

A guide to our spirituality



Principles of our spiritual path, what we follow and what we believe,
the true path to true God, a pure and perennial religion

Study in a peaceful environment, preferably after a prayer and meditation on God. Avoid fast reading.

Read yourself and give to others to read.

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On the purpose and occasion of this book

In the name of God Almighty. The truth is the Truth has many forms, and many religions, sects and spiritual practices are stretched on the face of earth like gardens of Eden. But in the west only very few of them are known. For one thing, a western resident is mostly and mainly aware of Christianity in some limited forms of Catholicism, Protestantism and others. Apart from this, in recent decades some schools of Yoga from India and some forms of Buddhism from Asia reached the West, and many westerners became their followers.

Other than these two brands, other forms of spirituality are unknown to the large majority of aspiring westerners, and just as they always have to choose between two candidates in their elections they also have to choose between Christianity and Indian yoga/meditation in their spiritual quests.

The present work presents lesser known spiritual traditions prevalent in the ancient world, with branches still existing in Mesopotamia and Persia. It can be titled a "non-Christian non-Indian" spirituality. But this is not to despise Christian or Indian paths of spirituality, or to

exalt and exaggerate the alternative we are preaching here.

As a follower of what we call "pure religion" or "Pakdini" in this book, it is bound for the author to adhere to the ideals of humility and respect. Making discrediting and derogatory remarks are far from these. Indeed the author experienced both Christian and Indian traditions and benefited from them. He does not claim superiority over western or Indian intellectuals and saints.

The main goal of this work, then, is to reveal something that is new to a western reader, something overlooked, something hidden that is exposed now. It is presenting an alternative that some readers may find interesting, and perchance might answer some of their questions.

This is indeed an inspired work, and is written as a compilation of teachings. And in accord with the longstanding western tradition it is written in the mode of prayer and state of grace, and in accord with Indian tradition it is written in the mode of transcendent mind and not a mere intellectual word jamming. Thus, this work of "non-western" and "non Indian" purpose indeed conforms with both western and Indian modes of spirituality and shares value with them. This is because in the realm of Truth there is no west or India, nor

Mesopotamia nor Persia, but is all endless light whose color is colorless and whose name is nameless.

They talk about a mystic gathering called "Bazm Mohabat" (symposium of love) where devotees of Truth sit to dine. And in that table it's been observed that a prince sits in front of a pauper. For in the domain of spirit the monarch and the masses, caste and color, all lose their significance and are but shades on the surface. Deeper down, the distinctions in regard to west vs Indian, and Indian vs Persian, etc all disappear in higher meaning as rivers flow into the same sea and disappear. So this work is not really about a "new spirituality" but about an alternate shade of the same commodity, and is not about a "new age" but an ongoing continuum.

This work is not written for any benefit other than the benefit of others. For as it will be expounded in later chapters, the base of this spirituality we are promoting in this book is duty, good work and service, and not much rituals, mass prayers or mindfulness meditation. Consequently, this work is not for sale and is available for free. Nor the work itself attempts to sell any propaganda or agenda.

The author is anonymous as this is not the place to seek name or fame, or money and market. The fame is purely for the Divine. The author is a simple seeker and wrote down these as part of daily service. The inspirations and wisdom in this book belong to God only, and God is the owner of this enterprise and magnificence. The author was just the typist of these words.

This work occasionally contrasts its points with western or Indian teachings. It is mainly for the sake of further clarification and elucidations of the points to the reader who is assumed to be more familiar with western or Indian traditions. It is not to demote and discredit these traditions. Yet the work does not fall short of pointing out errors and deviations, as the poem says: "As you see the blind and the bore (hole), sin it is if you remain silent and ignore."

The work is not written to appeal to anyone or any group, but presenting Truth in its barest form. It is sharp, it can cut, it can burn. An ancient proverb says: "Truth is bitter". But yet a true Truth-seeker will feel sweetness and a light in his heart as reading through this work, and this will testify to the truth of these writings.

To further amplify this effect, it is recommended that this book be studied in a quiet place, and in a quiet hour

after work and after some worship or any other kind of spiritual meditation. And when the mind is calm, then read this book at a slower pace than usual, try to sip each sentence and contemplate on its meaning. That's how holy and worthy books should be read. A fast go-over of this book in a bus or in a short break within a busy schedule won't open up the doors of knowledge hidden in its chest. The location of reading this book is also important to be private and proper.

There are fourteen chapters in this book, divided in two groups of seven. Seven is a symbolic number in many religious traditions. It is the number of stages the soul has to ascend before reaching its final destiny. Heaven is also said to have seven stations. Rostam, a mythical hero in Persian legends, had to pass through seven ordeals before killing the archdemon and releasing the captives. Esfandiar, another mythical hero, had to go through seven ordeals as well before capturing the "castle of iron" and releasing the king's daughter. Every great effort is accomplished in seven steps and stages.

The first seven chapters explain the path, and the next seven chapters explain the anti-path. The first seven represent how to ascend the stations of heaven and the next seven represent how to prevent falling into stations of hell. For seven is the number where both light and

darkness reach their maturity, and heaven and hell, path and anti-path will manifest at the same time according to destiny. And by this, the author prays that he and the reader both be on the path and not the anti-path, and the increase of knowledge and illumination take place.

