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***JESUS FROM NAZARETH  
IN THE COMPANY OF PHILOSOPHERS  
AND DARWIN, THE SCIENTIST***



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*"Jesus said to his disciples,  
'Compare me to something and tell me what I am like.'  
Simon Peter said to him, 'You are like a just messenger.'  
Matthew said to him, 'You are like a wise philosopher.'"*

(The Gospel of Thomas 13: 1-3)



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## HONOUR TO THE HEROES OF KNOWLEDGE AND TRUTH

Discovering the visible and invisible reality as well as the mystery of human existence is a process that surely begins and ends in different spheres of the uni-multiverse. Scientists have broken down the whole, the organism into organs, genes and DNA; nuclear physicists have done the same with the particles of matter.

Scientists, physicists, philosophers and theologians seek answers to existential questions like:

Who are the humans and where did they come from? Why is there suffering and evil on Earth? Is there an afterlife in a reality that is invisible to terrestrial humans?

We struggle at times with chaos when searching for the meaning of our lives. We want to believe that there is something in us that transcends the “smallness” of our existence, and we would like to free ourselves from all that limits us. The same desire inspired the heroes of this book, who strived for knowledge, and for whom truth was more important than glory. They speak to us insofar as our souls and spirits are open to hear them.

*The author*



## KNOW WHO YOU ARE

In 1835, Londoners who visited the city's zoo were treated to a thrilling spectacle as Tommy, the first resident chimpanzee of the zoo, dressed in human clothes and wearing a sailor's cap, fascinated them by mimicking certain human behaviours. After Tommy died of tuberculosis a few months later, an orangutan named Jenny took his place in 1837.

Tommy, Jenny and later the second Jenny were treated as 'monkey-men' by the zookeepers, following the instructions of scientific researchers. They dressed Jenny in children's clothes and taught her to eat and drink from a jar, sitting her at a table with a knife and fork. They also hoped to reason with Jenny in a human way. At first, visitors were amazed and enjoyed the 'monkey-man' spectacle, but as time went on, more and more of them became concerned, questioning the scientists' strange zoo experiment.

Charles Darwin (1809-1882) was an avid visitor and observer of the apes in the zoo. He observed their behaviour, their movements, their facial expressions, their instincts and emotional behaviour. He was a diligent note-taker as his se-

cret aim was to prove scientifically that man evolved from apes as the last link in a long natural process.

C. Darwin showed his natural scientific inclination as a child. He collected bugs, shells, examined bird nests and caught rats for close observation. His father, Dr. Darwin was not happy about his son catching rats and spending time with dogs. "You'll bring shame on yourself and the whole family," he told his son, who at 16 was sent to Edinburgh to study medicine. But Charles couldn't bear to see patients suffering without anaesthetic and gave up his medical studies.

He had planned to become a priest, but during his theological studies he discovered that he could neither believe in Israel's God as depicted in the Old Testament nor in the salvation preached by Christian ecclesiastics. He preferred to study geology, botany and biology because he wanted to understand the mysteries of nature and, more specifically, how life evolved on Earth.

Darwin joined the ranks of scientists and researchers who rejected Bible-based doctrines and dogmas. Their aim was not the denial of God,

but a new view of life based on the processes of nature.

Some scientists, who were followers of Natural Theology, believed that God created all individual species, including man, but not as described in the Bible. They also rejected the evolution theory because, in their view, this called into question the wisdom of the Almighty God and Creator.

Most naturalists of the 1830s questioned Darwin's ape-man theory. They acknowledged that there were anatomical similarities between humans and orangutans, but they argued that human intellect was highly superior to that of our 'animal cousins'. Psychologists and naturalists distinguished between animal instinct and human intellect, whereas Darwin clung to the ape-human descent theory. He claimed that he had seen people who confirmed his theory.

Darwin was twenty-one years old when he travelled to South America in 1831 as a passenger on the HMS Beagle to conduct geological, botanical and zoological research. One of the most exciting parts of his journey was coming face to face with the completely naked, long-haired, strangely shouting indigenous people of Tierra del Fuego in whom he saw our ancestors,

the ape-men. But soon he had to admit that these 'wild-men' also had civilised relatives who could appear before the Queen of England with all the decorum of a proper appearance.

Darwin's explanation of the gap between aboriginals and civilised men was that at one time all mankind lived as 'savage-men' who, thanks to a long process of evolution, became more and more civilised. He said that he could observe many "savage-man" traits in himself too.

When Emma, Darwin's wife, gave birth to their first child, Willy in 1839, Charles, sometimes suppressing his paternal instinct, watched the child's first movements and behaviour with the eyes of a researcher, comparing it to Tommy and Jenny in the zoo. Willy was barely a few months old when he was given a mirror in his hand, as was done with the orangutan Jenny, with the aim of observing the reactions and behaviour of the child and the animal.

He later compared the effect of music on the child Willy and the monkey Jenny. He found that his son loved music so much that he started crying as soon as Emma stopped playing the piano. It can be conjectured that Jenny, the monkey, was quite as desperate without music.

How Emma must have felt when her husband obsessively sought similarities between her

children and the orangutan, we can only guess. Even before their marriage Emma knew that Charles was a keen observer of human facial expressions and behaviour in general. *“After what you have already told me about your thoughts, I fear you will regard me as a specimen of the human race... You will formulate theories about me, and when I outburst you will only think, ‘What does this prove?’ in my case too,”* wrote Emma to Darwin. (Quotation from *Creation - The True Story of Charles Darwin* authored by R. Keynes)

Emma and Charles were cousins, so they knew each other well. They were aware that they had different perceptions of God, man and creation. Emma, who was a deeply religious person, lived her faith and religious life at the crossroads of the Unitarian and Lutheran churches, as there were members of both congregations in her family. She wanted to faithfully follow the traditions and beliefs of the church, accepting what was written in the Scriptures, but she did question the Apostles’ Creed that the Lutheran congregation professed on Sundays. Every time the congregation stood up to say the Apostles’ Creed, the Darwins turned their backs on the altar and the priest, expressing their refusal to accept all the tenets of the creed. We assume that they preferred to profess The Creed of the Uni-

tarians which is theologically less complicated and sums up the belief in One God as follows:

I believe in one God, the creator of life, our caring Father.

I believe in Jesus, the best Son of God, our true Master.

I believe in the Holy Spirit.

I believe in the calling of the Unitarian Church.

I believe in the forgiveness of sins and eternal life.

Presumably Emma and Charles turned their backs on the evangelical Apostles' Creed because they could not confess that Jesus would come again to "judge the living and the dead". Neither did they believe that the physical, flesh-body would be resurrected, as Christians confess according to the Apostles' Creed. They knew that these doctrines were not based on the teachings of Jesus, but on Old Testament traditions. Darwin considered the idea of the resurrection of the physical body absurd as it contradicted all the natural processes.

Charles openly refused to believe in the God of Israel as the Creator who is wrathful and so vengeful that he destroys even his own creatures by flood. He also doubted that Jesus' suffering

and death on the cross was needed in order to redeem mankind. He did not believe in an after-life either as he thought that the “dust-body” of man would become dust again after death. Nevertheless, he was not a total God-denier but believed that God was involved in the creation and the evolution of the species. He concludes his Origin of Species book with saying that

*“It is an exalting idea that it was the Creator who from the beginning breathed life with its various forces into a few forms. From this simple beginning an infinite variety of wonderful and beautiful forms and species have unfolded while our planet was going round and round, following the immutable laws of gravity and so it still happens.”*

This statement proves that Darwin was not an obdurate atheist as later materialists claim, but he was a ‘theist’, a believer in God whose views differed from the Christian doctrines. He did not have an easy time in church circles as his views were condemned by priests and bishops. Luckily, he was not summoned before the church elders on charges of heresy as many other scholars and philosophers were in the Middle Ages.

In Darwin’s time, the case of Spinoza (1632-1677), a philosopher who had been excommuni-

cated by the elders of the Jewish community in Amsterdam for daring to say that the Bible was full of errors and contradictions, was well known. Spinoza, like Darwin, believed that the eternal wisdom of God is manifested in all things, even in the mind of man (Epistle 21). He declared that the more knowledge the mind has, the better it understands its own powers and the order of nature (Epistle 21).

In 1656, when Spinoza was summoned before the synagogue elders on charges of heresy, he was asked if it was true what he had said in front of his friends that God's body is the material world; that the soul is life itself, and that the Old Testament does not speak of immortality. We do not know what his answer was, but it is known that on 27 July 1656 he was excommunicated by the synagogue's elders who used the following Jewish religious ritual curse:

*"...we anathematize, hate, curse and exclude Baruch de Espinoza...face to face with the holy books in which there are 613 commandments. We declare against him the same curse with which the prophet Elijah afflicted the children and also all the curses which are written in the Book of the Law. He shall be cursed day and night... in his lying down... in his rising up; ... The Lord shall never forgive him nor look upon him; let the anger and wrath of the Lord be*

*kindled against him, let all the curses that are written in the Book of the Law (Torah) be upon him... let no one speak to him by living word, nor contact him in writing... let no one come near him, let no one read any writing that he has dictated or written with his own hand."* (Quotation from *The Story of Philosophy*, authored by Durant, Will)

Spinoza's friends shunned him, just as Darwin's friends turned away from him because of his naturalist views. Many people wrote against Spinoza and his works to refute him. An old disciple of his, Albert Burgh, for example, who later converted to Catholicism, wrote to him in a letter: *"How dare you place yourself above all the patriarchs, prophets, apostles, martyrs, doctors and confessors of the Church? Thou wretched man, thou earthly worm, dust and vermin, how canst thou set thy blasphemy against eternal wisdom?"*

Charles Darwin's situation was more fortunate than Spinoza's because he was not the object of so many curses; he was mostly ridiculed for his ape-man theory. Neither Darwin nor Spinoza however, had to suffer all the mockery and, at the end, even crucifixion to which the elders and chief priests of Jerusalem condemned Jesus. He was also accused of questioning the image of God as depicted in the Old Testament and of refusing to follow the Mosaic Law according to

which the Jews had to live. He reinterpreted the Mosaic creation story preached by the Jewish priests and he dared to question many of their religious traditions.

On the first pages of the Bible, we find two different accounts of the creation of man. Most religious scholars believe that there are two stories because the editors of the Scripture used different traditions. We read the first story in Genesis 1:26-27:

*“Then God said, ‘Let us make man in our image, according to our likeness: let him have dominion over the fish of the sea, over the birds of the air, over the cattle, over all the earth, and over every creeping thing on the earth.*

*So God created man in his own image; in the image of God he created him; male and female he created them.”*

Who is God consulting here and how is the plural “Let us make man in our image, according to our image” to be interpreted? One answer to the question may be that the author or editor of the Old Testament thought that the creator had helpers and discussed his plan with them. According to the second story man was created from the dust of the ground in an “unfinished” world:

*“And the LORD GOD formed man from the dust of the ground and breathed into his nostrils the breath of life; and man became a living being.*

.....

*And the LORD GOD said ‘It is not good that man should be alone; I will make him a helper comparable to him.’*

.....

*And the LORD GOD caused a deep sleep to fall on Adam, and he slept; and he took one of his ribs, and closed up the flesh in its place.*

*Then the rib which the LORD GOD had taken from man he made into a woman, and he brought her to the man.*

*And Adam said:*

*‘This is now bone of my bones  
And flesh of my flesh;  
She shall be called Woman,  
Because she was taken out of Man.’*

*Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.*

*And they were both naked, the man and his wife, and were not ashamed.” (Genesis 2: 7...25)*

This story is much disputed because, according to the editor of Genesis, the woman is created as a secondary being to the man, Adam. The

same depreciating opinion is very evident in the letter written by apostle Paul, the former Pharisee Saul, to the Corinthians:

*“...a man indeed ought not to cover his head, since he is the image and glory of God; but woman is the glory of man.*

*For man is not from woman, but woman from man.*

*Nor was man created for the woman, but woman for the man. “ (1 Cor 11:7-9)*

It is astonishing that the apostle dares to contradict basic biology when he claims that it is not man who is from woman, but the woman is from man. One assumes that he is distorting the truth in order to prove the superiority of men and not because he is unaware of women in confinement.

This negative view of the female sex is not unique to the Apostle Paul. Aristotle (b. 384 BC), a famous Greek philosopher who is considered to be the founder of biology, claimed that woman is an incomplete man who has stopped at a lower level of evolution. According to him, the male is inherently superior and the female inferior. He claimed that the male had more cranial sutures than the female, that the female had fewer teeth; he also thought that the brain

was for cooling the blood. Oddly enough, Aristotle, who could not distinguish between blood vessels and veins, is still considered the founder of biology. In spite of all these strange and remarkable ideas, this ancient philosopher was transformed into a mediaeval “theologian” by St Thomas Aquinas and other Catholic theologians and philosophers, and he still holds a prominent place in the Christian Church today.

The idea that man was created from “dust”, i.e. matter is not exclusively Jewish; we find it in many ancient religions, such as the Sumerian one as depicted in The Epic of Gilgamesh.

In our modern world view, using the term ‘dust’ as the basic creation element, sounds strange even if it expresses a scientific truth. We know that our body is indeed ‘made’ of matter, i.e., dust and water. About 50-70% of humans’ body is water, and the ‘dust’ part is made up of minerals, iron, phosphate, potassium and many other earthly substances. Despite the fact that the fleshly body is made up of such elementary substances, it is a wonderful and complex creation.

For thousands of years, scientists, philosophers, theologians and religious leaders have debated how this wonderful, mysterious, sometimes strong, sometimes weak and fragile human body came into existence. Was an unpre-

dictable and capricious natural process “the creator” as Darwin and other materialistic scientists claimed, or is there an extra-terrestrial Being called God who together with other divine entities have decided to populate the Earth with humans? If we suppose that the latter is true, then we may assume that the extra-terrestrial co-workers of the Creator had first accurately studied the natural conditions of our planet before creating the physical “robe” of humans. There are researchers who think that our planet was visited by extraterrestrial entities already in ancient times.

In The Book of Ezekiel (Old Testament) we read a remarkable story related by the prophet Ezekiel that is interpreted as a possible visit of extra-terrestrial aliens who contacted humanity. We read about Ezekiel’s Vision of God as follows:

*“Now it came to pass in the thirtieth year, in the fourth month, on the fifth day of the month, as I was among the captives by the river Chebar, that the heavens were opened, and I saw visions of God.*

.....

*Then I looked, and behold, a whirlwind was coming out of the north, a great cloud with raging fire engulfing itself; and brightness was all around it and radi-*

*ating out of its midst like the colour of amber, out of the midst of the fire.*

*Also from within it came the likeness of four living creatures. And this was their appearance: they had likeness of a man*

*Each one had four faces, and each one had four wings.*

.....

*As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of burning torches. Fire was going back and forth among the living creatures; the fire was bright, and out of the fire went lightning.*

*And the living creatures ran back and forth, in appearance like a flash of lightning.*

*Now as I looked at the living creatures, behold, a wheel was on the earth beside each living creature with its four faces.*

*The appearance of the wheels and their works was like the colour of beryl, and all four had the same likeness. The appearance of their works was, as it were, a wheel in the middle of a wheel.*

*When they went, they went towards any one of four directions; they did not turn aside when they went.*

.....

*When the living creatures went, the wheels went beside them; and when the living creatures were lifted up from the earth, the wheels were lifted up.*

*Wherever the spirit wanted to go, they went, because there the spirit went; and the wheels were lifted together with them, for the spirit of the living creatures was in the wheels.*

.....

*The likeness of the firmament above the heads of the living creatures was like the colour of an awesome crystal stretched out over their heads.*

.....

*A voice came from above the firmament that was over their heads; whenever they stood, they let down their wings.*

.....

*Like the appearance of a rainbow in a cloud on a rainy day, so was the appearance of the brightness all around it. This was the appearance of the likeness of the glory of the LORD.*

*So when I saw it, I fell on my face, and I heard a voice of one speaking.*

*And he said to me, 'Son of man, stand on your feet, and I will speak to you.'*

*Then the Spirit entered me when he spoke to me, and set me on my feet; and I heard him who spoke to me.*

*And he said to me: 'Son of man, I am sending you to the children of Israel, to a rebellious nation that has rebelled against me; they and their fathers have transgressed against me to this very day.*

*For they are impudent and stubborn children. I am sending you to them, and you shall say to them, 'Thus says the Lord God.'"* (Book of Ezekiel 1:1...2:4)

One may wonder how reliable Ezekiel's vision is and why an extraterrestrial Being called Lord God would care to visit humanity generally and Israel specifically. According to the text above, the extra-terrestrial Supreme Being had observed the behaviours and activity of the human race and concluded that "the children of Israel" were rebellious, stubborn and impudent against the Supreme Being.

According to the scriptures found at Nag Hammadi (Egypt), Jesus said that he came from another sphere that he called THE REALM OF LIGHT and he recounted to his nearest disciples that he had to pass several realms before descending to our planet. We may read about Jesus' describing his journey in The Secret Book of John:

*"I travelled in the realm of great darkness, and continued until I entered the midst of the prison. The*

*foundations of chaos shook, and I hid from them because of their evil, and they did not recognize me.*

*And again I returned, a second time, and went on. I have come from the inhabitants of light...*

.....

