

6:21 For where your treasure is, there will your heart be also.

## 3 Kingdom

### Elijah:

'God has power over every place where a soul may happen to find oneself'

### Moses: Numbers 16.31-16.35

16:31 And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them:

16:32 And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods.

16:33 They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.

16:34 And all Israel that were round about them fled at the cry of them: for they said, Lest the earth swallow us up also.

16:35 And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense.

### Jesus: Luke 19.23

19:23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

## 4 Love

### Elijah:

'A true rest and contentment is achievable only in the submergence within the Spirit of God'

### Moses: Exodus 33.14

33:14 And he said, My presence shall go with thee, and I will give thee rest.

### Jesus: Luke 10.40

10:40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

## 5 Mercy

### Elijah:

'God has the power to return and cleanse a sinner who appealed to the mercy of God'



**Moses: Numbers 21.4-21.9**

21:4 And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way.

21:5 And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread.

21:6 And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died.

21:7 Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people.

21:8 And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

21:9 And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

**Jesus: Luke 15.11-15.19**

15:11 And he said, A certain man had two sons:

15:12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

15:13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

15:14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15:15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

15:16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

15:17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

15:18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

15:19 And am no more worthy to be called thy son: make me as one of thy hired servants.

**6 Prophecy**

**Elijah:**

'The Spirit of God has the power to protect the chosen persons'

**Moses: Exodus 14.19-14.20**

14:19 And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

14:20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.

**Jesus: Matthew 4.5**

4:5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

**7 Faith**

**Elijah:**

'A literal fulfilment of a God's request is a manifestation of faith'

**Moses: Exodus 12.21-12.23**

12:21 Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover.

12:22 And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning.

12:23 For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

**Jesus: Matthew 10.22**

10:22 And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

**8 Hope**

**Elijah:**

'Envy leads to loss'

**Moses: Exodus 14.24-14.28**

14:24 And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

14:25 And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.

14:26 And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

14:27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea.

14:28 And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

**Jesus: Matthew 12.24**

12:24 But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.

**9 Truth**

**Elijah:**

‘The Power of God requires purity and abstinence’

**Moses: Exodus 19.14-19.15**

19:14 And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.

19:15 And he said unto the people, Be ready against the third day: come not at your wives.

**Jesus: Matthew 19.11-19.12**

19:11 But he said unto them, All men cannot receive this saying, save they to whom it is given.

19:12 For there are some eunuchs, which were so born from their mother’s womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven’s sake. He that is able to receive it, let him receive it.

**10 Obedience**

**Elijah:**

‘The Spirit of God has the power to sanctify the deeds when they are performed in accordance with the will of God’

**Moses: Exodus 40.34-40.35**

40:34 Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

40:35 And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

**Jesus: Luke 12.37**

12:37 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

**11 Perception of Fast**

**Elijah:**

‘The Power of God is stronger than that of the humans’

**Moses: Exodus 17.8-17.15**

17:8 Then came Amalek, and fought with Israel in Rephidim.

17:9 And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand.

17:10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.

17:11 And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

17:12 But Moses’ hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

17:13 And Joshua discomfited Amalek and his people with the edge of the sword.

17:14 And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.

17:15 And Moses built an altar, and called the name of it Jehovahnissi:

**Jesus: Matthew 10.20**

10:20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

## 12 Love

### Elijah:

'The Spirit of God possesses the power to provide the knowledge, understanding and skill to any person and in any extend'

### Moses: Numbers 22.21-22.30

22:21 And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

22:22 And God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him.

22:23 And the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way.

22:24 But the angel of the LORD stood in a path of the vineyards, a wall being on this side, and a wall on that side.

22:25 And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.

22:26 And the angel of the LORD went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left.

22:27 And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

22:28 And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

22:29 And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.

22:30 And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so unto thee? And he said, Nay.

### Jesus: Mark 7.33

7:33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;

## 13 Mercy

### Elijah:

'The Power of God is able to turn around (rectify) the bad deeds of a person into the good ones.'