Chapter 1: How the path to true Divinity is through good work only

Various religions offer various ways to salvation.

Christians believe that belief in Jesus and his dying on the cross for our sins has the power of purification and salvation. The Indian school of Yoga recommends sitting cross leg and focusing the mind in between the eyebrows and mental standstill as the way. Muslims insist performing certain rituals at certain times is needed for salvation, Chinese Buddhism posits repeating the name of "Amitufo" will lead the soul into the land of pure and the heaven of Buddha.

Noble indeed are all these, but they don't lead to salvation by themselves. In our path the path to real God is through good work only. What is good work? It is to develop virtue in ourselves, to develop ethics, to develop morals and manners. It is to ease others' pains, it is to solve society's problems, it is to treat others with a smiling face, it is to knock on the neighbors door and say "how are you?!", it is to care about the environment, about trees, about rivers and never pollute them, it is to keep our house clean, it is to not play loud music which disturbs others. On a more advanced plane it is to

oppose oppression and injustice in society, it is to fight for fairness.

And in this fight a light is produced, light of joy which is the true joy, light of peace which is the true peace, and the much sought after state of salvation and perfection. The Mahabarta war described in Hindu epic never ended, it is always on. Similarly, the battles of Haftkhan described in Persian epic Shahnameh never ended and are still on. These are symbolizing the battle of life indeed: when the armies of Light and Darkness are arrayed against each other, when Ahura (God) and Ahriman (Devil) willed for a battle of a certain time, there formed the life and essence of this world.

Thus, life is a battle between Good and Evil as the ancient wisdom testify to that in allegorical or non-allegorical language. We are made for this battle and our salvation is in our participation in this battle. More participation, more perfection, more damage, more improvement, more engagement, more peace, and thus the dilemma of life explained for those with deep understanding.

Neither by ritualistic worship, nor by cup of blood and bread, nor by church membership, nor by Sharia, nor by Asana and mindfulness meditation, nor by picture of

Krishna, nor by statue of Buddha, nor by chanting mantras, nor by devotion to a master, the true salvation and true peace can be obtained.

Yet, all these acts can act as aids in our battle with Evil. They can be arms and spears in this holy war. For rituals and chanting can remind us of the Divine and induce motivation and energy for the rest of the day, going to church and temples can lead to fellowship with other holy people and induce courage and guidance, following Sharia or any set of religious rules can lead to discipline, mindfulness and other forms of meditation lead to more self control and better remembrance of God throughout the day when the battle of Good and Evil is on, devotion to a teacher who teaches these truths leads to better internalizing them.

All these various acts proposed by various religions are useful, and I might say are even necessary in many cases if we want to have a safe pass from this battlefield. But yet it should be born into the mind that they are just aids to salvation not part of it. They are like light for a traveler at night which shows the path but is not the path itself.

All these religious actions, rituals, chantings, meditations, etc should eventually translate into good

work. You perform a service ritual at church, the result should be when you step out of the church you treat people with a smiling face and respect. You pray five times a day, the result should be that you have consideration for people and do not talk loudly with your phone at 2am in the apartment hallway which disturbs others. You spend your morning in meditation or a yoga practice of some sort, the result should be that you spend the rest of your day solving people's problems.

Same is true at social level: When people of a city worship in their church or temple the result should be that equality established in that city, justice establish in that city, nobody earns thousands times more than others while work one tenth of them, nobody struggles for job, nobody sorrows for rent, nobody is left alone and forgotten. If we see such results today then it means our religions are true. If not, then we have to ponder and wonder why.

For as John the Baptist said: "every tree that bears not good fruit shall be axed and thrown into furnace" [Mathew 3:10], and by fruit it means good manners, good behavior, consideration, caring, justice, equality and other virtues both at individual and social levels. Religion and religious practices should lead to these virtues, meditation should lead to these virtues, church

should lead to these virtues, if not then they have to be axed and thrown away.

For these virtues are the manifestations and names of God. God is the source of beauty, knowledge, charity and all the virtues and good things in the world. The myth talks about the tree of life grown in the middle of earth in ancient times, and from its trunk nine thousand nine hundred ninety nine rivers flow into the earth. The tree symbolizes the Divine and the rivers symbolize its manifestations which flow into the world. One river is the river of gentle behavior, the other river is the river of friendship, the other river is the river of justice, the other river is the river of charity, the other river is the river of beauty and harmony, the other river is the river of knowledge, and each river represents a virtue and its water is like shining milk.

God and virtues cannot be separated just as bow and its strap, just as fire and its heat. And that is why we say the path to God is through virtue. For virtues are attributes of God and when we develop them inside ourselves we become like unto Him and closer to Him. Similarly, vices and defects are attributes of Evil, and when we develop them inside ourselves we become like him and closer to him. So a two-way fork is ahead of us and we should choose the right path by developing

virtues in all aspects. We should keep our rooms clean and organized, since cleanliness and organization is an attribute and manifestation of God, while dirtiness and mess are attributes of Evil. We should have gentle and polite behavior since respect and politeness are attributes of God while rudeness and insolence are attributes of Evil. In the same way we should develop all other virtues.

To develop virtues, we first need to learn what virtues are. For the list is not trivia as it's been assumed so far. This way, the science of virtue, a science forgotten today, rises to a central place in our path. The devotees of this path gather in a circle and chant the names of God or do other meditations, but afterwards they spend a larger portion of time learning about the science of virtue and ethics, about what ethics are, what virtues are, how they are applied in different situations, their examples and illustrations in today's world and other such topics to examine.