*Again, a third time, I went forth -*

.....

*I am the light dwelling in light....*

*I brightened my face with light....and entered the midst of their prison, which is the prison of the body.”*  
(The Secret Book of John, 30,11...31,25)

There are many scripts in the Nag Hammadi collection depicting the world where the Master came from; according to two texts, he was even called *Allogenes* which in the Greek means alien gene (allo=alien, genes=gene).

The Master, coming from another “world”, knows the truth about Creation. He does not call Yahweh or Yahweh-Shebaoth the creator of man as depicted in Genesis 1. He starts the creation story in the highest Realm of the Spirit, where The One Supreme Being coexists with many other divine entities. He talks for instance about the first life-giving feminine deity and about a first perfect Human belonging to the realm of Light.

Jesus did not proclaim these ideas publicly but only to a narrow circle of disciples with whom he had philosophical conversations about creation, about the afterlife and the spheres, i. e. “the rooms” existing in the uni-multiverse. He taught the multitudes mostly by means of simple parables as we read in the gospel according to Matthew:

*“And the disciples came and said to him, ‘Why do you speak to them in parables?’*

*He answered and said to them, ‘Because it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given.*

....

*Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand.’” (Matthew 13: 10...13)*

The institutional church emerging in the first centuries tried to prohibit the scriptures containing the conversations of Jesus with his closest disciples. An explanation for the prohibition may be that the leaders of the early Christian Church did not want to reveal that the Master of Nazareth had challenged the Old Testament view of God.

The history of the early and of the mediaeval Judaic-Christian church shows that keeping the

truth about Jesus and his doctrines a secret was the chief task of the ecclesiastical authorities.

Piecing together the puzzle of the vehement conflicts and contradictions between the institutional Ecclesia and other Christian groups, we find the answer to the question why Athanasius, Bishop of Alexandria, in his Easter Circular in 367, announced that only the 27 books - called New Testament, approved (canonised) by the ecclesiastical authorities, were allowed to be used in the churches.

Following the circular letter of Bishop Athanasius all other writings about Jesus were banned and condemned to destruction. However, some brave and clever monks of the monastery of St Pachomius near Nag Hammadi saw the dangers of Bishop Athanasius' circular letter. They understood that they would have to burn a valuable collection of texts containing, among other things, the spiritual doctrines of Jesus and his conversations with his nearest disciples. They made the wise decision that, instead of destroying the valuable texts, they would put them into a large earthenware container and bury them in the desert sands outside the settlement of Nag Hammadi.

In 1945, while Muhammad Ali al-Samman and his brother were searching for sabakh, a de-

sert dung plant near the Upper Egyptian town of Nag Hammadi, they came across a large clay pot. Thinking the pot contained gold, they smashed it, but were disappointed to find only old, almost decaying, leather-bound papyrus books inside. Not suspecting that these decaying books were in fact valuable and important writings, they used some of them to start fires.

Fortunately, the local priest and history teacher found out about these writings which later were sold to an antiquities dealer in Cairo. After long and complicated adventures, researchers finally got hold of the 52 texts, now known as the Gnostic Scriptures / Gospels.

According to the researchers, most of the texts date from the first and second centuries, but some parts of the collection may have been written by Jesus' closest disciples. Valuable and unique texts include writings by James, Jesus' stepbrother, the Secret Book of John, the Gospel of Philip, the Wisdom of Jesus Christ, the Dialogue with the Saviour, the Gospel of Mary, the Gospel of Judas and many others.



## WHAT DID JESUS SAY ABOUT CREATION?

Since the gospels of the New Testament do not contain texts about Jesus' alternative creation story that he discussed with his nearest disciples, Christians have to believe that the Master confessed the beliefs of the Jews as depicted in the Old Testament. Even the theologians of our modern time miss the fascinating and interesting dialogues of the Master with his disciples about subjects such as creation and afterlife as depicted in the Nag Hammadi Scripture Collection. According to The Secret Book of John, for instance, Jesus said:

*“Now I have come to teach you about what is, and what was, and what is going to come, that you may understand what is invisible and what is visible; and to teach you about the unshakable generation of the perfect human.*

.....

*The One is the Invisible Spirit. We should not think of Him as a god or like a god. For it is greater than a god...*

*The One is immeasurable light, pure, holy, immaculate.*

.....

*What shall I tell you about it?*

*Its eternal realm is incorruptible, at peace, dwelling in silence, at rest, before everything.*

*It is the head of all realms, and it is the one who sustains them through its goodness” (The Secret Book of John, – The One 2,25...4,19)*

After having presented The One Invisible Spirit, the Master explains that creation started in the realm of the Highest Spirit where the first power of a feminine divine entity preceded everything. *“His thought became a reality, and she who had appeared in his presence in shining light came forth. She is the first power who preceded everything and came forth from his mind as the Forethought of the All. Her light shines like the Father’s light; she, the perfect power, is the image of the Perfect and Invisible Virgin Spirit,”* he said. (NH, The Secret Book of John 4,19...6,10)

In The Wisdom of Jesus Christ, we may read more details of the Master’s philosophical dialogues with the disciples. Philip, for instance, asked:

*“Master, then how did the One Who Is appear to those who are perfect?”*

*The Perfect Savior said, ‘Before anything becomes visible of invisible things, the majesty and the authority are in him, since he grasps everything while nothing grasps him. He is all mind; he is thought, con-*

*sideration, reflection, reason, and power, and all are equally powerful. These are the sources of all that is, and the entire generation, from first to last, was in foreknowledge of the infinite unconceived Father.*

*Thomas said to him, 'Master, Savior, why did these come to be, and why were they revealed?'*

*The perfect Savior said to him, 'I have come from the infinite to tell you everything.'*

*.....*

*But nothing had become visible yet.*

*There are many differences among the imperishable beings.*

*He spoke out and said, 'Whoever has ears to hear about infinite things should hear. It is to those who are awake that I speak.'*

*He went on and said, 'Everything from the perishable will perish, since it is from the perishable. But everything from the imperishable does not perish but becomes imperishable, since it is from the imperishable. Many people have gone astray because they did not know about this distinction, and they have died.'"*  
*(The Wisdom of Jesus Christ 95,19...98,9)*

The term THE ONE to indicate The Supreme Being of the uni-multiverse was used in the Sumerian religion thousands of years before Jesus. The Sumerians, whose religion included many deities, used the term ISTIN exclusively to des-

ignite The One Supreme Being of the All. It is presumed that the female manifestation of Istin had been called Ishtar, who later was worshipped as Astarte, the goddess of fertility in many religions. The term 'Istin' has survived only in the Hungarian language to denote The One Almighty God. The Hungarian national anthem begins with the word Isten to whom they pray for blessings. This, and many other words and patterns prove that the ancestors of the Hungarian people were Sumerians.

When the disciples asked Jesus about the origin of the first human, he did not mention anything about amoebas and orangutans as Darwin and other evolutionists have done, but, as mentioned above, he began the story of humanity in other spheres called aeons. He said that an Error occurred when one of the feminine entities - the mother of Wisdom, Sophia in Greek - decided to create something by herself without consulting the Supreme Spirit. She failed in her attempt, and she conceived an imperfect, almost frightening, heavenly entity, as we read in The Secret Book of John:

*"Now, Sophia, who is Wisdom of Insight and who constitutes an aeon, conceived of a thought from herself... She wanted to bring forth something like herself, without the consent of the Spirit, who had not*

*given approval, without her partner and without his consideration.*

.....

*Something came out of her that was imperfect and different in appearance from her, for she had produced it without her partner. It did not resemble its mother and was misshapen.*

.....

*She surrounded it with a bright cloud... She named her offspring Yaldabaoth.*

*This is the first ruler, the archon who took great power from his mother. Then he left her and moved away from the place where he was born. He took control and created for himself other aeons with luminous fire, which still exists.*

*...he produced authorities for himself." (The Secret Book of John 9,25...10,19)*

Sophia, the Wisdom-entity repents her action when she realises that, by moving away from the perfect Realm of Light, she has created a flawed creation in a lower dimension. She weeps and asks for help to ascend to the sphere from which she has departed. She cannot return to the same realm but is given a place in a lower sphere.

Yaldabaoth, possessing the spiritual power of his mother, begins to create his own realm, the kingdom of souls (psyches). After creating a number of heavenly beings, including angels

and archangels (archons), he declares that he is the one God: *"I am God, there is no god but me."*

He does this despite the fact that he is aware of the existence of the perfect ONE God in the Realm of Light.

Yaldabaoth and his archangels have a glimpse into the Realm of THE ONE and see that there is a shining Being that they consider to be god. This sight inspires Yaldabaoth to create a replica of this perfect, flawless Being of Light and this replica was actually the first human.

*"Yaldabaoth said to the authorities with him, 'Come, let's create a human being after the image of God and with a likeness to ourselves, so that this human image may give us light.*

*They created through their respective powers, according to the features that were given. Each of the authorities contributed a psychical feature corresponding to the figure of the image they had seen. They created a being like the perfect first human, and said, 'Let's call it Adam, that its name may give us power of light.'" (The Secret Book of John 15,1... 19,10)*

This being, created in the sphere of souls, was like a robot that had neither the power to stand nor to walk. Being desperate because of the failure of the attempt, Yaldabaoth was advised by

the archons involved in the creation to blow his spirit into the robot's face as his spirit is the power of his mother.

*"They said to Yaldabaoth: 'Breathe some of your spirit into the face of Adam, and the body will arise.'*

*He breathed his spirit into Adam. The spirit is the power of his mother, but he did not realise this, because he lives in ignorance. The Mother's power went out of Yaldabaoth and into the psychical body that had been made to be like the one who is from the beginning.*

*The body moved and became powerful. And it was enlightened.*

*At once the rest of the powers became jealous. Although Adam came into being through all of them, and they gave their power to this human, Adam was more intelligent than the creators and the first ruler.*

*When they realised that Adam was enlightened and could think more clearly than they and was stripped of evil, they took and threw Adam into the lowest part of the whole material realm." (The Secret Book of John, – Adam Receives Spirit and Life 19,10...20,28)*

After this dramatic act of fear and jealousy that we recognise as a pattern even in the life of terrestrial humans, *"The rulers brought Adam into the shadow of death so that they might produce a fig-*

*ure again, from earth, water, fire, and the spirit that comes from matter - that is from ignorance and darkness, and desire, and their own phoney spirit.*

*This figure is the cave for remodelling the body that these criminals put on the human, the fetter of forgetfulness. Adam became a mortal person, the first to descend and the first to become estranged.” (The Secret Book of John – The Imprisonment of Humanity 20,28...22,28)*

According to Jesus, the ambition of the “world creator”, i.e. Yaldabaoth, was “*to organise everything after the pattern of the first aeons that had come into being, so that he might create everything in an incorruptible form. Not that he had seen the incorruptible ones. Rather, the power that is in him, that he had taken from his mother, produced in him the pattern for the world order.*” (The Secret Book of John/ Yaldabaoth’s World Order 10,19-13,13)

The good news is that the terrestrial human, who is the “replica” of the first perfect, divine Man, is not left alone in his earthly exile. The Spirit of the divine life-giving mother “hides” in each human with the purpose of saving him/her from the bondage of spiritual ignorance. Jesus is also involved in this saving project when he comes to Mankind as the Savior.

The creators of the robot being, i.e. Yaldabaoth and the archons who assist him, remind us of the scientists of today who are striving to make perfect robot-humans that can be programmed and controlled. They also remind us of researchers who want to create new human replicas through cloning and gene modification, not caring that they might commit errors that damage the human race.

Astrophysicists, who work hard to get information about planets, galaxies and other mysteries of the universe, don't realise that Jesus has given us ample information about the spheres.

Philosophers, who create thesis and antithesis about the mysteries of human life putting it in a greater, uni-multiversal perspective, do not realise that the Master has given answers to many philosophical and existential enigmas. He delivered knowledge about the invisible and visible realms and asked the disciples to pray for more wisdom. According to an Arameic tradition this was *The Lord's Prayer*:

*"Oh Thou who are the Creator (Generator) of all radiance and vibration*

*Soften the matter of our being and find a place within us where your Presence can abide.*

*Fill us with your power so that we may be empowered to bear fruit of our mission.*

*Let each of our actions bear fruit in accordance with your desire.*

*Endow us with wisdom to produce and share what each being needs to grow and flourish.*

*Untie the tangled threads of destiny that bind us, as we release others from the entanglement of past mistakes.*

*Do not let us be seduced by that which would divert us from our true purpose, but illuminate the opportunities of the present moment.*

*For you are the cause, the fruitful vision, the birth, the power and fulfilment, as all will be united and made Whole once again."*

Jesus knew that it was not enough just to declare that man originally belongs to the realm of all radiance - he was ready to prove it. There are several stories in the New Testament and in the Gnostic Scriptures about the Master "taking off his earthly robe" and revealing himself as a Being "who had no human form". It is interesting to note that many people, who, due to a serious accident or illness got a near-death experience, also mention a Being of Light whom they met while being on 'the other side'. We read in the Acts of John about John, the disciple who saw Jesus transfigured on the Mount:

*“On another occasion he took me, James and Peter with him to the mountain where he used to pray...*

*He took the three of us up the mountain and said: ‘Come with me!’*

*We went with him and watched him pray from a distance. Because he loved me, I took the precaution of walking closer, but in such a way that he could not see me. I stood there and watched him from behind.*

*Without a cloak (body) I saw him as one who had no human form at all, without his body-robe. His feet were whiter than snow, so much so that they even made the ground look white, and his head was reaching up to the sky. I was frightened and cried out. But when he turned to me, he was like a man; and he pulled my beard and said, ‘John, do not doubt, but believe. And do not be so curious.’*

*And I said to him, ‘Lord, what have I done?’...And he said, ‘In the future do not tempt him who cannot be tempted.’”*

Another interesting phenomenon reported by John and James is that, at times, when they came near Jesus, they could feel his body stiffen one moment and then soften again. Despite knowing that the Master regarded his physical body as an earthly robe, John and James were amazed at this strange phenomenon. According to The Second Revelation of James, Jesus said to his step-brother:

*“My beloved, understand and know these things, that you may come forth from this body and be as I am. Look, I shall reveal to you what is hidden. Reach out your hand and embrace me.”*

*At once I reached out my hands, but I did not find him as I thought he would be. After this I heard him say, ‘Understand, and embrace me. Then I understood, and I was afraid, yet I rejoiced with great joy.’*  
(The Second Revelation of James 56, 14...57,19)

Jesus’ disciples were astonished by all the phenomena they experienced in the presence of the Master. It was not easy to be confronted with the duality of his person generally and his divine attributes specifically. His ability of bilocation for instance surprised the disciples as he would suddenly appear despite closed doors.

The term *bilocation* is used referring to persons who “appear” in two different places at the same time; in Latin *bis* means two and *locatio* means place. An explanation for this phenomenon may be a very high level of spiritual consciousness helping certain individuals to appear in a “replica body” in another place while physically the person does not move anywhere.

People belonging to different religious traditions have reported experiencing the bilocation phenomenon. In modern times, father Pio, an

Italian monk living in the monastery of San Giovanni Rotondo, had the charisma of bilocation. There are many documented testimonials from different countries according to which friar Pio appeared suddenly to people in America, Hungary, Uruguay and other countries while he was still present in the monastery that he almost never left. Once the monks experienced father Pio's unusual ability during a break of a house concert. They saw father Pio leaning against a chair in a stiff position for at least five minutes. As they thought he was resting, they did not speak to him. The next day, when one of the monks of the monastery visited a sick man in the neighbourhood, the family enthusiastically told him that father Pio had paid them a brief visit the previous evening. It turned out that this had happened at the same time when father Pio was standing leaned against the chair during the concert interval. The family was very surprised to hear that father Pio had not been in their home physically as he was at the concert at that time and the explanation of his "visit" was father Pio's bilocation ability.

The books written about father Pio report an interesting dialogue between Dr. Sanguinetti and the friar concerning bilocation. The doctor wanted to know what happens with the bilocating person. Father Pio said that "*One moment he*

*is here, and the next moment he is where God wants him to be.* "But is he really in two places at once?" wondered the doctor. "Yes," confirmed the friar who explained that this was possible "By the expansion of consciousness."

It is known that father Pio, similar to Jesus, possessed other abilities too, like levitation and healing.

Even nuclear physicists know about the bilocation phenomenon because they have discovered that subatomic particles also bi- and trilocate. There are scientists who say that, in the remote future, it may happen that people will not take the plane when travelling from New York to Paris; their body will be scanned and then "teleported", i. e. bilocated instead. This sounds like science-fiction, just as people considered the first aeroplanes and later the first spaceship to be.

Scientists doubt all supernatural phenomena by saying that they cannot be proved scientifically; they reject people's eyewitness evidence as phantasms. They do not believe that father Pio, Jesus and many others who possessed paranormal abilities, used powers of very high vibration and frequency that cannot be measured with the matter-instruments scientists use.