### Moses: Numbers 16.36-16.40

16:36 And the LORD spake unto Moses, saying,

16:37 Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed.

16:38 The censers of these sinners against their own souls, let them make them broad plates for a covering of the altar: for they offered them before the LORD, therefore they are hallowed: and they shall be a sign unto the children of Israel.

16:39 And Eleazar the priest took the brazen censers, wherewith they that were burnt had offered; and they were made broad plates for a covering of the altar:

16:40 To be a memorial unto the children of Israel, that no stranger, which is not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses.

### Jesus: Matthew 5.43

5:43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

## 14 Prophecy

### Elijah:

'Action in accordance with the decrees of God allow for the access to the power of God'

### Moses: Numbers 21.1-21.3

21:1 And when king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies; then he fought against Israel, and took some of them prisoners.

21:2 And Israel vowed a vow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.

21:3 And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place Hormah.

### Jesus: Matthew 25.1-25.10

25:1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

25:2 And five of them were wise, and five were foolish.

25:3 They that were foolish took their lamps, and took no oil with them:

25:4 But the wise took oil in their vessels with their lamps.

25:5 While the bridegroom tarried, they all slumbered and slept.

25:6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

25:7 Then all those virgins arose, and trimmed their lamps.

25:8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

25:9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

25:10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

## 15 Faith

### Elijah:

'The power of God requires a complete determination, that is, a complete resolve in a given situation'

### Moses: Numbers 23.24

23:24 Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain.

### Jesus: Matthew 21.28-21.30

21:28 But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.

21:29 He answered and said, I will not: but afterward he repented, and went.

21:30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.

## 16 Hope

### Elijah:

'A rejection of the grace of God creates greed and false hopes. Greed may also be created in other ways'

### Moses: Exodus 8.1-8.7

8:1 And the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

8:2 And if thou refuse to let them go, behold, I will smite all thy borders with frogs:

8:3 And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneadingtroughs:

8:4 And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

8:5 And the LORD spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

8:6 And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

8:7 And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

### Jesus: John 13.26-13.30

13:26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

13:27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

13:28 Now no man at the table knew for what intent he spake this unto him. 13:29 For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.

13:30 He then having received the sop went immediately out: and it was night.

## 17 Truth

### Elijah:

'God has the power to heal'

### Moses: Exodus 15.22-15.26

15:22 So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.

15:23 And when they came to Marah, they could not drink of the waters of Marah, for they

were bitter: therefore the name of it was called Marah.

15:24 And the people murmured against Moses, saying, What shall we drink?

15:25 And he cried unto the LORD; and the LORD showed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them,

15:26 And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee.

**Jesus: Matthew 8.14-8.15**

8:14 And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

8:15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

**18 Obedience**

**Elijah:**

'The power of God governs the senses of a person'

**Moses: Numbers 15.32-15.36**

15:32 And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day.

15:33 And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

15:34 And they put him in ward, because it was not declared what should be done to him.

15:35 And the LORD said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp.

15:36 And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

**Jesus: John 20.15**

20:15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

**19 Inner Conscience**

**Elijah:**

'The desire for the earthly goods cuts away from the presence of God'

**Moses: Exodus 10.21-10.29**

10:21 And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt.

10:22 And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days:

10:23 They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.

10:24 And Pharaoh called unto Moses, and said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you.

10:25 And Moses said, Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God.

10:26 Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither.

10:27 But the LORD hardened Pharaoh's heart, and he would not let them go.

10:28 And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die.

10:29 And Moses said, Thou hast spoken well, I will see thy face again no more.

**Jesus: Matthew 19.23**

19:23 Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

**20 Outer Conscience**

**Elijah:**

'Work in accordance with the will of God is productive (efficient)'

**Moses: Exodus 9.1-9.7**

9:1 Then the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

9:2 For if thou refuse to let them go, and wilt hold them still,



9:3 Behold, the hand of the LORD is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain.