And when they step out of the circle, those virtues they just learned about will be at play and you will see them with kind faces and gentle behaviour. And people will know the followers of this religion, which is the pure religion, by this purity, kindness and good behaviour as Jesus said: "let your light shine before men, that they

may see your good deeds and glorify your Father in heaven" [Mathew 5:16]

Followers of this religion are not to be known by any special clothing, or special hair cut or hair style, but by their good manners and actions only. And this good manners is like the scent of flowers that attracts others to our religion. And so it will spread on the face of earth organically like the gentle spring breeze.

And this way no father has to force his son to go to temple, for the son will go by himself. And no missionary has to go to remote continents to evangelize, for people will come to him themselves. For people go where they see love and goodness.

Thus the path to God is through Good (goodness) and all else, rituals, historic beliefs, meditations, and others, are aids to it. The ancient formula of Good thought, Good word, Good deed, summarizes the pure and primal religion. This is the religion taught by all true prophets and sages throughout the time. It is the common ground and the resting place. The truth and appeal of all other religions come from this. The four noble truths and the eightfold path of Buddhists, the holy spirit of Christ, the Ren of Confucius, the Mazhab of Muslims must have been referring to this path of pure religion, and if not

then we are not in charge. For our duty is to follow the pure religion only, and for this reason we are called Pakdin (pure religion followers).

Chapter 2: The types and levels of virtue

We have explained that the path to God is through Good (goodness), and now we explain what this Good is. For "Good" is just one word but many are its meaning and forms. Thus, to complete the teaching, we must expound this word and the forms that it appears in today's life. We all claim to know what goodness is, what virtue is. But if asked to give examples of virtue we will count only a few. And if looked at our daily lives for such examples even fewer cases will be counted. Like a man who is holding gems and diamonds in his hands but they are slipping through his fingers in large measures, we are running low on good deeds, a significant poverty in our perception of goodness, and its appreciation and application to daily life.

What is goodness? How to be "good"? We think we know but we don't! This is verily a trick and ploy of Evil who desires to draw people away from the path of goodness. For goodness is the emergency call for Evil. He knows as well that it is the path to the true God and true salvation. Thus, Evil and all its negative forces induce this idea in people's minds that goodness is a trivia thing, you already know it, already doing it, and now is time to move on to "other things"!

So we start focusing on "other things". So we spend our time learning about chemistry, physics, about how car engine works, about how plane is propelled on the air, how earthworm breath and bread, about minute details of election in such and such country, about social issues in regions thousands miles away and thousand other things, but virtue and ethics, nobody knows! There are classes for everything: for math, for driving, for cooking, for repairing cars, for sewing, but I did not see any class on goodness and ethics anywhere. I searched on the web and yellow pages, on posters, on community centers, and found none. Provided that goodness is the path to salvation, we would expect more.

Indeed in the school of pure religion goodness and ethics are the main focus. If the school day is four hours then two hours should be dedicated to goodness and moral training, and if the day is eight hours then four hours should be dedicated to that. Followers of the true religion should be known by their goodness, virtues, manners that they display in everyday life. And this is the badge of our religion. Our religion is not to be known by belief or dogma, but by friendly faces and sincere manners.

Now we shed light on this forgotten but most needed science of goodness and virtue, and may one day

sessions and sittings be erected for it everywhere, and it becomes as they call it "light on light". The first topic in this science is, Goodness and ethics are neither trivia nor simple. Every human has some basic ideas about them, but there are many more details and branches like an Ashwatha tree.

Without training, it is very unlikely that one can meditate all these by himself. Today that such training is axed and abandoned, what is people's knowledge about morality and goodness? As we all see, it is limited to just "obeying the law" and apart from that there is no more restriction. But civil law upholds a very basic form of morality, only enough to prevent chaos, and not enough to exalt. Human beings are Divine beings, and indeed their moral capacity is far more than just stopping at the red traffic light and paying taxes unerringly.

Thus, training in goodness and virtue is needed, and people cannot comprehend all corners and notches of ethics and virtues by themselves just as one cannot comprehend quantum mechanics all by himself without external help. We don't provide such training to our children today, and are we witnessing a generation of exalted people, polite and pondering, with strong characters, with charms and wisdom in words, like knights of the olden as envisioned by the renaissance

fathers? Or are we seeing a lost generation with a loose grip on morality, always depressed and stressed, headphone bearers enmeshed in the phones and disconnected from reality?

The next topic in this science is to learn about different forms and occasions of goodness and virtue. Here we count and detail some virtues. As basic as some of them may seem to be, we barely thought about them! The first virtue to begin with is "consideration", meaning to abstain from any action that creates inconvenience for others. What are those actions? Talking aloud in the apartment hallway at 2 am, or as oftentimes happens, people come to beaches or parks with large boomboxes playing very loud music which disturbs others and prevents from enjoying nature.

Other examples of inconsideration include littering, having awkward and violent appearance, dangerous driving, etc. As small as they seem, their effect on other people might be huge. It is below the honor of Aref (seekers in the path of pure religion) to do actions that create inconvenience for others, and it'll be a disgrace to his religion as well. Aref should focus on consideration more than everything else.