People who came in contact with the Master when they needed help, did not think of any scientific proof when experiencing his ability to heal the sick. We read in The Gospel of LUKE that Jesus perceived power going out of him when a woman touched him hoping that she would be cured:

*“Now a woman, having a flow of blood for twelve years, who had spent all her livelihood on physicians and could not be healed by any,*

*came from behind and touched the border of his garment. And immediately her flow of blood stopped.*

*And Jesus said, ‘Who touched me?’*

*When all denied it, Peter and those with him said, ‘Master, the multitudes throng you and press you, and you say, ‘Who touched me?’*

*But Jesus said, ‘Somebody touched me, for I perceived power going out from me.*

*Now when the woman saw that she was not hidden, she came trembling; and falling down before him, she declared to him in the presence of all the people the reason she had touched him and how she was healed immediately.*

*And he said to her, ‘Daughter, be of good cheer; your faith has made you well. Go in peace.’”*

(Luke 8:43-48)

For 2 000 years, theologians and scholars have debated the mystery of Jesus’ dual nature,

whether he was just an ordinary earthly man or more. As theologians and ecclesiastics of the institutional Church have not been able to come to an agreement concerning the subject, Christianity has suffered big schisms caused by different opinions about WHO JESUS WAS.

The final conclusion of the institutional Catholic Church is that he is both god and a human.

Theologians who try to diminish the supernatural attributes of Jesus, do not regard the miracles described in the New Testament as events that really happened. They give these events a symbolic interpretation. Even if the Catholics are more open to accepting miracles as real events, ecclesiastes do not want to apply terms of well-known phenomena such as bilocation and levitation to Jesus. They prefer to say that Jesus was “walking” on the sea, instead of admitting that he, in fact, was levitating above it. It is well-known that St Anthony of Padua, father Pio, Saint Franciscus of Assisi and many others have been seen to levitate.

It is noteworthy that levitation is not only known in religious context but also in technology, optics and other fields, where objects are levitated or lifted into the air without being touched.

The true purpose of the Master's miracles was to prove the existence of the One Father who sent him in order to "bear witness to the truth" about the existence of other realms and the after-life. Jesus said to Pilate: *"For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth..."*

*Pilate said to him, 'What is truth?'"* (John 18: 36...38)

The visible body of flesh and blood was the only reality most of the Jews were able to understand and relate to, as flesh and blood was an important part of their religious cult. In the temple of Jerusalem priests sacrificed thousands of animals, and even humans not so long before Jesus' time, in order to appease the wrath of the god of Israel who often was punitive according to their belief. Jesus criticised the Jew's way of thinking of God and wanted to change their opinion by turning their attention from the visible sacrifice ritual to the invisible, spiritual aspect of reality.

The credibility of different creation stories and theories have always been questioned during the history of mankind. Darwin's evolution theory, for instance, was criticised not only in his time but it is questioned even today by scientists who consider it to be incomplete and simplistic as it

has been based only on external observations of animals and nature. It is known that Darwin used two “simple” microscopes to find out the great mysteries of the origin of terrestrial humans. Modern scientists who are researching the human body at a detailed genetic and DNA level, are able to deliver much more knowledge than scientists managed to in Darwin’s time. However, despite advanced scientific research and progress, there are many enigmas that are still to be discovered.

As the Master of Nazareth realised that it was very difficult to deliver all knowledge about the truth, he encouraged the disciples to reflect on and try to find out who they are, where they have come from and where they were going after finishing the terrestrial life. He prayed with them for getting “the spirit of knowledge for the revelation” of the mysteries.

We read in The Book of Allogenes:

*“And they departed and climbed up a mountain called Tabor. They got on their knees and prayed saying:*

*O Lord God,  
you who are above all the great eternal realms,  
you who have neither beginning nor end,  
bestow upon us a spirit of knowledge  
for the revelation of your mysteries,*

*to come to a knowledge of ourselves:  
where we have come from, where we are going,  
and what we should do in order to live."*

(The Book of Allogenes 59,1-26)

Jesus put human existence in a larger context when talking about the correlation of body, soul and spirit. He said according to The Secret Book of James:

*"The body does not sin apart from the soul just as the soul is not saved apart from the spirit. But if the soul is saved from evil and the spirit too is saved, the body becomes sinless. The spirit animates the soul but the body kills it. The soul kills itself. "* (The Secret Book of James, 11,6...12,17)

In The Book of Thomas, we read about Jesus' clearly declaring that "those who are above, do not exist like those that are visible", and the physical body is animal and perishable.

*"The Savior said, 'All bodies have come into being in the same irrational way that animals are produced, and so they are visible, as creatures lusting after creatures. Those that are above, however, do not exist like those that are visible. Rather, they live from their own roots... But the visible bodies feed on creatures that are like them, and so the bodies are subject to change. Whatever is subject to change will perish, and be lost, and henceforth has no hope of life, because this body*

*is an animal body. Just as an animal body perishes, these modelled forms also will perish. Are they not from sexual intercourse like that of the animals? If the body too is from intercourse, how will it give to anything different from them? So, then, you are children until you become perfect.”* (The Book of Thomas / The Hidden and the Visible 138,21...139,31)

Several gnostic texts testify that Jesus did not consider the physical body to be primary, but only a robe in which soul and spirit resides. This is evident in the dialogue he had with his stepbrother James, whom he met after the crucifixion; we read in The First Revelation of James:

*“They were waiting for the sign of his coming, and it came after some days. James was walking on the mountain called Gaugela, along with his disciples, who still listened to him with desire.... The crowd dispersed, but James remained behind and prayed..., as was his custom.*

*The master appeared to him. He stopped praying, embraced him, and kissed him, saying, ‘Master, I’ve found you. I heard of the sufferings you endured, and I was greatly troubled. You know my compassion. Because of this I wished, as I reflected upon it, that I would never see these people again. They must be judged for what they have done, for what they have done is not right.’*

*The master said, 'James, do not be concerned for me or these people. I am the one who is within me. Never did I suffer at all, and I was not distressed. These people did not harm me...' (The First Revelation of James 30,16...32,28)*

Jesus knew that terrestrial humans, who are copies of the first, perfect Celestial Man, have got good and bad attributes from higher and lower realms, that makes human life hard. He was sorry that contradicting powers take the soul of humans into possession causing love and hatred, peace and conflict, truth and lies and many other good and bad "fruits" that Humanity inherits from generation to generation.

Scientists talk about hereditary gene copies in the reproduction of humans, Jesus talks about copying processes in the different spheres, may they be visible or invisible.

Researchers of the physical body know that the heritage of genes from generation to generation may cause both good and malfunctions. Perhaps it happens similarly in the invisible realms where the creation processes keep going on involving opposing forces of good and evil, light and darkness, higher spiritual and lower dimensional forces.

Scientists give information about the details of the physical body, Jesus wanted to teach about

the invisible, spiritual reality hidden in the earthly “robe” of humans.

## THE CHRISTIAN VIEW ON THE ORIGIN OF MAN

We read in the First Book of Moses called Genesis:

*“Then God said, ‘Let us make man in our image, according to our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.’*

*So God created man in his own image; in the image of God he created him; male and female he created them.” (Genesis 1:26-27)*

The Christian ecclesiastes maintain that, as there were no other reliable religious scripts besides the Old Testament at the time of Jesus, even the Master believed the creation story recorded in Genesis. The ecclesiastics teach that the Bible contains the only valid theory of the creation of all life on the earth generally, human life specifically. However, recently, thanks to a theological revolution, scientific research may be taken into account when interpreting the Scripture, but the Gnostic Scriptures found at Nag Hammadi are still questioned.

Pope John Paul II, addressing a meeting of the Pontifical Academy of Sciences in 1996, declared that the Darwinian theory of evolution should be taken into consideration when talking about the creation of man. But he pointed out that it was not nature, but God, who did the evolutionary “leaps” when man came into being. Scientists cannot observe and prove it, only theologians are able to understand and recognise this process.

After this declaration of the Pope, theologians and church dignitaries have tried to bring together the traditional, biblical creation theology with scientific theories of evolution.

They affirm the substantial unity of body and soul, saying that the creation of the soul does not mean that God calls forth the soul, a reality in itself, from nothing and then unites it with a physical matter-body. God creates body and soul as one and indivisible unity in the very moment parents procreate a baby. This view does not fit with Jesus’ doctrine according to which the soul and spirit belongs to an invisible, divine sphere that he called the Realm of Light. He marvelled at how this great wealth has come to dwell in the poverty of the body. According to The Gospel of Thomas he said:

*“If the flesh came into being because of spirit, it is a marvel, but if the spirit came into being because of the body, it is a marvel of marvels. Yet I marvel at how this great wealth has come to dwell in this poverty.”*  
(The Gospel of Thomas with the Greek of Thomas 29)

The Christian doctrine of the inseparable and intimate unity of the body and the soul leads to a remarkable view concerning the afterlife. As body and soul are inseparable, the dead have to wait until the end of time when the physical world will be totally destroyed by a devastating disaster and Jesus will come again to judge all the living and dead. Then both the flesh and soul will resurrect. This theology differs from what the Master taught to the disciples who asked many questions concerning the afterlife. We read in The Dialogue of the Savior:

*“The disciples asked him, ‘What is fullness and what is deficiency?’*

*He answered them, ‘You are from fullness, and you are in a place of deficiency.’*

....

*Matthew asked, ‘Tell me, master, how the dead die and how the living live.’*

*The master said, ‘...when what moves a person slips away, that person will be called dead, and when*

*what is living leaves what is dead, it will be called alive.*´´....

*Whatever is from truth does not die. Whatever is from woman dies.*´

.....

*Matthew asked, How does the small unite with the great?*´

*The master said, When you leave behind what cannot accompany you, then you will rest.*´´

(The Dialogue of the Savior 139,13...141,12)

Certainly, the doctrine of the resurrection of the flesh at the end of time, was not Jesus´ idea. The church fathers and theologians of the early institutional church made up theories and doctrines that many times led to difficult disputes. Tertullian (c.160 AD - c.225 AD), for example, argued that, since Christ was raised in his body, as evidenced by the empty tomb, all men will be resurrected in “a body of blood and bone, woven with nerves and blood vessels.” He writes about this in the scripture *De Carne Christi* 5.

Unfortunately, the Tertullian doctrine of the “resurrection of the flesh” was later incorporated into the Creed. Those who even today cling to this strange idea, also point to an odd text of The Old Testament that we may read in The Book of Ezekiel:

*“The hand of the LORD came upon me and brought me out in the Spirit of the LORD, and set me down in the midst of the valley; and it was full of bones.*

*.....*

*And he said to me, ‘Son of man, can these bones live? ‘So I answered, ‘O Lord God, you know.*

*Again he said to me, ‘Prophesy to these bones, and say to them, ‘O dry bones, hear the word*

*‘Thus says the Lord GOD to these bones: ‘Surely I will cause breath to enter into you, and you shall live.*

*I will put sinews on you and bring flesh upon you, cover with skin and put breath in you; and you will live. Then you shall know that I am the LORD.’*

*So I prophesied as I was commanded; and as I prophesied, there was a noise, and suddenly a rattling; and the bones came together, bone to bone.*

*Indeed, as I looked, the sinews and the flesh came upon them, and the skin covered them over; but there was no breath in them.*

*Then he said to me, ‘Prophesy to the breath....*

*So I prophesied as he recommended me, and breath came into them, and they lived, and stood upon their feet, an exceedingly great army.”*

*(Ezekiel 37:1...9)*

Jesus from Nazareth, scholars and philosophers do not share the doctrine of the inseparable unity of body and soul. For example, So-

crates, one of the greatest thinkers of antiquity, said before drinking the cup of poison that caused his death: *"Do not grieve, and remember that only my body is buried."* (Quotation from *The Story of Philosophy* authored by Durant)

Francis Bacon (1561-1626), an English philosopher accused by the Church of atheism, believed that *"Man is not a walking animal, but an immortal god."* *"The Creator has given us a soul equal to the whole world, ..."* (*Novum Organum*)

Spinoza, who was excommunicated by the elders of the Amsterdam synagogue in 1656 on charges of heresy as he disbelieved the absurd stories of the Old Testament, thought that humans as part of the totality are immortal. *"The human mind cannot perish completely with the human body, but it has some part which is eternal,"* Spinoza said. (Quotation from Durant's book, *The Story of Philosophy*)

## EVEN SCIENTISTS MARVEL

The acts of Jesus from Nazareth impressed people, but the doctrines he preached were sometimes incomprehensible not only for the common Jewish man but even for the scribes and the Pharisees. The Jewish religious leaders accused him of misleading the people and wanted to get rid of him. We read in the Nag Hammadi texts that even some of his disciples were confused and left him. At the same time, people listening to him were fascinated by his new way of talking about God and many other existential issues. The officers, who were in charge of catching him said to the chief priests: *"No man ever spoke like this man!"* (JOHN 7:46)

The Master's philosophical views are marvelously summarised in the script titled *The Dialogues of the Savior* according to which he said:

*"Whoever does not know the work of perfection does not know anything."*

*"One who does not stand in the darkness cannot see the light."*

*"One who does not understand how fire came to be will burn in it, not knowing its origin."*

*"One who does not first understand water knows nothing. For what use is there for such a person to be baptised in it?"*

*"One who does not understand how the wind that blows came to be will blow away with it."*

*"One who does not understand how the body that a person wears came to be will perish with it."*

*"How will someone who does not know the Son know the Father?"*

*"All things are hidden from one who does not know the root of all things."*

*"Whoever does not know the root of wickedness is no stranger to it."*

*"Those who do not understand how they came will not understand how they will go..."*

(The Dialogue of the Savior, / Coming to Understanding 133,21-134,24)

Aldous Leonard Huxley (1894-1963), English philosopher, believed that all knowledge is relative as there is something above us that is ultimate and absolute. He said that *"it is impossible to escape the consciousness of the reality behind appearances."* Even if we do not know what this ultimate reality is, it is still possible to reconcile science and religion, according to Huxley. His statement is surprising because his grandfather, the English biologist Thomas Henry Huxley (1825-1895), called himself Darwin's bulldog, as he was a committed believer in the doctrine of evolution.

A. Huxley thought that if we resolutely analyse matter, we will eventually find nothing but power - a power. But who can tell us what this power is? He said that "*Scientific ideas carried to the extreme are all representations of realities that cannot be understood...It is at once the greatness and the smallness of the human intellect that is known; it is always powerful when it deals with what is within the range of experience, but powerless against anything that transcends experience. The scientist knows that in his true nature, nothing can be known.*"

(Quotation from Durant, Will, *The Story of Philosophy*)

According to Huxley, religion must stop considering the Absolute as a magnified man, or worse, as a cruel, bloodthirsty and insidious monster. Equally, science should no longer deny the divine, or regard materialism as proven. Mind and matter are both relative phenomena, dual causes of an ultimate cause whose nature is unknowable. Huxley thought that "*The recognition of this Inscrutable Power is the seed of truth in all religion, and the beginning of all philosophy.*" He also wondered what the formula of the growth and decay of all things is.

The great questions of human existence are answered not only by theologians, scientists and philosophers, but also through the testimonies

of people who have experienced paranormal phenomena. Einstein said that *"Pure, logical thinking cannot lead to knowledge about the empirical world. All knowledge of reality begins with experience and ends with experience. Conclusions which are the result of pure logical thinking contain nothing of reality"* (Einstein, *The World as I See It*)

People who had a near-death experience never doubt the afterlife existing in other spheres where the souls of humans join and share a new form of life with entities existing in that dimension. Scientists and even many physicians question the credibility of these people's statements. Dr. Eben Alexander, a neurosurgeon professor at the medical faculty of Harvard University and author of the book *Proof of Heaven - A Neurosurgeon's Journey into the Afterlife*, confirms that physicians doubt the stories patients tell about their near-death experiences. *"As a neurosurgeon, I'd heard many stories over the years of people who had strange experiences, usually after suffering cardiac arrest: stories of travelling to mysterious, wonderful landscapes; of talking to dead relatives - even of meeting God Himself.*

*Wonderful stuff, no question. But all of it, in my opinion, was pure fantasy. Or so I would have told you before my own brain crashed. During my coma my brain wasn't working improperly - it wasn't working at all,"* he writes in his book.