9:4 And the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that is the children's of Israel.

9:5 And the LORD appointed a set time, saying, To morrow the LORD shall do this thing in the land.

9:6 And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one.

9:7 And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

**Jesus: Mark 4.27**

4:27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

**21 Concentration**

**Elijah:**

'A person who is in the presence of a person of God is under the influence of the Spirit of God'

**Moses: Exodus 3.11-3.12**

3:11 And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

3:12 And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

**Jesus: Mark 10.15**

10:15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

**22 Inner Memory**

**Elijah:**

'The isolation from the Spirit of God produces superstition'

**Moses: Exodus 8.16-8.19**

8:16 And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

8:17 And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt.

8:18 And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast.

8:19 Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.

**Jesus: Matthew 8.27**

8:27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

**23 Outer Memory**

**Elijah:**

'The Spirit of God has the power to save in any situation'

**Moses: Exodus 14.21-14.22**

14:21 And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.

14:22 And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.

**Jesus: Matthew 19.26**

19:26 But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

**24 Logic**

**Elijah:**

'The Pagans are burdened with the original sin and the resultant from it venial sins. The Angels do not suffer from such sin nor its consequences.'

**Moses: Exodus 8.20-8.32**

8:20 And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

8:21 Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall

be full of swarms of flies, and also the ground whereon they are.

8:22 And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the LORD in the midst of the earth.

8:23 And I will put a division between my people and thy people: to morrow shall this sign be.

8:24 And the LORD did so; and there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm of flies.

8:25 And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.

8:26 And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

8:27 We will go three days' journey into the wilderness, and sacrifice to the LORD our God, as he shall command us.

8:28 And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: entreat for me.

8:29 And Moses said, Behold, I go out from thee, and I will entreat the LORD that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to morrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD.

8:30 And Moses went out from Pharaoh, and entreated the LORD.

8:31 And the LORD did according to the word of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one.

8:32 And Pharaoh hardened his heart at this time also, neither would he let the people go.

### **Jesus: Mark 9.1**

9:1 And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

## **25 Apprehension**

### **Elijah:**

'A hardened vanity brings ruin'

### **Moses: Exodus 10.1-10.20**

10:7 And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed?

### **Jesus: Matthew 27.5**

27:5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

## **The Glimmer of Glory**

### **1 Glory**

#### **Elijah:**

'Glory may bear the faith through the modification of the nature of the soul of a person'

### **Moses: Exodus 4.9**

4:9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land.

### **Jesus: Matthew 13.33**

13:33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

### **2 Power**

#### **Elijah:**

'Glory is not possible to be bounded. Similarly to a waking up seed it breaks out any surrounding constraint when growing u'p

### **Moses: Exodus 33.18-33.23**

33:18 And he said, I beseech thee, show me thy glory.

33:19 And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.

33:20 And he said, Thou canst not see my face: for there shall no man see me, and live.

33:21 And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock:

33:22 And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by:

33:23 And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

**Jesus: Matthew 13.31**

13:31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

**3 Kingdom**

**Elijah:**

‘A soul of a person is directed by a single factor. Because of that an occurrence of a new factor (so called birth in Spirit) requires a removal of the old one’

**Moses: Exodus 12.29-12.33**

12:29 And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.

12:30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.

12:31 And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said.

12:32 Also take your flocks and your herds, as ye have said, and be gone; and bless me also.

12:33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men.

**Jesus: Matthew 13.45-13.46**

13:45 Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

13:46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

**4 Love**

**Elijah:**

‘The glory of God requires perfection’

**Moses: Leviticus 10.1-10.3**

10:1 And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not.

10:2 And there went out fire from the LORD, and devoured them, and they died before the LORD.

10:3 Then Moses said unto Aaron, This is it that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

**Jesus: Matthew 13.48**

13:48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

**5 Mercy**

**Elijah:**

‘A passing on of information about the revelation of God from generation to generation is a manifestation of the glory of God’

**Moses: Exodus 12.26-12.27**

12:26 And it shall come to pass, when your children shall say unto you, What mean ye by this service?