Another important virtue is Goshadeh-royee, meaning treating others with a nice and smiling face. Not a fake and pretentious smile, but one that comes from a natural kindness and expression of respect. It is the simplest of virtues, but solves complex problems. Sometimes one smile can shed light in a dark heart, sometimes it can melt icebergs of old aversion, sometimes it can bring many more smiles and happiness. It is a form of service to others.

Next virtue is softness, meaning one does not sharply criticize others and bring their weakness or mistakes into the spotlight immediately. You may forgive others' mistakes, or if it's something to point out, you may do it with kindness and in an indirect and harmless way. Avoid shaming others, and you will be on the path of no shame and regret.

The Next virtue is forgiveness. A story has been narrated of an Aref (follower of true religion) who on some occasion of disagreement, his neighbor burst into anger and poured offenses and insults on him. Later in the day, the Aref put on good clothes, knocked on the neighbor's door, apologized and gave him a small gift. That blew the neighbor with shame and remorse. And he apologized as well. They became friends again, and the evil between them evaporated. Here, the apology

was not a confession to mistakes, but was for the sake of goodness and politeness, for the sake of overcoming evil and establishing peace.

And there are other virtues that the student of this path ought to know in their varied forms and stages. All these virtues at the end make a good impression of the pure religion to others. Pure religion should be introduced by these virtues to the public not by philosophy or rituals. Every action we do can set an example which changes someone's life and opinion. Our religion is the religion of action, of good actions which speak for themselves and draw people to this religion just as a flower garden draws people to itself.

In addition to virtues, a student of this path should know about vices too. Just as virtue is the path to God, vice is the path to Evil. And both paths are wholly open to man and for him to choose from. The gates of hell are anger, jealousy, greed, and other vices. The demons in the ancient myths personify the vices, and are depicted as repulsive and hideous sub-creatures who can set the world on fire, and indeed they did.

Thus, the knowledge of vices is also a part of the pure religion training. Some vices are well-known for they constitute atrocious crimes and most people avoid

them. They are murder, robbery, mayhem, and others. But there are some more vices that, on a first glance, may seem harmless, but hidden inside are seeds of evil. Many do not realize these as vice. By virtue of this, they could lead to more damage than well-known vices. For the thief that comes in the garb of a friend can steal more, and a wolf that comes in sheep cloth can slay more.

Now we expose some of these hidden vices. One is backbiting and making fun of others. It seems innocent and fun that a group of friends get together and talk about other people's faults and mistakes, perhaps do some mock, and meanwhile some laughter and chortle arise and everyone becomes cheerful. But in reality, backbiting is a form of harming, not physically, but in the spiritual plane where the respect and dignity of that person is slashed and stabbed. It is like a spiritual murdering which undoubtedly causes darkness and negativity in the heart and spirit of the murderer. Another negative consequence of this act is the creation of hostility and hatred. Many enmities today among relatives and families come from these small and apparently guileless backbiting over coffees or lunches. They start with small laughings and end in big cryings.

Another hidden vice is Harzagaraye, which is excessive engagement with trivial and trifling matters. These days when people get together, it has become common that all the time should be spent in joking and "funny things". One person says a few words, then all laugh, then another person says a few words, then all laugh, and this is the format of the meeting which is an alternation of skit and laughter. And this became particularly common among younger men. Several hours that they spend together there is not a single serious discussion, and it's all trivial and tasteless jokes. Another example is to talk or read about celebrities' lives and how they spent their vacation and other useless info about worthless people.

We do not oppose jokes or talking about funny things, nor we forbid entertaining movies or TV series. Indeed a degree of such activities is sometimes needed. But Harzagaraye pushes beyond limit. It makes the whole life spent in futile and trivia matters. Harzagaraye weakens the soul, it renders the mind incapable of being able to think about serious matters, it takes away one's charm and inherent dignity, it lowers human to a worthless babbler, a buffoon, and his life to a circus of foolishness.

These hidden vices are more dangerous than grave vices and crimes like murdering. For such grave vices are sometimes even forbidden by the law. But for hidden vice like backbiting or Harzegaraye, there is no such legal restriction. And so Evil invests in them more, for it is easier to persuade people to do them compared to committing murder or armed robbery. And now we see most people who talk with each other are engaged either in backbiting or in Harzegraye, and big destruction always comes in small steps and dozes.

Indeed the list of virtues and vices is long. But there is no need for a detailed analysis of them. As you follow the path of goodness and put into practice those virtues that you know you will be inspired and learn about more virtues that you did not know. The light that comes into your heart as a result of your good deed will illuminate more corners of spiritual wisdom, you will see more virtues and vices, and all the tricks and details of each.

Indeed the path to God is through developing virtues and abstaining from vices. The examples we gave above seem trivial, but indeed salvation is obtained through such trivial and small steps. There is no need for elaborate philosophies, exotic rituals and complex sacraments. That's how salvation is obtained: do not talk with your phone aloud at 2 am, help your neighbor

for free to mow his lawn, and do not caveat others' wealth. Or as the bible says in the word of James the just: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." [James 1:27]. Thus, religion is summarized in virtue and good deeds in everyday life.