Dr. Eben Alexander fell into a coma on the 10th November 2008 due to life-threatening bacterial meningitis. As his medical colleagues gave him a mere 5% chance of survival, they were surprised not only that he woke up after six days in a coma, but they were also most astonished at what Dr Alexander told them about the afterlife. He said that during the coma he had experienced the uni-multiverse which was more real than the terrestrial world we live in. We read in his book:

*“I saw the abundance of life throughout the countless universes, including some whose intelligence was advanced far beyond that of humanity. I saw that there are countless higher dimensions, but the only way to know these dimensions is to enter and experience them directly. They cannot be known, or understood, from lower dimensional space. Cause and effect exist in these higher realms, but outside of our earthly conception of them. The world of time and space in which we move in this terrestrial realm is tightly and intricately meshed within these higher worlds. In other words, these worlds aren't totally apart from us, because all worlds are part of the same overarching divine Reality. From those higher worlds one could access any time or place in our world.”* (Proof of Heaven)

Jesus from Nazareth also spoke of different realms, i.e. rooms when giving hope to his disciples concerning the afterlife. He said to them:

*“Let not your heart be troubled: believe in God, believe also in me.*

*In my Father’s house are many mansions; if it were not so, I would have told you. I am going to prepare a place for you.*

*And if I go and prepare a place for you, I will come again and receive you to myself, that where I am, there you may be also.” (John 14:1)*

Jesus confirms E. Alexander’s statement that the realms of the divine reality cannot be known or understood until one has left the flesh-body. When Matthew, the disciple said *“Master, I want to see the place of life, where there is no wickedness but only pure light,”* the Master replied, *“Brother Matthew, you will not be able to see it as long as you wear flesh (body).”* (The Dialogue of the Savior 131,19-132.19)

Although Jesus repeatedly told his disciples that the afterlife could only be experienced and known after leaving the earthly body, he did, at times, lift off the disciples’ veil of spiritual ignorance and showed them in vision the mysteries of the invisible dimensions. In the script titled The Revelation of Peter, for example, we read about

a thrilling vision Peter was given when Jesus and the disciple were sitting and talking outside the temple in Jerusalem shortly before the crucifixion. While Peter was listening to the Master, he suddenly saw priests and people running toward them as if they would kill them. As Peter was frightened, Jesus said to him:

*“Peter, I have told you many times that they are blind and have no leader. If you want to know their blindness, put your hands on the eyes of your garment (body) and tell me what you see.”*

*When I did this, I saw nothing, and I said, ‘No one sees in this way.’*

*Then he told me, ‘Do it again.’*

*Fear and joy arose in me, for I saw a new light brighter than the light of the day, and it came down on the Savior. I told him what I saw.” (The Revelation of Peter/The Priests and the People Threaten Jesus and Peter 72,4-73,23)*

The vision continues with Peter seeing Jesus on the cross with a laughing spirit hovering over him. *“What do I see, Lord? Is it really you who they are seizing?... And who is the one smiling and laughing above the cross? Is it someone else whose feet and hands they are hammering?”* the perplexed disciple asked. The Master answered: *“The one you see smiling and laughing above the cross is the living Jesus. The one into whose hands and feet they are*

*driving nails is his fleshly part, the substitute for him. They are putting to shame the one who came into being in the likeness of the living Jesus. Look at him and look at me."*

Then Peter *"saw someone about to approach us who looked like the one laughing above the cross, but this one was intertwined with holy spirit, and he was the Savior. And there was unspeakably bright light surrounding them..."* (Revelation of Peter: 81,3...82,3)

The Master's opinion about terrestrial humans is depicted in a significant parable according to which Jesus called man "a pearl in mud" who is precious in its owner's eyes, no matter his circumstances. The owner is God who wants to protect these "pearls" from the "swine", the demonic forces that would trample them in the mud. He said: *"If a pearl is thrown into mud, it will not lose its value...It is always precious in its owner's eyes. Likewise, the children of God are precious in the eyes of the Father, whatever their circumstances of life."*(Gospel of Philip: 62,17-26)

According to The Gospel of Thomas, the Master taught that only those who first understand the mystery of birth, will understand the end, i.e. the mystery of afterlife.

*“The disciples said to Jesus, ‘Tell us, how our end will be.’*

*Jesus said, ‘Have you discovered the beginning, then, so that you are seeking the end? For where the beginning is, the end will be. Blessed is one who stands at the beginning: that one will know the end and will not taste death.’ (The Gospel of Thomas: 18-19)*

It is noteworthy that, when saying, *“Blessed is one who came into being before coming into being,”* Jesus alludes to the pre-existent life of humans as souls in another dimension before being born as terrestrial creatures.

Dr. Eben Alexander, who has devoted his life to science generally and brain surgery specifically, had not philosophised upon other forms of existence in the uni-multiverse and he had not particularly been interested in religion or supernatural phenomena either. He surely was not thinking about the double - body-soul - nature of his patients while doing brain surgery. However, after his days in a coma, he has changed his view after having experienced that human life fits “into the great scheme of existence for all eternity.” We read in his book *Proof of Heaven*:

*“We have been seduced into thinking that the scientific world view is fast approaching a Theory of Everything (or TOE), which would not seem to leave*

*room for our soul, or spirit, or for Heaven, and God. My journey deep into coma, outside of this lowly physical realm and into the loftiest dwelling place of the almighty Creator, revealed the indescribably immense chasm between our human knowledge and the awe-inspiring realm of God.*

*There is nothing about the physics of the material world (quarks, electrons, photons, atoms, etc.), and specifically the intricate structure of the brain, that gives the slightest clue as to the mechanism of consciousness."*

*"For all the successes of Western civilization, the world has paid a dear price in terms of the most crucial component of existence – our human spirit. The shadow side of high technology – modern warfare and thoughtless homicide and suicide, urban blight, ecological mayhem, cataclysmic climate change, polarization of economic resources – is bad enough. Much worse, our focus on exponential progress in science and technology has left many of us relatively bereft in the realm of meaning and joy, and of knowing how our lives fit into the great scheme of existence for all eternity." (Proof of Heaven)*

## DARWIN'S WIFE WORRIES

In Darwin's days, the unexpected and sudden death of children and adults was common because of bad medical care and lack of drugs. Pneumonia and many other diseases caused the death of many people because of poor living conditions and the lack of penicillin and other necessary medicines. In London and other large cities, the air was so polluted by coal and wood heating that curfews were sometimes imposed. The Darwins moved to the countryside, hoping to live a healthier lifestyle and provide Darwin with more opportunities for his research. But unfortunately, rural life did not protect them from life-threatening diseases. Many of Charles and Emma's family and friends died unexpectedly, including their beloved daughter, Anna.

Each bereavement and funeral confronted them again and again with the question of death and the existence or non-existence of afterlife. Emma, as a faithful Christian, sought answers in Scripture and Church teachings as she wanted to remain faithful to traditional Christian doctrines, but she also realised that there were few texts in the Bible that gave adequate and reliable answers to questions about the afterlife.

Emma and Charles, when attending funerals, often found the eulogies they heard frightening. Charles flatly denied the existence of hell that the priests were threatening with, and he even rejected the doctrine of redemption based on Jesus' bloody sacrifice. Therefore, Emma worried about her husband's spiritual salvation. However, there were courageous ministers in Emma's circle, such as Fredrick William Robertson, who in 1852 dared to declare that "*Our faith says one thing, but our intuitions say another*" and that "*Faith is one of the great difficulties of life.*" (Quotation from Keynes, Randal, *Creation – The True Story of Charles Darwin*). These wise reflections eased some of the tensions that arose from the Darwins' differing beliefs.

Emma wanted to believe in the doctrine declared by the institutional Church according to which death was the result of Eve and Adam's fall into sin. Charles rejected this religious way of thinking and maintained that the beginning and end of human life must be sought in the processes of nature. He believed that what "came from dust will turn to dust", as we read in the Bible; however, he did not accept that death was the punishment of Adam and Eve who ate from the forbidden tree of knowledge as we read in the Old Testament:

*“Then to Adam he (God) said, ‘Because you heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying: ‘You shall not eat from it’:*

*Cursed is the ground for your sake;  
In toil you shall eat from it  
All the days of your life.*

.....

*In the sweat of your face  
you shall eat bread  
Till you return to the ground,  
For out of it you were taken;  
For dust you are,  
And to dust you shall return. ”*  
(Genesis 3: 17...19)

As Darwin was only interested in researching organisms found in nature, he never cared to think that humans are more than a clod of cells and chemical substances. He considered humans to be “clay” figures whose existence ends with the death of the body.

Charles was one of the free thinkers of the new era of Enlightenment. We read in his biography, titled *Creation - The True Story of Charles Darwin*:

*“Within the privacy of the household, Charles revealed a growing dislike of established religion. While Emma was reading *Fervent Prayer*, he subscribed to*

*The Index, a newspaper produced by a group of disaffected American Unitarians and philosophical unbelievers. The paper advocated a spirit of reform 'without deference to authority of Bible, Church or Christ.'*

*It argued for rejection of the Christian confession, and proposed in its place a humanistic 'Free Religion' in which lies the only hope of the spiritual perfection of the individual and the spiritual unity of the race."*

In the 1870s, a turning point occurred. Emma, who was worried about Charles rejecting the established Christian religion, worked hard to awaken his interest in spirituality.

She knew that mediums were coming to England from America as it was a time of intense curiosity about the natural and supernatural reality of spiritual forces and life beyond death. She also knew that "Some men of science took an interest in the phenomena...Among Charles' acquaintances, Dr Gully was a firm believer and Alfred Russel Wallace had been converted in the middle of 1860s."

Darwin, who "wanted his theory to explain as much as could be explained by the regular working of observable and purely natural forces," took interest in the phenomena because he was aware of the fact that, "if he had to accept the reality of a separate spiritual realm, human life would have to be ap-

*proached in a different way.*" (Keynes, Creation - The True Story of Charles Darwin)

Charles's acquaintance Robert Chambers, who had argued for evolution many years before Darwin had authored *The Origin of Species*, attended séances watching carefully for fraud. He was impressed when, at a séance in 1860, Daniel Dunglas Home, a charismatic medium from America, contacted Chambers' deceased father. To be sure that the spirit Home had contact with was indeed his father, Chambers asked the father to play his favourite Scottish and English tunes on the accordion that was in the room. As an answer to his wish, the accordion started playing two of his father's favourite songs. No visible person was touching the instrument which was playing as if by magic.

Chambers had lost two daughters and, as he was greatly affected by their death, he asked Home to make contact with their spirits. *"At two meetings, Home saw the spirits of the two daughters; one gave a message to be passed on to their father, and the other gave the last words she had spoken to him."* In view of all this evidence, Chambers declared his support of Home and wrote to Alfred Russel Wallace: *"My idea is that the term 'supernatural' is a gross mistake. We have only to enlarge our concep-*

*tions of the natural and all will be right.*" (Keynes, Creation – The True Story of Charles Darwin)

Jesus of Nazareth did not live during the period of Enlightenment, but as a free thinker of his time, he too dared to question the reliability of the stories in the Old Testament and the cultic traditions of the established Jewish religion. The priests and scholars in Jerusalem were upset and feared that he was misleading the Jews and luring them away from the traditional belief based on The Old Testament according to which humans are poor "clay figures" condemned to suffering because of the sin of Adam and Eve.

Jesus' doctrines about the Realm of Light and about "souls that will be led into pure light," were strange to the rabbies and Pharisees who were used to living and acting after strict religious laws. They also surely disapproved of Jesus preaching about the divine spiritual power descending upon every person in order to strengthen the soul and abide in man so no one will be able to lead it astray. In The Secret Book of John, we read the words of the Master about this power descending upon every person:

*"Power will descend upon every person, for without it no one could stand. After birth, if the spirit of life grows and power comes and strengthens that soul,*

*no one will be able to lead it astray with evil actions. But people upon whom the false spirit descends are misled by it and go astray.....Those upon whom the spirit of life will descend and whom the spirit will empower will be saved, and will become perfect and worthy of greatness, and will be cleansed there of all evil and the anxieties of wickedness, since they are no longer anxious for anything..." (The Secret Book of John/ On Human Destiny 25, 16...30,11)*

Jesus from Nazareth, who was a celestial "medium", imparted spiritual knowledge as he was in direct contact with the One Father who had sent him to humanity. The Master, who, according to the Nag Hammadi scripts was called the Son of Humanity, said to the Jews who were arguing against him:

*"...the works which the Father has given me to finish – the very works that I do – bear witness of me, that the Father has sent me.*

*And the Father himself, who sent me, has testified of me. You have neither heard his voice at any time, nor seen his form.*

*And you do not have his word abiding in you, because whom he sent, him you do not believe." (The Gospel of John 5: 36-38)*

When the Jews asked the Master, "Who are you?", he answered:

*“Just what I have been saying to you from the beginning.*

*I have many things to say and to judge concerning you, but he who has sent me is true; and I speak to the world those things which I heard from him.” (The Gospel of John 8: 25-26)*

## ABOUT EVIL AND SUFFERING

If God is good and almighty, why does He permit all the suffering in the world? Is evil a part of God's creation or is there another power that wants to shatter the paradisiacal state of Man? The so-called *theodicé* problem, i.e. the question of how evil can be consistent with the existence of God, has been discussed at length by philosophers and theologians of different religions.

The story of Eve's fall recounted in the Old Testament may be considered as one of many attempts to solve the mystery of suffering and evil. The text was probably written at the turning point of the Jewish religion from polytheism to monotheism, as the author (or authors) tend to assert that both good and evil – even the tempter, the snake – was created by the Lord, the Creator of All.

Eve's fall was caused by her thirst for knowledge. According to the Old Testament, she knew that it was forbidden to "eat" the fruit of the Tree of Knowledge, but, because of her tempting desire to become wise, she broke the prohibition and even tempted Adam to do the same.

The punishment of Adam and Eve for breaking the prohibition is very drastic; God does not only drive them out of the Garden of Eden, but also submits them to suffering and sorrow during their life on Earth. According to The Old Testament, God said to Eve:

*"I will greatly multiply your sorrow and your conception;*

*In pain you shall bring forth children;*

*Your desire shall be for your husband,*

*And he shall rule over you."*

Then to Adam He said:

*"Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, 'You shall not eat from it':*

*Cursed is the ground for your sake;*

*In toil you shall eat from it*

*All the days of your life."* (Genesis 3:16-17)

Christian theologians have used Eve's fall to formulate the doctrine of the original sin and of evil even if there is no text evidence in The New Testament that Jesus believed this story. Paul, the Apostle, influenced by and faithful to his former Jewish religious background, uses the story of Eve when formulating the doctrine of salvation. According to The Epistle to the Romans, Paul declared that, *"as through one man's offence, judge-*

*ment came to all men, resulting in condemnation, even so through one man's righteous act the free gift came to all men..."* (Romans 5:18-19) It is noteworthy that Paul considers Jesus' suffering on the cross a "righteous act".

According to the scriptures found at Nag Hammadi, Jesus did not share the belief of the Jews about Eve's fall and God punishing humans by condemning them to suffering. The Master had a dualistic view of life according to which evil does not belong to the Realm of the One Father, the Supreme Spirit whose attributes are love and compassion. Evil belongs to the realm of demons that are powers Jesus had to fight against.

The Master did not talk about Eve being a "sinner" who acted against God's prohibition. He considered her to be the Mother of all living. She is the Enlightened Insight Spirit and the Helper whose purpose is to restore humanity to its fullness by uniting all the realms with the Whole as it was from the beginning. According to Jesus, *"She helped the whole creature, labouring with it, restoring it to its fullness, teaching it about the descent of the seed, teaching it about the way of ascent, which is the way of descent."* (NH, The Secret Book of John/ Adam receives Spirit and Life - 19,10...20,28)

In Jesus' interpretation, the prohibition against eating the fruit of the tree of knowledge indicates that Yaldabaoth, the world-creator, purposed to cover the consciousness of humans with a veil of spiritual ignorance. The Master also said that this false world-creator and his archons have offered the tree of life instead the tree of spiritual knowledge to the terrestrial humans. *"The root of their tree is bitter, its branches are death, its shadow is hatred, a trap is in its leaves, its blossom is bad ointment, its fruit is death, desire is its deed, and it blossoms in darkness,"* Jesus declared according to The Secret Book of John 20,28.

Jesus, who saw human life in a larger context, was aware that suffering and evil has complex causes. He knew that the body is fragile and bears the marks of mortality, and the terrestrial humans, beside the good Spirit of the One Divine Father, are also encoded with the false spirit of a deceptive demon-entity. He knew that this duality makes human life difficult.

It is remarkable that Jewish and Christian religious people believe in Yahweh-Sabaoth, the god of Israel who first curses the first humans created by himself and then throws them out from his realm, called "paradise". According to Christian theologians and church fathers, the curse-words of the god of Israel have as its object

all mankind, so the origin of pain and suffering must be sought in the story of the fall of Eve and Adam. This negative image of God, which pervades the Holy Bible, differs from the image of The One Divine Father as presented by Jesus according to The Nag Hammadi Scriptures. The Celestial Father Jesus was talking about, does not curse mankind, does not cause suffering and does not chase the humans to a place where there is wickedness. It is the demon-god, the ruler of the physical world, who causes pain, sorrow and foments evil.

The mission of Jesus was to inform humanity about the truth so that men could fight against evil powers. As he also experienced the pains and difficulties of life on earth, he wished to save humans from the bondage of evil by giving them spiritual knowledge. He never mentioned that The One Divine Father wanted him to be sacrificed on the cross so that mankind should be saved. Salvation according to Jesus is an act of knowledge through which one realises the spiritual essence of one's true self.

Jesus cured people of physical illness, but his prime task was to heal the souls (psyches) who were in the grip of evil forces. He urged his disciples to do the same. He said to them that by

healing the physical ailments first, they will also affect the souls of people.