12:27 That ye shall say, It is the sacrifice of the LORD’S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

**Jesus: Luke 2.19**

2:19 But Mary kept all these things, and pondered them in her heart.

**6 Prophecy**

**Elijah:**

‘A rejection of the glory of God is not reversible and may be compared to a miscarriage’

**Moses: Numbers 20.22-20.29**

20:22 And the children of Israel, even the whole congregation, journeyed from Kadesh, and came unto mount Hor.

20:23 And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

20:24 Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah.

20:25 Take Aaron and Eleazar his son, and bring them up unto mount Hor:

20:26 And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered unto his people, and shall die there.

20:27 And Moses did as the LORD commanded: and they went up into mount Hor in the sight of all the congregation.

20:28 And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.

20:29 And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel.

**Jesus: Matthew 26.65**

26:65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

**7 Faith**

**Elijah:**

‘A revelation of a person of God causes faith and procreates in faith’

**Moses: Exodus 19.9**

19:9 And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD.

**Jesus: John 9.30-9.33**

9:30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

9:31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

9:32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

9:33 If this man were not of God, he could do nothing.

**8 Hope**

**Elijah:**

‘God is a jealous god’

**Moses: Numbers 25.1-25.13**

25:1 And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab.

25:2 And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods.

25:3 And Israel joined himself unto Baalpeor: and the anger of the LORD was kindled against Israel.

25:4 And the LORD said unto Moses, Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel.

25:5 And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baalpeor.

25:6 And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation.

25:7 And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from among the congregation, and took a javelin in his hand; 25:8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel.

25:9 And those that died in the plague were twenty and four thousand.

25:10 And the LORD spake unto Moses, saying,

25:11 Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy.

25:12 Wherefore say, Behold, I give unto him my covenant of peace:

25:13 And he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.

**Jesus: Matthew 15.13**

15:13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

**9 Truth**

**Elijah:**

‘The Word of God is a giver of the Spirit of God. That is the Fire brings the Spirit out of God the Father and blesses with her the chosen persons’

**Moses: Numbers 20.8**

20:8 Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and

it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

**Jesus: Matthew 13.18-13.23**

13:18 Hear ye therefore the parable of the sower.

13:19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

13:20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

13:21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

13:22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

13:23 But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

**10 Obedience**

**Elijah:**

‘The Glory of God is not possible to hide but instead she manifests herself to the world’

**Moses: Exodus 34.29-34.35**

34:29 And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses’ hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him.

34:30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.

34:31 And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

34:32 And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai.

34:33 And till Moses had done speaking with them, he put a veil on his face.

34:34 But when Moses went in before the LORD to speak with him, he took the veil off, until

he came out. And he came out, and spake unto the children of Israel that which he was commanded.

34:35 And the children of Israel saw the face of Moses, that the skin of Moses’ face shone: and Moses put the veil upon his face again, until he went in to speak with him.

**Jesus: Matthew 5.14-5.16**

5:14 Ye are the light of the world. A city that is set on an hill cannot be hid.

5:15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

5:16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

**11 Perception of Peace**

**Elijah:**

‘Glory may give birth to faith through completion of a seemingly impossible or unnatural act’

**Moses: Exodus 4.6-4.8**

4:6 And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow.

4:7 And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh.

4:8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

**Jesus: John 20.8**

20:8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

**12 Love**

**Elijah:**

‘The fruit of the work of a saint is an effect of the grace of God. That is it is an effect of the action of the Spirit of God.’

**Moses: Numbers 17.1-17.12**

17:1 And the LORD spake unto Moses, saying,

17:2 Speak unto the children of Israel, and take of every one of them a rod according to the house of their fathers, of all their princes



according to the house of their fathers twelve rods: write thou every man's name upon his rod.