Chapter 3: The purpose of life and how it is the way to God

Thus we proclaimed various small moral acts like consideration, treating others with a smiling face, softness and others, as the way to salvation. One may wonder how such trivial and ephemeral acts in daily life, as in not talking loudly with the phone at 2 am or treating the person next to us with good manners, can possibly lead to any profound spiritual state or insight?

No wonder that one wonders like this, for in the spiritual schools dominant in the west, which are modern Christianity and some forms of Yoga and neo-Buddhism, spirituality is considered as something different from daily life. Not just different, but sometimes distance, and not just distance but sometimes even disagreeing, opposite and hostile. For in Christianity, this whole world and its activities are but the fruit of the original sin, and thus are sin themselves. Life is something to turn away and repent from. Similar to this, in most Hindu and Yoga traditions this world is an illusion, an endless wheel of suffering known as Samsara that turns and turns forever to the soul's destruction. And the goal should be to be released from this never ending trauma and angst, which is the life of this world.

Thus for these schools and religions, spirituality is about "something else" and "somewhere else". It has to be done in a room isolated and in a time off the working hours. The idea that spirituality can exist, and co-exist, in the middle of the crowd and in the middle of the day and in the middle of the bazaar is not common. All spiritual seekers expect spirituality to offer a separate domain and a separate set of practices.

But in our path there is no such separation and partition as imagined and expected by some. There are indeed spiritual worlds, spheres of angles, heavens and other forms of reality. But the path to them and to ultimate bliss and salvation is this very life in this world. Our religious practices are embedded in everyday life. They appear in the form of good behavior, in the form of charity, in the form of character and persona, in the form of fight with oppression.

In this situation, not talking loudly with the phone at 2 am becomes of central importance, treating others with a smiling face and soft manner becomes the focus, and etiquette and ethics will be the content of the Sunday preachings in our churches and temples. This material world is not a futile state, is not anti-spirit, but a manifestation of the spirit and a path to its higher states.

In our religion and culture a spiritual man is not depicted as a recluse, a monk with bowed head and raised hands, or as a skeletal Sanyasin in orange robe fasting and meditating all the time in a forest or ruins, but as a strong and masculine knight with a grave face and a sword in his hand. The sword is not for oppression but for protecting the poor against the oppressor. And the grave face is the determination to fight Evil and fan goodness.

This might seem as an anti-thesis and counter picture of a holy man image. But for us, holiness is to spread goodness, and to spread goodness one has to toil, one has to use tools and swords, one has to engage and engage. Justice is not established by itself. It needs to be established by man, and those men are holy men as pictured in our path.

Thus, a holy and spiritual man participates in the activities and efforts of the world in a very same way that a worldly man does. Verily a worldly and godly man have similarities: both go to work, both fight for promotion, both endeavor to obtain money and power, but with two utterly different purposes: one for self-importance and self-pleasure and the other for protecting others and spreading justice and equality. This is the meaning of the ancient allegory of two birds

sitting on a branch, one was eating the fruit and the one was sharing the fruit. These are the primordial images of a hedonic and a holy man.

In our religion, we are not to sit in an isolated corner, doing prayer and doing nothing. In contrast, we are to do everything but with a good intention, and as part of the Good-Evil battle. As the ancient myth narrates, in the beginning of the time when the two Minos (powers) of Good and Evil separated, they did not look at each other with favor, and Evil vowed to destroy the Good and all its luminous creation. And the Good set a limited time for a battle between their forces before the Evil is utterly destroyed and cast into the abyss. As a result of that battle, the world was created, this life was created, and man is created to be the central figure in this cosmic battle and scheme of things.

This battle is embedded in every moment of human life. In every situation in everyday life both Minos of Good and Evil appear and place their paths in front of us. It is for us to choose between these paths, and the whole essence and sum-total of our religion is whether we choose the path of Good or the path of Evil, whether we adopt softness and respect to treat the angry person in front of us or choose to confront and insult him back, whether we choose to give ride to the waiting passenger

in the rain or choose to race away, whether we choose honest income or choose to take bribe and deny others right.

Each choice makes a change in our existence level: good choices raise it and evil choices downgrade it. At the end of this life those with raised and exalted existence level will return to their primordial abode in the vicinity of the good God and become angels in His kingdom of light. But those with downgraded existence level will be handed over to the Evil and become demons in the darkness of its kingdom in the primordial abyss.

So this very world and very life is the path to salvation. There is no need to resort to monasteries or caves, no need for separate rituals and mantras, no need to ascend to other worlds and realms. Salvation is here, in this very life, in this very situation, in this street, in this bus, in this office. Everywhere and in every moment the paths of good and evil are here, in front of you, and the True religion and True worship in its purest form is to choose the Good path. This is the goal and purpose of this life. This life is not a futile phenomenon, something to run away from and unrelated to salvation, but in the words similar to the Gospel (John 14:6): it is the way,

the truth, and the life: no man cometh unto the Father except through it (through living a virtuous life in it).

Evil tries hard to steal and conceal this truth, and to replace the word "virtuous life" as the means of salvation with other terms, with "rituals", with "meditation", with "cross" and other unrelated terms. That's how all these corrupted religions of today came forth whose followers do everything but good work and are everything but virtuous men and women.

So we see churches in every street and district and people in them focusing on theology and converting others, we see Mosques everywhere and people in them performing Salat rituals and growing beards, and we see Buddhist temples and people in them do meditation all the time, but good work nobody does, helping and befriending others nobody does, fighting with corruption, financial inequality and global greed nobody does. The path of virtue and good work is forgotten. Not a single religion of today emphasizes good deeds. And this is not by accident but by accurate planning of cosmic negative forces.