*“And he called the twelve to him, and began to send them out two by two, and gave them power over unclean spirits...So they cast out many demons, and anointed with oil many who were sick, and healed them.”* (Mark 6:7...13)

When Darwin's wife Emma gave birth to their first child, she and Charles talked about the suffering she experienced. Emma explained women's birth pains as God's punishment of women because of Eve's Fall as depicted in the Creation story of the Old Testament. Charles rejected the story as a pagan, mythical explanation and believed that his wife's labour pains were caused, as in the case of orangutans, by natural processes necessary for the survival of the species. Ironically, he noted that natural theologians and Christian believers talk of a perfect Creator, while pain and suffering pervade the whole created world.

Darwin's life was not free of disease and suffering. At a young age, shortly after the birth of his first child, he began to show symptoms of the illnesses he would later struggle with throughout his life. Weakness, dizziness, stomach aches, frequent vomiting, eczema and other illnesses made him feel that 'the end was here'. His father,

Dr. Darwin tried to relieve his pain and illnesses with remedies that would not be allowed today. Opium, spirits, brandy, mercury and other dangerous remedies were used at the time to treat both children and adults, but all of this only relieved Darwin's pains temporarily.

Even if Darwin, the man, felt helpless to witness the suffering of man and animal, Darwin, the researcher observed and recorded the behaviours, including the facial expressions of the sick orangutan and of other animals and humans. He was convinced that animals were suffering as much as humans. He was angry when he saw someone mistreat a sick animal; he argued with a man who had abused his horse, and he booed the person who had let his sheep starve to death.

Darwin ridiculed the Judaic-Christian doctrine according to which even suffering is God's will, and that pain can benefit man and may even have an existential meaning. He believed that cruelty and pain were the outcome of purely natural processes and he noted that *"Man acts on and is acted on by the organic and inorganic agents of this earth, like every other animal."*

He distinguished between the natural laws ordained by God and the processes that resulted from them. He talked about God's *"most magnifi-*

cent laws" and he suggested that "*the existence of such laws should exalt our notion of the omniscient Creator*"; however, he did not believe that God had any particular concern about the individual consequences of the processes in the infinite elaboration of events in the universe. God has no particular providence for humans either. Only the strong species survive, the weak ones are sorted out in a natural way. If this theory were true, our planet would be inhabited only by strong and perfect animals and human's species, because nature would have weeded out all the weak.

Even if Darwin doubted the reliability of Christian doctrines and scripts, he was not an atheist.

When a Dutch writer asked for his views on the grounds for belief in God, he said:

*"the impossibility of conceiving that this grand and wondrous universe, with our conscious selves, arouse through chance, seems to me the chief argument for the existence of God,"* but *"the mind still craves to know whence it came, and how it arose. Nor can I overlook the difficulty from the immense amount of suffering throughout the world... The safest conclusion seems to me that the whole subject is beyond the scope of man's intellect; but man can do his duty.*

” (Keynes, *Creation – The True Story of Charles Darwin*)

Emma cited the suffering of Jesus on the cross as an example of the Divine purpose to redeem humans from sin and eternal death. Although Charles did not believe all this, when talking about his daughter’s illness and death, he said that surely God knows about the difficulties and sufferings of human life. He was thankful that God had not let Anna suffer for long and consoled himself by hoping that the Provider had saved his daughter from some greater harm by her untimely death. This time he referred to God as a figure overlooking human life and mitigating pain.

Darwin also tried to trace the moral judgment of things back to natural instincts. He saw in everything the survival instinct of the species. In his view, man and animal become cruel for reasons of subsistence. He traced not only human intellect but also human consciousness back to the lower state of animal consciousness, saying that at one time, man was at the same low level of consciousness as, for example, the orangutan. At the same time, he acknowledged that the conscience of a dog is different from that of a man, because the basic instincts are different.

Darwin, as a radical thinker who was playing with materialist ideas, had an organic view of the mind and the brain in order to make sense of the inheritance of instincts and mental capabilities. He also believed in the possibility that humans had immaterial souls, and he talked about an afterlife in which they got some form of reward or punishment for their conduct in their earthly lives. He wondered if the mind is purely spiritual as Christians believe or is there any material basis in the brain that could be affected by the condition of the body for instance. These were questions he tried to answer and concluded that the human mind has been shaped gradually from our animal past. He even said that *"Our descent, then, is the origin of our evil passions!! The Devil under the form of Baboon is our grandfather!!"*

Fortunately, before and after Darwin, there have been philosophers and scientists who did not start their research with amoebas and orangutans when they tried to solve the mystery of the human mind and intellect, as well as of the origin of evil and suffering.

Francis Bacon (1561-1626), the English philosopher, praised knowledge and the mind when he said: *"My praise shall be dedicated to the mind itself. The mind is the man, and knowledge is the*

*mind; a man is but what he knows.*" (The Praise of Knowledge)

In The Essays Bacon explains that "*A little philosophy inclines a man's mind to atheism; but the depth in philosophy brings men's minds about religion.*" His view of man is opposite to what Darwin thought about humans. Bacon says that "*Men are not animals erect, but immortal gods.*" "*The Creator has given us souls equal to all the world, and yet satiable not even with a world.*" (Quotation from Durant's book, The Story of Philosophy)

According to F. Bacon, the causes of atheism are divisions in religion. "*We must become as little children, innocent of isms and abstractions, washed clear of prejudices and preconceptions. We must destroy the Idols of the mind,*" he said.

Jesus also valued the mind highly as an important coordinator of spirit, soul and body. He did not limit the mind to the human brain, but used the term in a broader sense, since he believed that the mind mediates knowledge between the visible and invisible worlds. His disciples, who sometimes called the Master a philosopher, understood that Jesus did not have an ordinary mind, but one that could communicate permanently with beings in other dimensions, such as the heavenly Father, by the transmission

of thought. The Master asked his disciples to be observant of what their mind commands as bad spirits can take control and cause suffering and pain. Right spiritual knowledge is necessary to avoid the works of the false spirit on the mind.

Francois Voltaire, originally Francois Marie Arouet (1694-1778) believed that the human mind is “blinded by the errors of centuries”. Like Spinoza, Jesus of Nazareth and other courageous thinkers, Voltaire dared to question the doctrines, cultic customs and, above all, the contradictions of the Old Testament that he did not consider to be a “holy” book, but the history of the Jews. He declares in the *Essai sur les Moeurs* that the history of all nations is distorted by fables, and it is, in fact, nothing but a series of deceptions as we transform the past to suit our intentions for the future.

Evil and suffering were issues Voltaire wrote about in several scripts. When reading the story of *Micromégas*, we understand how much he hated war above all else. He considered it to be *“the greatest of all crimes; and yet there is no aggressor who does not colour his crime with the pretext of justice.”*

His narrative, *Micromégas*, is the story of an inhabitant from Sirius who visits the earth. On

his way through space, he picks up an inhabitant from Saturn, in whose company he reaches the Mediterranean Sea. As they stand in the sea, they pick up a ship as one might pick up a toy, causing much commotion among the human passengers. Voltaire ridicules some of them:

*“The chaplains of the ship repeated exorcisms, the sailors swore, and the philosophers formed a system”* to explain the disturbance by the laws of gravity. The Sirian bends down like a darkening cloud and talks to them:

*“O you intelligent atoms, in whom the Supreme Being has been pleased to manifest his omniscience and power, without doubt your joys on this earth must be pure and exquisite; for being unencumbered with matter, and – to all appearance – little else than soul, you must spend your lives in the delights of pleasure and reflection, which are the true enjoyments of perfect spirit. True happiness I have nowhere found; but certainly here it dwells.”*

*We have matter enough,* answered one of the philosophers, *to do abundance of mischief... You must know, for example, that at this very moment, while I am speaking, there are 100,000 animals of our own species, covered with hats, slaying an equal number of their fellow-creatures, who wear turbans; at least they are either slaying or being slain; and this has*

*usually been the case all over the earth from time immemorial.*

*‘Miscreants! cried the indignant Sirian; I have a good mind to take two or three steps, and trample the whole nest of such ridiculous assassins under my feet.’*

*‘Don’t give yourself trouble, replied the philosopher; they are industrious enough in securing their own destruction. At the end of ten years the hundredth part of these wretches will not survive... Besides, the punishment should not be inflicted upon them, but upon those sedentary and slothful barbarians who, from their palaces, give orders for murdering a million of men, and then solemnly thank God for their success.’“*

No special interpretation of the text above is needed to understand that Voltaire was a pacifist who rejected war and killing not only during his time but also during Old Testament times. He was not an atheist as the Catholic ecclesiastical dignitaries claimed when they exiled him and even forbade him to live in Paris. They chased him because he refused to believe in the god of Israel, Yahweh-Sabaoth, the LORD of hosts in whose name people were massacred.

Voltaire’s rejection of the Holy Scripture and of ecclesiastical dignitaries who tolerate war and suffering committed in the name of God, remind

us of Jesus of Nazareth who dared to reject the wars and genocides carried out in the name of the LORD of hosts. According to the gospel of John, the Master was arguing with the scribes and Pharisees who said to him:

*"We are not born of fornication; we have our Father-God."*

*"Jesus said to them, 'If God were your Father, you would love me, for I proceeded forth and came from God.*

*You are of your father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him...for he is a liar..."*  
(John 8:31...44)

Jesus' challenging words upset the Jews who then *"took up stones to throw at him."*

Jesus often argued with the Pharisees and scribes concerning their deceiving and false teachings about God. As did Voltaire. It was not the common people's belief and religion that Voltaire and Jesus were upset with, but the theology and the religious rules invented by priests and ecclesiastical dignitaries. Voltaire said that slight differences in theology have caused many bitter disputes, wars and suffering.

*“It is not the ordinary people...who have raised these ridiculous and fatal quarrels, the sources of so many horrors...Men fed by your labors in a comfortable idleness, enriched by your sweat and your misery, struggled for partisans and slaves; they inspired you with a destructive fanaticism, that they might be your masters; they made you superstitious not that you might fear God but that you might fear them.”*

When reading this declaration of Voltaire, we understand that the cruelties committed in the name of God during the Inquisition, the Reformation and the Counter-Reformation troubled him deeply. In his Treatise on Toleration he wrote that

*“subtleties of which not a trace can be found in the Gospels are the source of the bloody quarrels of Christian history.”*

*“The man who says to me, ‘Believe as I do, or God will damn you,’ will presently say, ‘Believe as I do, or I shall assassinate you.’” “By what right could a being created free, force another to think like himself?”*

*“A fanaticism composed of superstition and ignorance has been the sickness of all the centuries,”* declared Voltaire.

Jesus of Nazareth also talked about the superstitions and the spiritual ignorance of the Jewish priests, scribes and Pharisees who compelled the people to follow and live after more than 600

Mosaic laws. Those who “sinned” against the law risked being punished, excommunicated or killed. He himself was a victim of the ecclesiastical intolerance. “Crucify him!” was their judgement. Jesus, the peace-activist who commanded ‘*Put your sword back in its place,*’ had to suffer crucifixion despite the commandments “*Love your neighbour,*” and “*Thou shalt not kill*”. We read in the Gospel of Matthew.

*“...they came and laid hands on him and arrested him.*

*And suddenly, one of those who were with Jesus stretched out his hand and drew his sword, struck the servant of the high priest, and cut off his ear.*

*Then Jesus said to him, ‘Put your sword back in its place, for all who take the sword will perish by the sword’” (Matthew 26:50-52)*

The Master knew that the Jews had to follow the rules legislated by Moses who himself was the first to act against the commandment of “Thou shalt not kill” when he came down from the Mount of Sinai. We read in The Second Book of Moses called Exodus:

*“Now when Moses saw that the people were unrestrained (for Aaron had not restrained them, to their shame among their enemies), stood in the entrance of the camp, and said, ‘Whoever is on the LORD’s side,*

*let him come to me.´ And all the sons of Levi gathered themselves together with him.*

*And he said to them, ´Thus says the LORD God of Israel: ´Let every man put his sword on his side, and go in and out from entrance to entrance throughout the camp, and let every man kill his brother, every man his companion, and every man his neighbour.´´*

*So the sons of Levi did according to the word of Moses. And about three thousand men fell that day.”*  
(Exodus 32: 25-28)

Jesus knew that not only Moses, but Joshua too incited the people of Israel to bloody warfare when he took Jericho. We read about this battle in the book of Joshua:

*“And the seventh time it was so, when the priests blew the trumpets, that Joshua said to the people: ´Shout, for the LORD has given you the city!´*

*Now the city shall be doomed by the LORD to destruction, it and all who are in it.*

.....

*And they utterly destroyed all that was in the city, both man and woman, young and old, ox and sheep and donkey, with the edge of the sword.*

.....

*they burned the city and all that was in it with fire. Only the silver and gold, and the vessels of bronze and iron they put into the treasury of the house of the LORD.”* (Joshua 6:16...24h)

Christian theologians consider the horrific massacre in the city of Jericho as a miraculous act of the god of Israel, who helps, protects and brings to victory the people he loves. We read in a commentary on the battle that *"In this new miracle, too, what is important is that God is in act, and it is not important in what way or manner he has done his work."* (Swedish Bible 2000 – commentary on the battle in Jericho) One may wonder what kind of god the author of the commentary refers to. It cannot be THE ONE FATHER who has sent his emissary, Jesus from Nazareth to teach mankind about love and peace.

According to Christian theology, the god of Israel, whether called Yahweh, El Elohim, Adonai or Yahweh-Sabaoth, the Lord of hosts, is the Lord of history who decides when and where war should be waged, and which people should be punished and killed. Christians, Jews and Islamists, kings and modern heads of state have waged several wars in the name of this god. However, this god has been rejected by scholars of wisdom such as Spinoza and Voltaire, Jesus from Nazareth and Charles Darwin. As mentioned above, Jesus even dared to say that this god "father" was a "liar" and "murderer" when he argued with scribes and Pharisees.

The Master's sharp disputes with the religious leaders was surely the main reason that the chief-priests and the Sanhedrin took the decision to chase him, humiliate him and judge him to the most shameful form of execution, the crucifixion. We read in the Gospel of Mark:

*"After two days it was the Passover and the Feast of Unleavened Bread. And the chief priests and the scribes sought how they might take him by trickery and put him to death."* (Mark 14:1)

The fate of Voltaire, the philosopher who fought for truth and justice, was not privileged either. He also was persecuted by ecclesiastical powers and exiled from Paris at their request. The persecutions slowly eroded Voltaire's faith in life and in men; in 1755, when he heard of the earthquake in Lisbon in which 30,000 people had died, he was shocked and enraged to hear the French clergy explain the disaster as a punishment for the sins of the people of Lisbon. This big tragedy inspired him to write a poem in which he reflects on humans as *"a puny part of the great whole,"* or as *"Tormented atoms in a bed of mud... But thinking atoms, whose far-seeing eyes"* have measured the stars. Here we cite a part of his poem:

*"I am a puny part of the great whole.  
Yes; but all animals condemned to live,*

*All sentient things, born by the same stern law,  
Suffer like me, and like me also die.*

.....

*Man is a stranger to his own research;  
He knows not whence he comes, nor wither goes.  
Tormented atoms in a bed of mud,  
Devoured by death, a mockery of fate;  
But thinking atoms, whose far-seeing eyes,  
Guided by thoughts have measured the faint stars.  
Our being mingles with the infinite;..."*

(Quotation from Durant's book – The Story of Philosophy)

Voltaire was eighty-three years old when he was longing to see Paris from which he had been so long exiled. The day after his arrival, three hundred visitors besieged his home and welcomed him as a king. Among the visitors was Benjamin Franklin, who brought his grandson with him for Voltaire's blessing. The old philosopher put his hand on the young man's head and bade him to devote himself "to God and to Liberty."

As word got around that he was very ill, a priest came to him to administer the last rites. "From whom do you come, M. l'Abbé?" asked Voltaire. "From God Himself," was the answer. "Well, well, sir," said Voltaire, "your credentials?" Hearing this, the priest left in haste.

Later, Voltaire sent for another abbé, Gautier, to come and hear his confession. The abbé came but he refused Voltaire the absolution of his sins until he signed a profession of full faith in Catholic doctrine. Voltaire protested and instead wrote the following statement: "*I die adoring God, loving my friends, not hating my enemies, and detesting superstition.*" (Signed) Voltaire. 28 February 1778. By superstition, he meant the ecclesiastical cultic practices, such as the "seven sacraments", which were not ordained by Jesus but invented by the institutionalised Catholic Church.

As he was refused a Christian burial in Paris, his friends put him in a carriage, and got him out of the city by pretending that he was alive. At Scellières they found a priest who agreed to give Voltaire a Christian burial as he understood that ecclesiastical rules were not made for geniuses. All this was done to a man who adored Jesus in tributes which can hardly be found in the books of theologians or the "holies" of the Catholic Church.