17:3 And thou shalt write Aaron's name upon the rod of Levi: for one rod shall be for the head of the house of their fathers.

17:4 And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you.

17:5 And it shall come to pass, that the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you.

17:6 And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses, even twelve rods: and the rod of Aaron was among their rods.

17:7 And Moses laid up the rods before the LORD in the tabernacle of witness.

17:8 And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

17:9 And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.

17:10 And the LORD said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not.

17:11 And Moses did so: as the LORD commanded him, so did he.

17:12 And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish.

#### **Jesus: Matthew 5.9**

5:9 Blessed are the peacemakers: for they shall be called the children of God.

#### **13 Mercy**

##### **Elijah:**

'If the glory is too big to be carried by one person then she may be carried by two'

##### **Moses: Exodus 4.10-4.17**

4:10 And Moses said unto the LORD, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.

4:11 And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?

4:12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

4:13 And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send.

4:14 And the anger of the LORD was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

4:15 And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

4:16 And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.

4:17 And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

#### **Jesus: Mark 15.35**

15:35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

#### **14 Prophecy**

##### **Elijah:**

'The glory in order to occur has to be woken u'p

##### **Moses: Numbers 24.9**

24:9 He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee.

##### **Jesus: John 3.3**

3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

#### **15 Faith**

##### **Elijah:**

'A child is obliged to know the names of its parents'

##### **Moses: Exodus 3.13-3.15**

3:13 And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto

you; and they shall say to me, What is his name? what shall I say unto them?

3:14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

3:15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

**Jesus: Luke 2.49**

2:49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

**16 Hope**

**Elijah:**

'Parents are obliged to provide with a living place to their children'

**Moses: Exodus 3.16-3.17**

3:16 Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt:

3:17 And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

**Jesus: John 10.1-10.5**

10:1 Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

**17 Truth**

**Elijah:**

'God converses with any person on the individual bases. God knows any person individually and the power of God manifests herself individually to any person.'

**Moses: Exodus 33.7-33.12**

33:7 And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that every one which sought the LORD went out unto the

tabernacle of the congregation, which was without the camp.

33:8 And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent door, and looked after Moses, until he was gone into the tabernacle.

33:9 And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the LORD talked with Moses.

33:10 And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped, every man in his tent door.

33:11 And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

33:12 And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.

**Jesus: Mark 9.49**

9:49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.

**18 Obedience**

**Elijah:**

'Glory may bear faith through overcoming of her own fear and weakness'

**Moses: Exodus 4.2-4.5**

4:2 And the LORD said unto him, What is that in thine hand? And he said, A rod.

4:3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

4:4 And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

4:5 That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

**Jesus: Matthew 14.26**

14:26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

## 19 Inner Conscience

### Elijah:

'A revelation coming from God brings an irresistible and permanent interest and attraction in the person of God'

### Moses: Exodus 3.2-3.3

3:2 And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

3:3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

### Jesus: Matthew 20.29-20.34

20:29 And as they departed from Jericho, a great multitude followed him.

20:30 And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David.

20:31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou son of David.

20:32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

20:33 They say unto him, Lord, that our eyes may be opened.

20:34 So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

## 20 Outer Conscience

### Elijah:

'The glory is victorious in her undertakings'

### Moses: Deuteronomy 34.1-34.4

34:1 And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the LORD showed him all the land of Gilead, unto Dan,

34:2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea,

34:3 And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar.

34:4 And the LORD said unto him, This is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither.

### Jesus: Matthew 28.1-28.7

28:1 In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

28:2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

28:3 His countenance was like lightning, and his raiment white as snow:

28:4 And for fear of him the keepers did shake, and became as dead men.