Evil knows the path by which man can obtain salvation, and is looking upon the earth to see who is treading that path. And then block that man by shooting arrows of

distractions, doubt and other burdens. For a man who is walking in this path his face is beaming with Divine light. And Evil is jealous of that Divine light, he hates it, he wants to stifle it and it gives him a diabolic pleasure.

When the battle between Good and Evil began for a set time, Evil said to Ahura (the Great God) "I will turn your creatures away from you and turn them to my worship" Evil swore to sit on the "straight path" and prevent passengers. The straight path is the pure religion we are preaching: the path of developing ethics and virtue, the path of doing good work, solving problems, fighting with oppression and living by Truth and Truth alone. This is the most natural and shortest path to God, and thus called the straight path. And that's where the tent of Evil and its minions is erected and the walker in this path will soon confront them and will be harassed, blocked and challenged.

This is while other paths are broad open with no hindrance. You may spend hours and hours doing religious rituals and Evil will not bother you and the time passes peacefully. Or you may spend days in meditation and no problem befalls and peace ensues as expected. You may spend slabs of time in vain activities and actually enjoy it. But once you step in the path of goodness, once try to make a real positive change in

your surroundings, then all the burden will come: negative forces will attack from within and without, you will feel disappointment, stagnation, hopelessness and other negative feelings appear inside. You hear someone crying within you: 'Let go! This goal is unachievable! Change your direction!' And in the outside world you will be facing resistance and impediments. Even your friends and family will turn away, and at times it seems like the whole world is turned against you like an angry and insulated bull.

But worry not child! This is a good sign! That is the sign that the Gospel talks about: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" [Matthew 5:11-12] These prosecutions are signs that Evil and its demons are really threatened and feel insecure, and so they started taking action against you. It's a great sign! A star in the sky shone and became so intense that the whole sky became broad daylight. And then all the evils rushed to that light like robbers attacking golds.

Chapter 4: On the constitution of Chivalry

The path to salvation in our religion is goodness and virtue alone. And this goodness and virtue has three stages that a Pakdin (follower of the pure religion) ascends like angels going up the ladder to heaven ([Genesis 28:12]). Now we describe these stages and their manners, considerations and occasions.

In the first stage, the Pakdin develops virtues and morality within himself individually. Like a gardener that plants an ivy and it grows and covers everywhere, so he plants ethics, good behavior and character in his soul, and they grow and reach to all aspects of life.

In this stage, he learns about morality, about virtues, what constitutes good and what constitutes evil, and their varied forms and fashions. Then based on this knowledge, he changes behavior in daily life: he becomes a more polite person, treats others more respectfully, does not play loud music in a public picnic area lest it disturbs others time of peace, does not shout, does not cry, holds anger and instead talks softly and firmly to express concerns, develops manner, charisma, and character. These opulences surround the Pakdin like an aura of excellence, like the rob of the

angle of goodness in the ancient myth which was adorn with many gems each being one of the virtues. On attaining to this stage, the practitioner receives the title of Asho or righteous.

Asho does not mean perfection, does not mean having all the virtues to their fullest. But an agreeable degree of virtues, a degree that one can be conventionally considered righteous, a degree that one behaves gracefully in typical daily life situations, and his morals and manners stands by a fair margin above an ordinary and untrained man. This much is enough for the title Asho.

For Asho is a person who is standing at the intersection of two paths, the ancient paths of goodness and evil, and he is directing his face to the path of righteousness. He hasn't trodden the path to the end yet, but just commenced his walk in that direction. It means Asho is the one who's life direction is goodness, but there is still way to go and rooms for improvement.

Asho-hood and righteousness is not the end of our path. Asho is goodness at individual level, and after that it is time for the social level. One single righteous person is not enough, we want an ocean of pearls. In the next stage, one should teach this pure religion to others. One

becomes a teacher, a role model, a helper for younger people, for enthusiasts and the lost. He embarks on spreading the knowledge.

One righteous person is no righteous. For righteousness cannot even exist in a non-righteous and vulgar society, and honesty cannot exist in a corrupted society and charity cannot exist in a hedonic society. How can I live a righteous life when the way to make money is greed and the way to success is bribe and the way to gratification is deceit? Even if a man is righteous and endeavors hard, he will be pulled into corruption and vices by the force and mandate of community. Thus, teaching and spreading the pure religion is higher than individual virtue and self-righteousness, and for this reason it is the next stage after the stage of Asho-hood.

The first stage, the stage of Asho-hood, also includes a degree of teaching and transmitting the pure religion. This is because our behavior in society can inspire others: When an angry person insults me in a public area but I treat him with respect and dignity, this conduct, this uncommon and unexpected response, can shock the violent man and send a signal to the depth of his soul. It can make him reflect and reevaluate. Other bystanders who witness our excellent behavior will be edified too as if seated in an ethics class. In particular,

children and young people are more intensely influenced by our respectful behavior. The memory of this incident and our role model remains in their minds. It might not change them right away but it will at some point.

It is not that our actions in society are unimportant, every action remains in someone's memory, and will affect his or her life at some point. A forgiveness I do today might change someone's life tomorrow and a kind and wise word I say today will be remembered next year and become a factor in someone's spiritual transformation.