Voltaire was a man who addressed God in magnificent prayers and pictured Christ weeping over the crimes that have been committed in his name. He, who was accused of being an atheist and a heretic, expounds his faith clearly in the article "Theist":

*"The theist is a man firmly persuaded of the existence of a super being as good as he is powerful, who has formed all things...His religion is the most ancient and the most widespread; for simple worship of a God preceded all the systems of the world. He speaks a language which all people understand, while they do not understand one another. He has brothers from Pekin to Cayenne, and he counts all the sages for his fellows. He believes that religion consists neither in the opinions of an unintelligible metaphysic, nor in vain shows, but in worship and justice. To do good is his worship, to submit to God is his creed. The Mohammedan cries out him 'Beware if you fail to make the pilgrimage to Mecca!' - the priest says to him, 'Curse on you if you do not make a trip to Notre Dame de Lorette!'" He laughs at Lorette and at Mecca: but he succours the indigent and defends the oppressed."*

Voltaire's prayer and worship was indeed to do good and help people in need. Poor people guilty of small misdemeanours often consulted him and solicited the help of his pen and his credit. When a young couple who had robbed him went down on their knees to beg for his forgiveness, Voltaire knelt to raise them, and he told them that his pardon was freely theirs, and that they should kneel only for God's. He said about his works: *"The little good I have done is my best work... When I am attacked I fight like a devil; I yield*

*to no one; but at bottom I am a good devil, and I end by laughing."*

Voltaire was exiled from and buried outside the walls of Paris; Jesus from Nazareth was crucified outside the walls of Jerusalem where only criminals were hanged on the cross.

*"Father, forgive them, for they know not what they do,"* Jesus prayed on the cross according to Luke 23:34. This prayer refutes the doctrine that Jesus willingly accepted death in order to atone for our sins. This prayer also proves that God did not want to sacrifice him, as Christian priests and theologians claim. He was not crucified "for" but "because of" the sins of people who served the false spirit of the rulers of the world.

Just as Voltaire's friends sought to give his body a dignified burial, and so did the true friends of Jesus of Nazareth. Thanks to the courage and promptness of Joseph of Arimathea, Pilate gave him permission to take Jesus' body down from the cross within a few hours and lay it in a tomb that belonged to Joseph. Many people, even the women who followed the Master to Jerusalem, witnessed that the tomb was "closed" when a big stone was rolled in front of its entrance. Guess how perplexed Mary Magdalene and the other women were when they came to the tomb early, while it was still

dark, and saw that the stone had been rolled away from the entrance and Jesus' body was not there. Mary Magdalene ran to Simon Peter, and to another disciple and said to them: *"They have taken away the Lord out of the tomb, and we do not know where they have laid him."* (John 20: 2)

The explanation of the empty tomb is simpler than the complicated theological fabrication stated in The Apostles' Creed according to which Jesus:

*" died, and was buried;  
he descended to the dead.  
On the third day he rose again;  
he ascended into heaven,  
he is seated at the right hand of the Father,  
and he will come to judge the living and the dead."*

There are texts which confirm that Mary Magdalene was right when saying, *"They have taken away the Lord"*. We read in the Gospel of Nicodemus and in the The New Testament that Nicodemus as well as Joseph of Arimathea, and probably some other friends of the Master, wanted to save the Master's life and that is why they took his body from the tomb. They knew that he was still alive and needed healing in order to recover from the horrific injuries he had suffered. We read in The Gospel of John that *"Joseph of Ari-*

*mathea came and took the body of Jesus. And Nicodemus, who at first came to Jesus by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds.*

*Then they took the body of Jesus, and bound it in strips of linen with the spices, as the custom of the Jews is in burying.” (John 19: 38...40)*

A traditional Jewish burial did not motivate their using 30 kg of myrrh and aloe. It was only customary to use a small amount in order to remove the odour and avoid the rapid decomposition. The 30 kg mixture of myrrh and aloe was surely used later, as Jesus' friends knew that the myrrh is antimicrobial, astringent, expectorant, stimulant, circulatory, anti-inflammatory and has even has antispasmodic properties to heal his wounds. Aloe is used even in our days as a remedy for skin conditions and wounds including cold sores, as well as for treating fever, itching and inflammation.

Even if there is much evidence both in the New Testament and other scripts that Jesus did not die on the cross, theologians and ecclesiastical dignitaries of the institutional Church stubbornly assert that God sacrificed his Son like a lamb whose blood washes our sins. They believe that their daily task is to present this sacrifice to God when they celebrate Mass.

Father Pio, the charismatic monk and priest mentioned earlier, had a remarkable revelation one morning concerning the priests offering Jesus as a lamb when celebrating Mass. We read about it in the letter he wrote to father Augustine on April 7, 1913:

*“My dear father,*

*I was still in bed on Friday morning, when Jesus appeared to me. He was tormented and his face and body expressed pain. He showed me a great crowd of priests, even ecclesiastical dignitaries. Some of them were celebrating Mass, others were putting on or taking off their Mass vestments.*

*I was very sad when I saw the pain on Jesus’ face. I asked him why he suffered so much. He did not answer. He turned his face away and looked at the priests, but shortly after he seemed to be horrified and he turned his face away from them. I saw tears on his cheeks.*

*Jesus left the crowd of priests and expressing disgust on his face, he cried: ‘Butchers!’*

*Then He told me ‘My child, do not think that my agony has been only the three hours on the cross, no; actually, because of the souls I love, my agony will be going on forever...’” (The World of Padre Pio)*

It is astonishing that the friar dared to write this letter as he too, like many brave seekers of the truth, had been watched, accused of various

things, and interrogated several times by the Catholic ecclesiastical authorities. He knew that all the pain and suffering Jesus and many other seekers of truth had to experience were the works of false spirits who enjoy tormenting people.

## TO KNOW OR NOT TO KNOW, THAT IS THE QUESTION

Voltaire, the chased philosopher, doubted that systems of metaphysics give the right answer to the question "*why God formed the world*". "*It is only charlatans who are certain,*" he said. "*We know nothing of first principles...Doubt is not a very agreeable state, but certainty is a ridiculous one.*" However, despite his doubts concerning knowledge, he considered thirst for knowledge to be man's greatest and noblest adventure. He depicts his thoughts about ignorance and knowledge marvellously in the story of *The Good Brahmin*.

*"The good Brahmin said, 'I wish I had never been born!'*

*Why so?' I said.*

*'Because,' he replied, 'I have been studying these forty years, and I find that it has been so much time lost...I believe that I am composed of matter, but I have never been able to satisfy myself what it is that produces thought. I am even ignorant whether my understanding is a simple faculty like that of walking or digesting, or if I think with my head in the same manner as I take hold of a thing with my hands...I talk a great deal, and when I have done speaking I remain confounded and ashamed of what I have said.*

*The same day I had a conversation with an old woman, his neighbour. I asked her if she had ever been unhappy for not understanding how her soul was made? She did not even comprehend my question. She had not, for the briefest moment in her life, had a thought about these subjects with which the good Brahmin had so tormented himself. She believed in the bottom of her heart in the metamorphoses of Vishnu, and provided she could get some of the sacred water of the Ganges...she thought herself the happiest of women. Struck with the happiness of this poor creature, I returned to my philosopher, whom I thus addressed:*

*‘Are you not ashamed to be thus miserable when, not fifty yards from you, there is an old automaton who thinks of nothing and lives contented?’*

*‘You are right,’ he replied. ‘I have said to myself a thousand times that I should be happy if I were but as ignorant as my old neighbour; and yet it is a happiness which I do not desire.’*

*This reply of the Brahmin made a greater impression on me than anything that had passed.”*

Voltaire, despite exile, imprisonment and suppression, always believed in human reason and said that “*we can, by speech and pen, make men more enlightened and better.*” He argued with Jean Jacques Rousseau, a contemporary philosopher who had little faith in reason and desired action instead; “*Let laws be removed, and men would pass*

*into a reign of equality and justice,"* said Rousseau. In his Discourse on the Origin of Inequality he presented his arguments against civilization, the written word and science, and for a return to the natural condition as seen in savages and animals. When Voltaire had read this discourse, he wrote to Rousseau:

*"I have received, sir, your new book against the human species, and I thank you for it..."*

*No one has ever been so witty as you are in trying to turn us into brutes; to read your book makes one long to go on all fours. As, however, it is now some sixty years since I gave up the practice, I feel that it is unfortunately impossible for me to resume it."* (Quotation from Durrant, Will, *The Story of Philosophy*)

Concerning Rousseau's passion for savagery, Voltaire wrote in a letter addressed to M. Bordes: *"You see now that Jean Jacques resembles a philosopher as a monkey resembles a man."*

Even if Voltaire believed that man is capable to reason and fight for the truth, he had a terrible general reflection on Man. We read at the end of the article on "Man" in the Dictionary:

*"Twenty years are required to bring man from the state of a plant, in which he exists in the womb of his mother, and from the state of an animal, which is his*

*condition in infancy, to a state in which the maturity of reason begins to make itself felt. Thirty centuries are necessary in which to discover even a little of his structure. An eternity would be required to know anything of his soul. But one moment suffices in which to kill him."*

## DOES OUR "ORANGUTAN-BRAIN" REALLY CREATE AND STORE THOUGHTS?

From ancient times to the present day, many scientists, be they doctors, nuclear physicists or biologists, have researched and debated how and where thoughts are created and stored. Most scientists are convinced that the answer to the question lies in the intricate workings of the brain. Well known is the anecdote about the astronaut who just returned from a space trip when he met a brain surgeon friend.

*"Now I am quite sure that God does not exist!,"* he said. *"I have been out in space and did not see him."*

*"Well, I have carried out many brain operations and I have not seen a single thought. That does not mean that thoughts do not exist,"* said the surgeon.

This simple joke points out a scientific truth, the fact that, despite all research, no one has so far managed to locate a single thought in the human brain. Electroencephalograph (EEG), a device used to register brain activity, can never detect what a patient is thinking while being examined or operated. Darwin, who mostly ob-

served the looks and behaviours of orangutans and people, did not research how thoughts are generated in the brain of neither animals nor humans.

Nuclear scientists keep on hunting for subatomic particles hoping that they will give a final answer about the mysteries of the visible and invisible reality of the Universe and about the physical, flesh-body of man. Their striving is appreciable, but no matter how many brain cells and subatomic particles are detected and researched, in all probability scientists will never have the tools to find out what a surgeon is thinking while operating on a brain, as the thoughts are not produced and saved in the matter-brain which undergoes constant changes.

Deepak Chopra, a doctor in the United States, author of the book *Life After Death*, says that, since every cell in our body, including the brain cells, undergo constant chemical changes, it is very likely that our thoughts are not stored in the physical body which is constantly “destroyed and renewed” at the cellular level. There are about ten billion cells in the average human brain and up to 50 000 neurons die each day. The miracle is that even if a person loses on average about 25 000 brain cells every day, nine million per year, that person still does not forget impor-

tant data that helps them manage life. If all the information we acquire through learning or experience were indeed stored in perishable brain cells, we would lose them and never remember them again.

Before his near-death experience Dr. Eben Alexander had a scientific view of what brain, consciousness and memory is. He considered the brain to be *“a highly delicate, electrically charged machine”* that produces the phenomenon of consciousness, and which can *“be fixed”* when damaged. *“Sure, scientists hadn’t discovered exactly how the neurons of the brain managed to do this, but it was only a matter of time before they would,”* he thought.

After his near-death experience he totally changed his opinion about the function of the brain and the source of our thoughts. He now believes that the brain does not produce thoughts, but rather has the function of receiving, filtering and *“broadcasting”* the information that comes from an external source. He writes in Proof of Heaven:

*“True thought is not the brain’s affair...”*

*True thought is pre-physical. This is the thinking-behind-thinking... A thinking that is not dependent on linear deduction, but that moves fast as lightning, making connections on different levels, bringing them*

*together. In the face of this free, inner intelligence, our ordinary thought is hopelessly slow and fumbling... The subliminal thinking is always there, when we really need it, but we have all too often lost the ability both to access and to believe in it....*

*To experience thinking outside the brain is to enter a world of instantaneous connections that make ordinary thinking (i.e. those aspects limited by physical brain and the speed of light) seem like some hopelessly sleepy and plodding event."*

Dr. E. Alexander comes to the conclusion that *"We - the spiritual beings currently inhabiting our evolutionarily developed mortal brains and bodies, the product of the earth and the exigencies of the earth - make the choices."...*

*"Just as our brains work hard every moment of our waking lives to filter out the barrage of sensory information coming at us from our physical surroundings, selecting the material we actually need in order to survive, so it is that forgetting our trans-earthly identities also allows us to be 'here and now' far more effectively... If we knew too much of the spiritual realm now, then navigating our lives on earth would be an even greater challenge than it already is."*

There are scientists who maintain, without being able to prove, that the brain creates "backup copies" of all information and that is

why we do not forget things even if brain cells are damaged. However, there are other researchers who contradict this theory by saying that a highly developed control program would be required to control any complicated “backup copy” activity.

The brain-filter that filters the information coming from the spiritual realms seems to work differently for each person. People who have supernatural powers and abilities, such as Jesus of Nazareth, St. Francis of Assisi, father Pio and many others, seem to have direct communication with entities belonging to other spheres; they impress common people, but frighten religious leaders, popes and theologians who do not accept anything that does not fit with their religious traditions. Likewise, scientists reject activities and abilities which they are not able to research and understand.

Jesus did not talk about a “brain-filter” the way Dr. E. Alexander does; he said instead that humans are not capable of getting the right spiritual information coming from the realms of light *“because of the bondage of forgetfulness”*. His mission was to eradicate the bondage of blindness. *“I have come to eradicate their blindness, so that I might tell everyone about the One who is above all,”* he said according to The Wisdom of Jesus Christ,

a text belonging to The Nag Hammadi Scriptures. He also declared according to The Gospel of Thomas:

*"...I took my stand in the midst of the world, and in flesh I appeared to them. I found them all drunk, and I did not find any of them thirsty. My soul ached for the children of humanity, because they are blind in their hearts and do not see,..."*

Dr. E. Alexander, who was used to acquiring his knowledge from books only, could not imagine that there were other dimensions where "education" happened differently, without needing any brain activity. During his days in coma, when his brain did not work at all, he *"was encountering the reality of a world of a consciousness that existed completely free of the limitations of"* his physical brain.

We read in Proof of Heaven, authored by him: *"The knowledge given to me was not 'taught' in the way that a history lesson or maths theorem would be. Insights happened directly...Knowledge was stored without memorization..."*

*"Up there, a question would arise in my mind, and the answer would arise at the same time."*

*"Perhaps the best way of conveying that part of experience is to say that I had a foretaste of another, larger kind of knowledge: one I believe human beings will be able to access in ever larger numbers in the fu-*

*ture. But conveying that knowledge now is rather like being a chimpanzee, becoming a human for a single day to experience all of the wonders of human knowledge, and then returning to one's chimp friends and trying to tell them what it was like knowing ...the calculus, and the immense scale of the universe."*

Dr. E. Alexander's account of this particular method of gaining knowledge reminds us of Jesus of Nazareth. Where and how did he acquire all the knowledge that astonished his disciples and outraged the scribes and religious leaders? There are scripts reporting that Jesus, even as a child, possessed knowledge that baffled the teachers. More than once, Joseph had to find a new teacher for young Jesus who knew more than the teacher. According to the New Testament, at the age of 12 he surprised the scribes and crowds in Jerusalem with his speech. Later, at about the age of 30, when the Jews celebrated the Feast of Tabernacles, he went up to the temple in Jerusalem and started teaching them.

*"And the Jews marvelled, saying, 'How does this man know letters, never having studied?'*

*Jesus answered them and said: 'My doctrine is not mine, but his who sent me.'"(John 7:15-16)*

On another occasion, "Jesus cried out and said, *He who believes in me, believes not in me but in him who sent me....*

*I have come as a light into the world, that whoever believes in me should not abide in darkness.*

*And if anyone hears my words and does not believe, I do not judge him; for I did not come to judge the world but to save the world.*

....

*For I have not spoken on my own authority; but the Father who sent me gave me a command, what I should say and what I should speak.*

*And I know that his command is everlasting life. Therefore, whatever I speak, just as the Father has told me, so I speak. " " (John 12. 44...50)*

We cannot explain how the contact and communication between the Celestial Being, called Father, and Jesus took place; we may only guess that there was a kind of thought transference at a frequency that surpasses the normal telepathy known in our world.

Soviet researchers who assumed that thoughts were electromagnetic waves produced by the brain carrying information, checked this hypothesis under the leadership of a physiologist, Leonid Vasiliev in the 1930's. They worked with three subjects, who they made fall asleep by hypnotic suggestion. They also managed to undo the

hypnosis by telepathic commands. As their “hypnogenic” method was successful, they decided to lock up the transmitter and the receiver in a lead chamber in order to prove that transfer of thoughts, i.e. telepathy is not possible in this condition, as the human brain is not able to produce electromagnetic waves capable to get through the walls of a lead chamber that was actually used to protect people and objects from high-energy radiation. Guess how surprised they were when they saw that the thought of the transmitter, who actually was in Sevastopol, at a distance of 1700 km, was picked up by the receiver in Leningrad (St. Petersburg). The result of this experiment led the researchers to give up the theory that thoughts are generated from the matter-brain.