28:5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

28:6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

28:7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

## 21 Concentration

### Elijah:

'Glory may be born out of unbearable burdens'

### Moses: Exodus 3.7-3.10

3:7 And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

3:8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

3:9 Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

3:10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

### Jesus: John 19.26

19:26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

## 22 Inner Memory

### Elijah:

'The parents are obliged to provide the necessary financial safeguards for their children at the time of the children's departure from their family home'

**Moses: Exodus 3.21-3.22**

3:21 And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty:

3:22 But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

**Jesus: John 20.26-20.28**

20:26 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

20:27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

20:28 And Thomas answered and said unto him, My Lord and my God.

**23 Outer Memory**

**Elijah:**

'Parents are obliged to shape and bring up their children'

**Moses: Exodus 19.4-19.6**

19:4 Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.

19:5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

19:6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

**Jesus: John 14.16-14.18**

14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

14:17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

14:18 I will not leave you comfortless: I will come to you.

**24 Logic**

**Elijah:**

'A rejection of a gift of God results in a temporary separation from God'

**Moses: Numbers 14.20-14.23**

14:20 And the LORD said, I have pardoned according to thy word:

14:21 But as truly as I live, all the earth shall be filled with the glory of the LORD.

14:22 Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice;

14:23 Surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it:

**Jesus: Luke 1.63-1.64**

1:63 And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.

1:64 And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.

**25 Apprehension**

**Elijah:**

'The Glory of God exposes (uncovers) the soul of participating person'

**Moses: Exodus 3.5**

3:5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

**Jesus: Matthew 27.35**

27:35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

## Conclusion

This is the book we did not want to write, but we have written it after all. A question comes to mind at this stage about the meaning of the book. We, for ourselves, would like to know what this book represents. In order to understand such an issue we need to spend a moment of our time on the discussion of a concept of a principle of uncertainty. Let us look at it now so our discussion may progress.

There is in science something called a principle of uncertainty. It is concerned with the issue of information relating to two forms of measurement which one would like to perform at the same time. Thus, in science, if one tries to establish a position of a very small object and at the same time the speed with which it moves one is placed in front of a dilemma. This is because the precision with which one of such measurements could be performed is inversely proportional to the precision of the other one. Thus, if one is able to establish the position of a particle at some given moment of time then at the same time one is not able to establish the speed with which the particle is moving. Conversely, if one is able to establish the speed with which the particle is moving then the location of the particle would be uncertain. The effect of such principle is most visible in the case of the really small objects.

One may ask for the relevance of the above principle to our discussion. It happens to be relevant in the following context. Let us imagine that there are two artists who would like to provide the society with their production. One is very much concerned with his or her internal experiences the other one with the shaping of the social behaviour. Thus, the first artist would concentrate his attention of bringing his inner experiences out and expressing them in a form of an artistic medium (could be any medium as a matter of fact). He would be contemplating the notions moving within him, he would be observing his emotions and trying to reach for the most hidden elements of his self. As an effect of such attention to his inner being he would completely disregard the possible effect of his work on any potential observer. What he wants is to express himself through the medium of his choice and not to stimulate anyone by such expression. Because of that he may not be aware or capable of knowing the effect his work would have on the society.

The second artist is an opposite of the first one. He would like to shape the society by the means of his work. He may even choose to produce some posters and place them on the walls

of the city in order to make an impact. He is not so much concerned with his internal experiences but rather with the effect of his views on the society at large. For him the effect of the work is the main aspect when choosing the medium, the form of expression and the like.

The principle of uncertainty comes in relation to the above two boundary cases. It is concerned with the amount of self awareness and the effect control as applicable to the creative work. It basically says that the more one is concerned with the expression of the inner self the less one may be aware of the effect of the work on the others. Conversely, the more one is concerned with the effect of the work on the others the less one is expressing oneself. Because of that the principle is very much in the style of the one present in the science.

In the case of our work we have been under an influence of an agent supplied to us. We respond to the feelings, awareness and even to the inner voice provided to us in the course of the book construction. We are very much concerned with the verbalization of the information provided to us and which happen to be within our minds. In this way we are being lead by the spiritual agent in the course of the book construction. Because of our great attention to the expression of the thought and the feeling present within us we are not aware of the effect of the book on a potential reader. This is to such an extend that we do not even know if the book would be ever published.