Thus, teaching is not limited to a school building and formal classroom setting, but the whole society is the domain. The moment you step out of your private room you will be in the school. When you go to your neighbor to apologize for parking your car in a way that made him angry, or offer to trim the yard of an incapable old man for free, that is the school, that is the teaching, that is the mustard seed in gospel [Matthew 13:31] whose branched shoot to the sky and birds perch and nest on them. In this parable, the mustard tree is the good actions and character, and birds are people who have observed them and became attracted to them.

Thus, the stage of Asho-hood encases a sort of teaching and transmitting the religion. It is in a passive and indirect way. Yet it is more powerful and more pervasive than what most people envision. It causes the religion to spread organically, like a scent that spreads everywhere so should our religion spread in the world by the good manners of the followers. And indeed that's how a true religion should propagate.

But this passive form is not enough in itself to complete the mission and convert the world. A direct and active form of teaching is also needed. And this forms the next stage, the stage after Asho-hood, where the Aref teaches this pure religion. He teaches in the form of school and lectures, with pen and papers, with students sitting around or in front of him. There should be schools where those who reached the stage of Asho-hood teach younger people and others about the pure religion.

The main focus and subject of all these teachings is morality, is good behavior and examples of them. For the way to salvation is through good work alone, and the science of good work is not trivia, but tricky and complex. Students should learn about principal virtues: charity, forgiveness, dignity, character and others. They should learn about principal vices: greed, jealousy, indolence, and others. Then comes the science of how

these virtues or vices are inter-connected and how one leads to the other and which vices opposes which virtue and such. Then comes the knowledge of how these virtues and vices manifested in the society, and how all the problems in the world are rooted in one or more principal vices, and how the solution to all the problems is in developing virtues and spreading the true religion. And many other topics that are tied and twisted together like knitting yarn and one needs training to find the direction. This knowledge is no less trivia than mathematics and physics they teach today but more important.

At this stage the aspirant obtains the title and degree of Pir, which is the one who transfers and teaches spirituality to others. The word "Pir" means "old", but in our path "old" does not refer to biological age, rather it refers to spiritual maturity. It is the adulthood of the soul and its fatherhood to younger and immature souls. A man can be Pir if his age is thirty or forty. Pir also means white-haired, and this is a symbol too. White is the color of primal light in the original creation of God. White has all other colors in it, and is a symbol of a Divine and all-encompassing wisdom. Hair becoming white in old age is a physical manifestation of the man being wise now, or better to say he is supposed to be wise now after living for more than half a century and

experiencing all aspects of life. But passage of time is not the only way to become wise. One can obtain such a state early in life. The mythical figure Zal was born with white hair, which was the symbol of having a special Divine wisdom and freedom at birth. The angel of wisdom is also described as having white hair but her face is young and beautiful.

These two stages, Asho-hood and Pir, are achievable by many. But beyond these stages there is yet a third stage that is achievable by few. It is not for everyone, and not required for everyone. The two stages are enough to obtain salvation. This third stage is by choice and option, and is the unknown path to the mystical mount Ghaf from which there is no return.

This is the path of sacrificing one-self for the sake of goodness and righteousness. This is the path that one puts himself in a situation of loss or danger and takes action to establish justice. This is the path that one loses job because of standing against the brutality of the employee, and one goes to prison for fighting an unjust government, and higher than all, one is killed in the fight against oppression.

And in this killing he became alive to a new existence that we cannot comprehend now. For this is the highest

spiritual state, the abode of Ahura Mazda (The Great God) . Those who went that way never returned back to narrate to us how it was and what was there. This is the top of mount Ghaf. This is the meaning of the Gospel saying: "whoever loses his life will find it" (Mark 8:35). And this is indeed the meaning of the true cross where "you" sacrifice for God not God for you.

For true spiritual peace and highest perfection does not come by studying books, meditation, or cross, but by sacrificing oneself for the sake of justice and righteousness. Such a person becomes holy, such a person does not need to do any separate worship, but every breath he takes is worship and a step towards Divinity. He already reached the Divine the moment he resolved to put his life and interest at stake for the sake of righteousness. He already reached the Divine and the rest is just the progress of the show.

At this stage, one obtains the title and emblem of Javanmard, which means chivalry. One becomes a knight in the temple of God and for God. The word javamard consists of two parts: "javan" which means young and "mard" which means "man". So the term means "the young man". This is in contrast to the previous stage that was called Pir (old). And it is also in an unusual order, for in this way we first become old

and then young. How is that possible? This is because in the previous stage, one's soul becomes mature and old, and in that maturity it takes the final step to perfection and sacrifices itself in the flames of Divinity. This kills the soul and it is reborn again as a child and young soul. It is now called Javanmard. But this youth is not associated with inexperience and crudity, but is a new transcendental existence. The birth of the mythical Zal as a white haired infant presents symbols explaining the mystery of the path for those who are already inspired, and for the rest it is a ladder to stars.

Thus, the stages and constitutes of Chivalry and the path to stars is explained, and this is indeed the law of our religion. All other spiritual practices, meditation, mantra, temple rituals and others are just aids and supplements to it.