Researchers have evaluated each segment of the electromagnetic spectra they are aware of in order to find the frequency to which human thoughts belong. As no final, plausible result has yet been reached, there are scientists who admit that thought exists somewhere beyond the known electromagnetic spectrum. Perhaps the terrestrial methods used in examining the structure, biochemistry and activity of the brain are still quite rudimentary and not enough for explaining how the communication between Jesus and a Celestial Being, called Father, was possible.

The rapid development of communication technology that makes possible live broadcast of events taking place in different parts of our planet, as well as the communication between astrophysicists working in outer space and their colleagues sitting by computers in New York, suggests that there can be very advanced communication systems in other spheres of the unimultiverse too. Surely Jesus did not need a television screen, headphones, internet, or cordless phone to contact the dimension of extra-terrestrial beings, because he used another communication system which for the present is still unknown for us, terrestrial humans.

According to several texts found at Nag Hammadi, Jesus has come down into the profound ignorance of humanity with the purpose to deliver knowledge – gnosis. James, Jesus' stepbrother, acknowledges this when he says to Jesus:

*“You have come with knowledge  
to reprove their forgetfulness.  
You have come with remembrance  
to reprove their ignorance.  
I was worried about you.*

*For you have come down into profound ignorance,  
but you were not defiled by any of it.*

*You have come down into thoughtlessness,  
but your memory stayed with you.  
You walked in mud,  
and your garments did not get dirty..."*  
(The First Revelation of James 28,5...30,15)

John is another disciple who presents Jesus as a divine entity mediating spiritual knowledge. We read in The Gospel of John:

*"In the beginning was the Word (Logos in Greek),  
and the Word (Logos) was with God, and the Word  
was God.*

*He was in the beginning with God.*

...

*And the Word (Logos) became flesh and dwelt  
among us, and we beheld his glory, the glory as of the  
only begotten of the Father, full of grace and truth."*  
(The Gospel According to John 1: 1...14)

Unfortunately, Christian theologians have falsified the true meaning of the Greek word Logos when translating it as Word, thereby referring to the Bible itself. They failed to take into account that in the time of Jesus, Logos was understood differently. According to the Greek philosopher Plato (born c. 424 BC), Logos was a heavenly Being, and the Stoics called Logos the all-encompassing intelligence governing the universe.

According to the Nag Hammadi Scriptures, Logos is a rational heavenly entity, called the Savior who reveals the truth about the Father, and wants to replace spiritual ignorance with knowledge, dispersion with unity and deficiency with fullness. We read in The Gospel of Truth:

*“The Word (Logos) has come from the fullness in the Father’s thought and mind. The Word is called ‘Savior’, a term that refers to the work he is to do to redeem those who had not known the Father.*

...

*What comes into being within him is knowledge, which appeared so that forgetfulness might be destroyed and the Father might be known.*

...

*Through the hidden mystery Jesus Christ enlightened those who were in darkness because of forgetfulness. He enlightened them and showed the way, and that way is the truth he taught them.”* (The Gospel of Truth (16,31...17,4); (17,4...18,11); (18,11...19,17)

Those who chose the darkness of spiritual ignorance instead of the Logos, i.e. spiritual knowledge, hated Jesus of Nazareth whom they condemned to be crucified. They did not realise that the messenger of The One Celestial Father could not be killed, because the spirit that dwells

in him is eternal and indestructible. *"I am the one who was within me. ...These people did not harm me..."* Jesus said to his stepbrother, James whom he met after the crucifixion.

When putting together the jigsaws of Jesus' purpose and activity on the Earth, we may summarise the tragedy of the Master using his own words that we read in the Gospel of John. He said: *"...the light has come into the world,"* but *"men loved darkness rather than light, because their deeds were evil."* (John 3:...19) According to The Gospel of Thomas, he concluded that *"The Pharisees and the scholars have taken the keys of knowledge and have hidden them. They have not entered, nor have they allowed those who want to enter to do so."* (Gospel of Thomas: NHC II, 2:39)



## JESUS OF NAZARETH (ISSA) IN ASIA

According to The Gospel of Luke, Jesus was 12 years old when he travelled to Jerusalem with his parents to celebrate the Feast of the Passover. When the Feast was over and his parents together with their relatives and friends were on their way back to Galilee, Mary realised that Jesus was not with them. When they returned to Jerusalem to seek him, it took them three days to find him in the temple, *“sitting in the midst of teachers, both listening to them and asking them questions. And all who heard him were astonished at his understanding and answers.”* (Luke 2: 46-47)

After this incident in Jerusalem, there is no more information in the New Testament about what Jesus did until he turned 30. According to the tradition propagated by the institutional Christian church, he was a carpenter working for his stepfather, Joseph, but there are no scripts which confirm this. On the contrary, their statement is contradicted by ancient scrolls, preserved in India and Tibet.

According to documents that have been preserved in the Buddhist Hemis monastery in

Tibet, Jesus was a *“meditative youth, whose mind was far above anything corporeal, and possessed by the thirst for knowledge; he joined the caravans going to India, where he began to frequent the temple of Djainites... In sympathetic admiration for the spirit of the young man, the Djainites asked him to stay with them, but Jesus left them to settle in Djagguernat, where he studied the religion of Brahmins.”* (Nicholas Notovitch, *The Unknown Life of Jesus Christ*)

Jesus – Issa, which is the name he used in Asia – spent six years in Djagguernat learning the language that enabled him to study the religions, doctrines, philosophy, medicine and mathematics. But as he found much to criticise in Brahmanical religious customs, laws and usages, the Brahmins developed adversary feelings against him. When they realised that the people began to embrace his doctrines, the Brahmins decided that Jesus and his disciples should be killed. Jesus was warned about their intention and took refuge in the mountains of Nepal where he stayed six years among the Buddhists whose way of life, disciplines and religious philosophy was easier for him to accept because of the similarities with his own doctrines.

We read in *The Unknown Life of Jesus Christ* authored by Nicholas Notovich that, when Jesus

was 26, *“he decided to return to his homeland. On his way homeward, he preached against idol-ship, human sacrifice, and other errors of faith, admonishing people to believe in God, the Father of all beings, to whom all are dear alike.”*

Nicholas Notovitch (1858-1916) was a Russian physician who travelled through Afghanistan, India and Tibet carrying out scientific research. However, during his journey down to the arid rocky land of Ladak, Notovitch broke his leg and had to stay in the Buddhist Hemis convent for some time. While staying there, a Buddhist monk showed him two large, old volumes of a script containing the biography of Jesus, i.e. Issa. Notovitch asked a member of his party to translate the scrolls. When he returned to Russia and talked about the scrolls and Jesus' life in Asia before and after the crucifixion, Notovitch was accused of creating a hoax and was ridiculed as an imposter. In his defence, he even contacted Cardinal Rotelli in Rome and handed over the translated scripts to him in the hope that the Vatican would start an investigation.

One of the sceptics who doubted Notovitch's discovery about Jesus' unknown life in Asia, was Swami Abhedananda (1866-1939), author, journalist, philosopher and head of the Vedanta Society of New York. He travelled to India and in

1922 crossed the Himalayas on foot and reached Tibet to visit the Hemis monastery and concluded that the scrolls telling of Jesus' life in Asia really existed, so Notovitch was not an imposter. Swami was surprised to hear that Jesus did not die on the cross. According to these documents, he left Galilee and journeyed secretly to Kashmir where he had many disciples and continued to teach his doctrines.

The lamas living in the monastery said that two disciples, John and Thomas as well Mary Magdalene travelled with the Master when he left Galilee after the crucifixion. It is known that Thomas really lived and died in India, and that John lived in Asia. It is said that Mary Magdalene died during the journey. In Kashmir - Srinagar there is a closed tomb that is visited by people who claim that it is the tomb of Issa, i.e. Jesus.

In 1925, Nicholas Roerich, a distinguished scientist, philosopher and artist who often journeyed to Asia, visited the Hemis monastery and was very impressed by what he learned about Jesus' life with the Buddhists who, according to the scrolls, called him "The Healer of Leprous"; he was even considered to be "a buddha" by some people. N. Roerich wrote in his travel diary, *Altai-Himalaya*: "*Issa said that man had*

*filled the temples with abominations. In order to pay homage to metals and stones (statues), man sacrificed his fellows in whom dwells a spark of the Supreme Spirit."*

N. Roerich also writes about a Hindu who asked: *"Why does one always place Issa in Egypt during the time of his absence from Palestine?... And why does one not see traces of Buddhism- of India? It is difficult to understand why the wandering of Issa by caravan path into India and into the region now occupied by Tibet, should be so vehemently denied."*

It is said that on his way back to Galilee, Jesus may have spent some time in Greece as well as travelled through Persia and then Egypt where he attended Mystery Schools. When he returned to Galilee and started teaching his doctrines and healing people, some Jews called him "the magician from Egypt".

Actually, no special journey to Asia is needed to discover Jesus' connection with the religions of the Far East. There are many characteristics in his doctrines and philosophy that give evidence of Asiatic influence. For instance, when he declared, *"I am the way.."* (John 14:6), he used a symbol well-known in Taoism and Buddhism. Tao, the Way can be roughly described as some pattern that keeps the Universe balanced. The in-

effable qualities of Tao cannot be expressed in words; Tao has to be experienced and its principles have to be followed and practised. Fish is another symbol used by Jesus in parables. In Buddhism and other Asiatic religions, it symbolises fearlessness, happiness and freedom as fishes swim through the oceans freely.

When putting together the missing jigsaws of Jesus' life, we find out that as a human, he was very intelligent and studied not only in Galilee but abroad too. His purpose was to reform not only Judaism which still had a lot of pagan elements in its rituals (sacrificing animals for instance), but he also opposed polytheism in India and perhaps even in other countries. He was chased and persecuted because of his new doctrines that contradicted old religious patterns and rituals.

Jesus' journey to different countries and his questioning the beliefs and rituals of the religions he came in contact with, shows that he was not sent by the Celestial Father exclusively to the Jews, but to other people with different religious backgrounds too. The Master from Nazareth spread universal wisdom and values and combated the strict ritualistic rules and formalism imposed by religious authorities. For example, when he spoke of what makes a man

unclean, he said according to The Gospel of Matthew:

*“Do you not yet understand that whatever enters the mouth goes into the stomach and is eliminated?”*

*But those things which proceed out of the mouth come from the heart, and they defile a man.*

*For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.*

*These are the things which defile a man, but to eat with unwashed hands does not defile a man.”*  
(Matthew 15:17-20)

The Master’s purpose was to raise the moral and spiritual level of humans so that they would be able to fight against the negative, destructive powers. He simply wanted to redeem Humanity from the spiritual blindness that dominates our world.



## JESUS IN THE COMPANY OF PHILOSOPHERS OF MODERN TIMES

Industrialisation and the materialistic thinking of darwinists, socialists and communists have turned people's mind to materialism suppressing classical human subjects such as religion and philosophy. The science of physics, mathematics, mechanics, cybernetics and digital technology have become over-valued instead. While modern philosophers and even theologians try to adapt to the new opinions and values, Christians are still confronted with old dogmas and scripts that they hardly understand when they listen to the officiating clergyman of the institutionalised Church.

Despite the rapid development of science, there are researchers who admit that there are many phenomena and mysteries in our reality and in the universe that science cannot investigate and explain, so about 95% of the universe is still unknown. Many people wonder if it is beneficial to spend billions of dollars on space-ships and space travel to explore planets that are not only very distant from Earth but also uninhabitable.

Fortunately, there are scientists who realise the dangers of overvaluing belief in scientific research of the visible matter-world at the expense of investigating the total reality including both the visible and invisible realm. Dr. Alexis Carrel, a scientist and Nobel Prize winner declared that *"We must liberate man from the cosmos created by the genius of physicists, astronomers, that cosmos in which, since the Renaissance, he has been imprisoned. We know that we (humans)...extend outside the physical continuum...In time, as in space, the individual stretches out beyond the frontiers of his body... He also belongs to another world."* (Quotation from *Bridge Between Worlds*, by Dan Millman & Doug Childers)

People who have had out-of-body experiences also testify that "the individual stretches out beyond the frontiers of his body" and belongs to another world. Betty J. Eadie, author of the book *Embraced by the Light*, writes about her journey to other spheres, not in a spaceship, but by leaving "the frontiers" of her body when she had a near-death experience.

*"It was the evening of 18 November 1973," she recounts in her book. "I had been put in the hospital to undergo a hysterectomy. As a thirty-year mother of seven children and otherwise in excellent health, I had chosen to obey my doctor's advice and go with the surgery."*

In the evening of the day of her operation, she dozed off for a while, but was suddenly woken up by a strange feeling. *“I felt a terrible sinking sensation, like the very last drops of blood were being drained from me,”* Betty recounts.

*“I heard a soft buzzing sound in my head and continued to sink until I felt my body become stiff and lifeless. Then I felt a surge of energy. It was almost as if I felt a pop or release inside me, and my spirit was suddenly drawn out through my chest and pulled upwards, as if by a giant magnet. My first impression was that I was free. There was nothing unnatural about my experience. I was above the bed, hovering near the ceiling.*

....

*It was as if I had taken off a used garment and had put it aside forever...”*

Betty travelled through a black mass that soon took on the shape of a tunnel. Then she saw a pinpoint of light in the distance and eventually she noticed the figure of a man standing in it, with the light radiating all around him.

Henry Bergson, one of the brightest minds in modern philosophy, born in Paris in 1859 of French and Jewish parents, rebelled against entrenched materialist thinking. At first, he was mostly interested in modern science and special-

ised in mathematics and physics, but he soon realised that metaphysical problems lurk behind every science, so he turned to philosophy. In 1907 he won international fame with his book *L'Évolution créatrice* (Creative Evolution) and became one of the most popular figures in the philosophic world.

H. Bergson is considered to be the David who slayed the Goliath of materialism. He believed that after hundred years of theory and thousand vain experiments, materialists were no nearer to solving the problem of the origin of life. He argued that humans incline towards materialism because they tend to think in terms of space; *"we are geometricians all,"* he said.

Mind, brain and consciousness were central subjects in his philosophy. He did not consider mind and brain to be the same; he maintained that the brain is a system of experienced images and reaction patterns, whilst consciousness is the recall of images and the choice of reactions. *"The direction of the stream is distinct from the river bed, although it must adopt its winding course. Consciousness is distinct from the organism which it animates, although it must undergo its vicissitudes,"* he writes in his book *Creative Evolution*.

Henry Bergson believed that we have ourselves to blame if we insist on applying physical concepts to the mysteries of human thought. He said that we see life in its subtle flow and not in its devitalised and separated parts, just as the zoologist examines a dead frog's legs, or studies preparations under a microscope and thinks that he is a biologist studying life. He believed that direct perceptions and experiences are needed to feel the "presence of mind".

Life slips out of the solid concepts of matter because life is a constant creation-motion. Every individual and all species are a part of what we call God; "*God is life,*" says Bergson.

Bergson was fascinated not only by biology and philosophy but also by the new psychology, as he believed it would open up wider spiritual regions in humans; the main task of modern psychology is to search out the innermost depths of the unconscious and the subsoil of consciousness. This is indeed true, provided that modern psychology and psychoanalysis are not subjected to the yoke of materialistic thinking like so many other branches of science.

Carl Jung (1875-1961), renowned psychiatrist and originator of modern psychology, was the first to understand that the human psyche goes beyond the physical functioning of the individ-

ual. *"Man's psyche is as infinite within as the universe is without,"* he said.

Born in Basel, Switzerland, C. Jung was influenced both by his father, a church pastor, who ended up losing his faith, and by his mother, who experienced several mysterious events. On one occasion, a solid oak table in front of her emitted a sound like a gunshot and split in the middle.

Paranormal events experienced by his family members and by Jung himself made him reflect on and investigate the deeper, invisible realities of human life. His letters, seminars and the autobiographical work *"Memories, Dreams, Reflections"*, as well as his *Collected Works* provide a wide overview of his experiences and thoughts.

At the age of sixty-nine (1944) C. Jung suffered a heart attack and found himself floating in space and seeing Earth that *"bathed in blue light..."* He later wrote in *Memories, Dreams, Reflections* that during his out-of-body experience he was about to enter an illuminated room where he would have been told why he had come into being and where his life was flowing. *"I would at last... know what had been before me, why I had come into being and where my life was flowing,"* he writes. But he was disappointed be-

cause, before entering that room, he saw his doctor rise up as a spirit from earth, framed by a "golden laurel wreath". He had been sent to bring Carl back to his terrestrial life, so the next moment, he found himself back in his body, sick at heart.

After his heart attack C. Jung had several visions that were "*states of ineffable joy. Angels were present... Night after night I floated in a state of purest bliss, thronged round with images of all creation.*" He also experienced the "*Affirmation of things as they are: an unconditional 'yes' to that which is...acceptance of the conditions of existence... of my own nature,*" as he writes in *Memories, Dreams, Reflections*.

The multitude of supernatural experiences and dialogues about the invisible reality, may they be during Jesus' time or in our own days, suggest that philosophers, scientists and psychologists have been fascinated by metaphysics.

William James, author of several famous books, as *Varieties of Religious Experience*, (1902), *A pluralistic Universe* (1909) and *The Meaning of Truth* (1909), argued that metaphysics is merely an effort to think things out clearly. He was born in New York City in 1842; he studied not only in America but in France too.