What the book contains is a description of a person. It is our great wish that if read by anyone the reader would be able to see the singularity of the person being described. This is even though we had to present a number of personifications in the form of the observers. The person described is of spiritual nature. This means that the person does not have a material body. However, the construction of the person is such as to be comparable to the construction of any human being. Such a possibility of comparison comes from the fact that the human person has been created in an image of God. Thus, both God and a human are expected to look similarly in a number of aspects.

The person described consists of flesh (Will) and blood (Spirit). The person possesses senses, is able to uniquely identify oneself through the means of the name. Moreover, the person is able to think and perform the decision making process. This is mainly done within the Kingdom. The person is stimulated by the hormonal like system and moves with the muscles. These are



represented by the Power. Moreover, the person is able to procreate through the Glory.

As far as the surrounding world is concerned the person is separated from it by the means of Outer Penance which acts like the skin. At the same time the person eats, drinks and is able to breath. The effect of such is that the accepted elements may be digested and incorporated within the body of the person. Thus, one may say that the person is truly alive and active.

All of the above structure is clothing the construction of the bones. The bone structure is in fact represented by the collection of the statements. One would say that a bone is a part of the body which is used to stretch the soft tissue and to provide the means for supporting it. Because of that the person described is not an octopus or a jellyfish but an upright person. It is very important to understand this point as it justifies the extension of the creation from the realm of the water to the realm of the land. It has been all done for the sake of the illustration of the bone structure of God.

A bone is flexible to some extend. It may be bent by some degree but not too much. If pressed too much it would break. This is the same with the laws and the statements as such. They may be bent to some degree when the interpretation of the law is applied. However, there is always a point when the law would be broken when the interpretation is overextended beyond the sensible amount.

Moreover, the bones may be counted. "...I could count all of my bones..." has been written in a psalm. Of those we have provided two hundred and fifty statements, making it the number of bones proposed. A human body of an adult contains just over two hundred bones plus the thirty two teeth. However, not everyone has the same number of bones. Also, children have a considerable more of them, in fact about two hundred and seventy. Taking that into account we have assumed that it is sensible to seek about two hundred and fifty legal statements.

In the last part of the book we provided a discussion among three men at a top of a hill. The discussion was about the death of Jesus and involved Moses and Elijah as well. Because of that we would expect to see the representations of those two men to be present at the time of the death of Jesus. Thus, the two other men crucified with him may be seen in that context. One of them would be thinking in the terms of the Power, expecting a miracle as a natural solution to any apparent problem. The other one more penitent

would be taking most of the blame on himself in the process.

The bones of the two have been broken at the cross. From our point of view it would mean that the laws provided by them would be replaced by the ones supplied by the readers. We do not know what it means in practice but this is what seems to be a natural analogy. Thus, we would find it possible to imagine that some of the statements provided by Elijah and Moses in our book would be modified by the readers as the direct effect of their impatience.

When a group of people looks at a scene they may seem to see a different perspective depending on the personal inclination. Thus, one person may say that he or she sees a collection of timber. Another one may say that he or she sees a wooden construction. Still another would say that a cross is being observed. Moreover, there may be someone who would see a horrific amount of suffering while looking. It all depends on the observer and the amount of grace provided to him or her. A similar effect may be seen with respect to the book which we conclude at this stage.

One may see a collection of words. Another may see a story being told. Still another may see it as a presentation of the Spirit of God. Moreover, someone may see it as a form of logical crossword where some statements are related to the others. However, there may be someone who sees the Spirit which has been forced to be confined within the tabular like representation. Such person would say that the Spirit of God has been crucified in this way.

The text of the book is based on our spiritual experiences which span throughout our lifetimes. However, the actual composition of the book has been performed in the duration of just over one year, between May of 2001 and July 2002. The text has been written in Auckland, New Zealand.

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Ninth of July 2002 Auckland, New Zealand



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