He took his M.D. at Harvard in 1870 and continued to teach there: at first anatomy and physiology, then psychology, and later philosophy. He wrote *The Principles of Psychology* (1890) which is a fascinating mixture of anatomy, philosophy and analysis.

W. James does not believe that cosmos is a closed and harmonious system; it is a battleground of crosscurrents, contradictions and divisions. Jesus of Nazareth also talks about contradictions and divisions when presenting the duality of the good and bad powers. This was the subject the Master most discussed with his disciples and other people listening to him. According to the Master it is very important to be aware of what evil and truth is, otherwise we are the slaves of bad powers dominating us; "*...the truth will make you free,*" he said. We read in *The Gospel of Philip*:

*"Let each of us also dig down after the root of evil within us and pull it out of our hearts from the root. It will be uprooted if we recognize it. But if we are ignorant of it, it takes root in us and produces fruit in our hearts. It dominates us. We are its slaves, and it takes us captive so that we do what we do not want ...It is powerful because we do not recognize it....*

*Ignorance is the mother of all evil.... But those in the truth will be perfect when all truth is revealed. ...*

*. 'If you know the truth, the truth will make you free. Ignorance is a slave, knowledge is freedom.'*

W. James says that Cosmos is a world where nothing is irrevocably settled. It is a world of chance where all the actions of humans matter. In such a world we can write some lines of the parts we play, and what we are or do may alter everything. He maintained that *"The value of a multiverse...lies in this, that where there are cross-currents and warring forces, our own strength and will may count and help decide the issue; it is a world where nothing is irrevocably settled, and all action matters."* (Quotation from *The Story of Philosophy*)

God is not an "Olympian thunderer" sitting on a cloud, *"but one helper, primus inter pares,"* declared W. James, who was attracted by a variety of religious experiences and beliefs. He saw some truth in every religion, even if he disagreed with them. He was a convinced believer in the reality of a spiritual world.

*"I firmly disbelieve, myself, that our human experience is the highest form of experience extant in the universe,"* he declared. *"I believe that we stand in much the same relation to the whole of the universe as our canine and feline pets do to the whole of human life. They inhabit our drawing rooms and libraries.*

*They take part in scenes of whose significance they have no inkling. They are merely tangent to curves of history, the beginnings and ends and forms of which pass wholly beyond their ken. So we are tangent to the wider life of things.”* (Quotation from *The Story of Philosophy*)

W. James’ opinion reminds us of what Jesus said about our living in the midst of the invisible reality without knowing too much about it. *“Now when he was asked by the Pharisees when the kingdom of God would come, he answered them and said, ‘The kingdom of God does not come with observation; nor will they say, ‘See here!’ or ‘See there!’ For the Kingdom of God is within you.’ ”* (Luke 17:20-21)

## COULD CHRISTIANITY HAVE BEEN ANY DIFFERENT?

Brain researchers and psychologists warn that the internet, artificial intelligence and nanotechnology are throwing humanity into a new, modern slavery. The profiteers of the digital subjugation do not care about the mental disturbances they cause when propagating the digitalisation of more and more aspects of human life. They are mostly interested in reaping multi-billion-dollar profits.

Few people realise that the overuse of digital technology catches the human soul, throwing it into rough materialism. There are scientists who, being aware of the manipulative dangers of modern science, try to push science and metaphysics closer together. Paul Davies, a well-known American physicist, for example, thinks that the hardly visible elementary subatomic particles of the matter-world should be called "ghost figures" as they never appear or show themselves.

As scientists in general are only interested in researching the visible, palpable matter-reality, they miss out on getting knowledge about the

uni-multiverse as a WHOLE. They even doubt that people who have had a near-death-experience give correct information about the invisible reality of the afterlife. Betty J. Eadie, who was not at all versed in theology, philosophy or any science, learned very fascinating things about the relationship between the visible and invisible reality of the uni-multiverse during her near-death-experience. She recounts in *Embraced by the Light*:

*"I saw that there are many laws by which we are governed – spiritual laws, and universal laws – most of which we have only an inkling. These laws were created to fulfil a purpose, and all laws complement each other. When we recognize these laws and learn to use their positive and negative forces, we will have access to power beyond comprehension."*

Betty learned that we are given agency to act for ourselves here, on Earth and that God does not intervene in our lives *"unless we asked him."* She was relieved to find that the earth is not our natural home but only a temporary place for our schooling. She writes that *"Spiritually, we are at various degrees of light - which is knowledge - and because of our divine, spiritual nature we are filled with the desire to do good. Our earthly selves, however, are constantly in opposition to our spirits. I saw how weak the flesh is. But it is persistent."*

*Although our spirit bodies are full of light, truth and love, they must battle constantly to overcome the flesh... Those who are truly developed will find a perfect harmony between their flesh and spirits."*

Jesus of Nazareth, who was aware about the conflict and the battle between the invisible spirit and the visible matter-world, wanted to remedy the spiritual blindness and ignorance of humans generally, and of his disciples particularly. We read in *The Wisdom of Jesus Christ* that after the crucifixion the Savior had a dialogue with his friends about the nature of the universe:

*"Peace be with you. My peace I give to you. They marvelled, and they were afraid.*

*The Savior laughed and said to them, 'What are you thinking about? Are you confused? What do you want to find out about?*

*Philip said: 'About the nature of the universe and the plan of salvation.'*

*The Savior said to them, 'I want you to know that all people born on earth from the foundation of the world until now are of dust, and though they have inquired about God, who he is and what he is like, they have not found him. The wisest of people have speculated on the basis of the order and movement of the universe, yet their speculation has missed the truth. It is said that philosophers voice three distinct opinions about the order of the universe, and they dis-*

*agree with each other. Some of them say that the world governs itself, others say that divine forethought governs it, still others that fate is in charge. All these opinions are wrong. Of the three opinions I have just mentioned, none of them comes close to the truth. They are mere human opinions.*

*I have come from infinite light; I am here, and I can tell you exactly what the truth is.” (The Wisdom of Jesus Christ 90,14... 93,24)*

Jesus laughing is mentioned in other texts too, for instance in The Gospel of Judas, The Secret Book of John, The Wisdom of Jesus Christ and The Revelation of Peter. When the disciples feel offended by Jesus' laughing, he explains that he is not laughing at them, but at their scrupulous desire to do the will of their god, i.e. the god of Israel. We read in The Gospel of Judas:

*“Now, one day he was with his disciples in Judea, and he happened upon them as they were assembled together, seated and practising their piety. When he drew near to his disciples as they were assembled together, seated and giving thanks over the bread, he laughed.*

*The disciples said to him, ‘Master, why are you laughing at our prayer of thanksgiving? What is it we have done? This is what is proper.’*

*He answered and said to them, ‘I’m not laughing at you. You aren’t doing this out of your own will,*

*but because in this way your god will be praised.*

*They said, 'Master, you...are the son of our god.'*

*Jesus said to them, 'How is it that you know me? I tell you the truth, no generation will know me among the people who are with you.'*

*When his disciples heard this, they began getting angry....*

*Jesus recognized that they did not understand and he said to them,*

*'Your god who is within you and his powers have become angry within your souls....'' (The Gospel of Judas 33,22...34,18; 34,18...35,21)*

This conflict between the Master and his disciples illustrates that some of the disciples were still addicted to "their god", i.e. the god of Israel to whom they prayed according to all the commandments and laws described in The Old Testament. When they say that Jesus is the son of this god, the Master contradicts by saying that they do not know who he is. After this incident, Jesus has a confidential dialogue with Judas revealing to him the way in which the divine extends itself through emanations and manifestations down to our world below.

The Master felt frustrated for sure when he saw that some of his disciples were still clinging to the laws of the Old Testament and the strict religious rituals, and failed to grasp the spiritu-

ality he wanted to deliver them. He warned them by using different parables, as for instance the one recounted in The Gospel of Matthew. He said:

*“No one puts a piece of unshrunk cloth onto an old garment; for the patch pulls away from the garment, and the tear is made worse.*

*Nor do people put new wine into old wineskins, or else the wineskins are ruined. But they put new wine into new wineskins, and both are preserved.”*  
(Matthew 9: 16-17)

Christianity could have been different had theologians and church fathers cared about this wish of the Master who never wanted to be the originator of a religion based on an “old garment”, i.e. The Old Testament.

The texts discovered at Nag Hammadi show that Jesus’ doctrines were far more diverse than the ones we learn from the New Testament. Unfortunately, all the scriptures which could have contributed to revealing the truth about the Master and his doctrines, were rejected as heresy by bishops, priests, deacons, and later by popes and patriarchs who considered themselves to be the guardians of the only true faith.

Fortunately, brave theologians, philosophers and scientists all through the centuries dared to contradict the ecclesiastical dignities and fought for a truth they could believe in. In England, for instance, Archbishop John Tillotson decried the *“real barbarousness of the Sacrament and Rite of our Religion”*, considering it a great impiety to believe that people who attend Holy Communion *“verily eat and drink the natural flesh and blood of Christ. And what can any man do more unworthily towards a Friend? How can he possibly use him more barbarously, than to feast upon his living flesh and blood?”*, writes the archbishop in his Discourse against Transubstantiation, London 1684.

Theologians and priests writing dogmas about Jesus’ flesh and blood offered in the Holy Communion, seem to have missed the Master’s declaration that *“It is the Spirit who gives life, the flesh profits nothing.”* (John 6:63)

The time has now come for the truth to come to light and for the spiritual blindness of Christians caused by the institutional Church, to be cured.

Paul, the apostle asks in a letter written to the Galatians:

*“Who has bewitched you that you should not obey the truth, before whose eyes Jesus Christ was clearly portrayed among you as crucified?...*

*Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh?” (Galatians 3: 1...3)*

Paul, the former Pharisee, does not seem to realise that he too has contributed to the “bewitching” of the Christians when he mixed the stories of the Old Testament with some doctrines of Jesus. However, there are also texts that confirm that Paul knew about Jesus’ true doctrines but did not want to propagate them publicly. When reading his letters, we may find many gnostic characteristics in his theology. It cannot be a coincidence that at the very beginning of the Nag Hammadi Scriptures we read The Prayer of the Apostle Paul which contains terms frequent in the dialogues of the Master with his nearest disciples as recounted in the secret scriptures which were prohibited by the early institutional Church.

The prayer begins with an invocation addressed to the Redeemer. The second part invokes the divine as *“you who exist and preexisted”* which are terms used by Jesus when talking about the Invisible Spirit of the One Supreme Being. The prayer also includes the statement

that the human heart has been formed by the  
psychical god, the demiurge (Yaldabaoth).

*The Prayer of the Apostle Paul*

.....

*Grant me your mercy.  
My Redeemer, redeem me,  
for I am yours;  
I have come from you.  
You are my mind:  
bring me forth.  
You are my treasury:  
open for me.  
You are my fullness:  
accept me.  
You are my rest:  
give me incomprehensible perfection.*

*I call upon you,  
you who exist and preexisted,  
in the name exalted above every name,  
through Jesus Christ,  
Lord of lords,  
King of the eternal realms.  
Give me your gifts, with no regret,  
through the Son of Humanity,  
the Spirit,  
the Advocate of truth.  
Give me authority, I ask of you,  
give healing for my body, since I ask you*

*through the preacher of the gospel, and redeem my  
eternal enlightened soul and spirit,  
and disclose to my mind the firstborn of the fullness  
of grace.*

*Grant what eyes of angels have not seen,  
what ears of rulers have not heard,  
and what has not arisen in the human heart,  
which became angelic,  
made in the image of the animate God (=psychical God)  
when it was formed in the beginning.*

*I have faith and hope.  
And bestow upon me  
your beloved, chosen, blessed majesty,*

....

*For yours is power and glory  
and praise and greatness,  
forever and ever.*

Paul worked hard to establish Christian communities in different countries; he travelled a lot and even risked his life fighting against authorities who wanted to stop him. When he came to Jerusalem, for instance, the elders of the Jewish congregation wanted him to be killed. We read in Acts that

*“the Jews from Asia, seeing him in the temple,  
stirred up the whole crowd and laid hands on him,  
crying out, ‘Men of Israel, help! This is the man who*

*teaches all men everywhere against the people, the law, and this place; and furthermore he also brought Greeks into the temple and has defiled this holy place. ... And all the city was disturbed; and the people ran together, seized Paul, and dragged him out of the temple; and immediately the doors were shut.*

*Now as they were seeking to kill him, news came to the commander of the garrison that all Jerusalem was in an uproar.” (Acts 21: 21...32)*

*“And when it was day, some of the Jews banded together and bound themselves under an oath, saying that they would neither eat nor drink till they had killed Paul.*

*Now there were more than forty who had formed this conspiracy.” (Acts 23: 12-13)*

When putting together the jigsaws of Paul's life and hardships, we understand that he suffered a big dilemma. Even if he knew that the Master questioned the strict religious traditions of the Jews, Paul put on different “identities” when contacting Jewish congregations in Asia, because he wanted “by all means save some.” He wrote to the Corinthians:

*“For though I am free from all men, I have made myself a servant to all, that I might win the more;  
and to the Jews I became a Jew, that I might win Jews; to those who are under the law, as under the law,*

*that I might win those who are under the law; to those who are without law, as without law (not being without law towards God, but under law towards Christ), that I might win those who are without law;*

*to the weak I became as weak, that I might win the weak. I have become all things to all men, that I might by all means save some.” (1 Corinthians 9:19-23)*

Paul’s purpose was to preach wisdom, but not the wisdom of the perishing rulers of this world, but the eternal and hidden wisdom of God, as he declares in a letter written to the Corinthians:

*“However, we speak wisdom among those who are mature, yet not the wisdom of this age, nor of the rulers of this age, who are coming to nothing.*

*But we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory, which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory.” (1 Corinthian 2: 6-8)*

According to this text, Paul did not consider Jesus’ crucifixion to be a redeeming action ordered by God, as Christians have to profess. The crucifixion of the Lord occurred because of the ignorance of the religious rulers, who did not know anything about the wisdom of God. Paul was aware of the spiritual blindness of humans Jesus had talked about; he wrote to the Corin-

thians that *“Now we see in a mirror, dimly, but then”* in the afterlife, we shall see *“face to face. Now I know in part, but then I shall know just as I also am known.*

*And now abide faith, hope, love, these three; but the greatest of these is love.”* (1 Corinthians 13: 12-13)

Jesus, the Master, Paul, the apostle who faced the bigotry and ignorance of religious authorities, all the martyrs, philosophers, theologians and scientists who were resolute seeker and propagators of the truth about God and the mysteries of the visible and invisible reality, were victims of authorities who anathematized, chased and even killed people who refused to believe in the god of Israel who, according to The Old Testament,

- likes the sacrifice of animals, and even humans;
- acts like a king and is belligerent, punitive and prohibits men from getting the right spiritual knowledge;
- wants to keep dead people in graves until the end of time when they will be raised in a “flesh body”.

Jesus talks about a totally different Supreme Celestial Being according to the Nag Hammadi Scriptures. He teaches about The One Pure In-

visible Spirit, that is the power generating Light, Love, Insight, spiritual Consciousness, Peace and Harmony.

Jesus Christ's purpose was to cure the spiritual blindness of humanity by delivering the right knowledge about the mysteries of the spheres of the uni-multiverse. He said:

*"I have come to eradicate their blindness, so that I might tell everyone that God is above all."* (The Wisdom of Jesus Christ 121,13)

During his days in coma Dr. Eben Alexander experienced and realised that the Spirit of the Supreme Being really fills the uni-multiverse and is inside and outside humans, just as the Master also declared. After receiving this knowledge, Dr. E. Alexander totally changed his view of life and afterlife. He writes in his book Proof of Heaven: *"I was blind, but now I see. My life now took on a new meaning as I understood just how blind to the full nature of the spiritual universe we are on earth - especially people like I had been, who had believed that matter was the core reality, and that all else - thought, consciousness, ideas, emotions, spirit - were simply productions of it."* (Proof of Heaven)

Christianity could have been different if Christians generally and ecclesiastics specifically

had realised their spiritual blindness and had repented all the mistakes that had been committed

- against God, the One in whose name wars have been started and people have been tormented,
- against Jesus who was accused, tortured and misinterpreted, and
- against all Christians in the world who have been robbed of the true knowledge of The One Supreme Being of the uni-multiverse.



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Eva Fogarasi Bálint was born 1952 in Transylvania (Romania) where she belonged to the Hungarian minority. She left the country during the dictatorship of Ceausescu and settled down in Sweden where she studied Theology at the University of Lund. She was a priest in the Swedish Lutheran Church until she retired. She has written books in English, Swedish and Hungarian questioning the doctrines and dogmas of the institutional church and pointing out the deficient information about Jesus and his doctrines. The authorities of the Swedish Church accused her of deviating from traditional Christian theology and in January 2018 they suspended her from her role as clergy. *Faith, Science and The Supernatural - The Missing Jigsaws of Christianity*, authored by Eva and published 2018 summarises her thoughts and beliefs.