Chapter 5: The battle of Good and Evil and meaning of life

What is this life? What is this world? "What is the source of this Existence? Who set the sun and stars in their orbit? Who arranged the waxing and waning moon?" [Ushtavad Gatha: 3] For what purpose this turning sky turns and these shining stars shine? Who are we? What is the meaning of life? These were the questions coming into the mind of seekers when they first looked to the sky.

As far as the earth is from heaven, as far as the east is from the west, so great is the wisdom and mysteries of our path. So is narrated to us by ancient myths that in the beginning was the two: the Good and the Evil. The Good was Ahura Mazda, the great God, the true God and God of light, the progenitor of virtues and beauty. And the Evil was evil, the false god, the dark king and source of ugliness and discord. They were separated, time was endless and the heartbeat of existence had not started yet ...

Then a corridor stretched in between them. Evil became aware of Good and beheld its creation: a magnificent world of light, luminous angels and heavenly beings. Evil made an attack to destroy all this. For it was taken by

envy and destroying Ahuric beauty and glory would give him a lustful pleasure (And this is the same pleasure man feels when entertaining thoughts and motives for plunder and illicit immoralities.)

But Evil's attack was driven back by the valor of guardian angels. Then Evil made its own creation, a dark world with distorted and discorded demons. And he continued his attacks. The good God proposed a battle for a set time, after which the loser will be cast into the abyss for eternity. This way the battle will not continue forever but ends forever. So they agreed, and thereupon time became finite and the light limited. The luminous world of Ahura came in contact with the dark world of Evil, and behold, this world was born: a world mixed of good and bad, of beauty and ugliness, of virtue and vice.

This myth described the nature of this world, and how Godly and demonic qualities are mixed and manifest in everything and everywhere, in marvelous and oftentimes monstrous ways. So you see a beautiful forest and magnificent trees, this is a Godly quality and manifestation of Divine. But under the same tree a tiger is tearing a deer and it is a blood shed and vile scene. This is a demonic attribute and a manifestation of Evil. Or you see rain pours and sun shines to bring forth

crops, and their tender stalks are heightening gradually and nicely but then the same sun and rain produce a storm and destroy them all. Or you see a woman who has Divine beauty and charm but inside has demonic jealousy that brings about the fall of her life and her husband. Or you see one part of nature works to bring forth nutritious fruits and another part works simultaneously to bring forth poisonous fruits. All our observations show that in everything and every corner and stage of this world there is a mix of Good and Evil, and an ongoing battle between them.

For this world itself is the result of Good and Evil battle and indeed it is the battlefield itself with both forces present and performing. The center of this battle is human, and it is where the majority of the fight is fought and arrows thrown. Nothing pleases Evil more than haunting and dragging the human soul to itself. For the human soul is indeed Divine and has the Divine light and effulgence. And this light is what Evil and its demons are jealous of and afraid of. They want to destroy it, to stifle it.

As the myths narrate in symbolic and secret words, in the beginning of the Ahuric creation (creation of the good God) it was this Divine light that displeased Evil and raised him to attack. And it was this hatred and

jealousy for that light which made him say: "I will turn all your creatures away from you, and your worship" Thus, Evil's prime goal is to capture Divine beings, drag them down into the abyss and strip them from that Divine light. And in this stripping, there is immense pleasure for Evil and his demons. This is what is called "extinguishing of existence", an antonym to "creation". It is the annihilation of Light and its transmutation into Darkness. It's a mystic and most horrific phenomenon, but it is real and likely.

How can Evil capture and strip humans from the light? Is it done by force, like a soldier dragging a captive? By no means! A Divine being cannot be forced, but it has to "choose" by its own free will. It has to choose to be captured, to be Evil and become a demon. So then Evil operates by means of deception, to deceive humans to act Evil on their own choice. Evil plants and induces all types of thoughts in the human mind: thoughts of greed, thoughts of jealousy, thoughts of hatred, and then a glimpse of a false glory and bliss if one follows these Evil acts. On another occasion, it induces "what-if" thoughts, as in "what if I lose all my money and become homeless?", to create stress and cause one to act cowardly and brutally. Many are Evil suggestions, as many as stars in the sky and as dark as night sky. Its voice never ends, nor it can be forced to be silent.

Evil is depicted as a man with a tripod fork. The fork is to harrow human souls like a farmer. Each tooth of the fork is a deception and a way of perverting people, and there are many teeth and many forks that demons are holding. The forks of demons are spread in the world and everyone has hairs tied to one fork, and thus the creatures are struggling.

And the myth ends here but its meaning and implication continues on and on. And behind the crust of these tales there hidden a profound truth that the nature of this world is battle. Every moment of life creates two paths of good and evil in front us to choose from and battle for. So I step out of my room and notice my roommates are still sleeping, two paths appear: one path is to be quiet and another path is to not care and talk loud on my phone. Next, I step out of my house and an angry driver honks, two paths appear: one path is to make a friendly gesture and make a complementary apology, another path is to honk back and curse back. Next, I step out of the car and see an oppressor is spreading corruption, two paths appear: one path is to stand against him and get the harm, another path is to join him and get the bribe.

In every moment in life, in every step in life, the famous two paths appear and the man's battle is in choosing

between them. With each choice, a change in man's rank of being and worth takes place: choosing good raises it and Evil choices lower it. At the end of life, depending on his choices and battles, he either becomes an angel and goes to Ahura's bright house, or becomes a demon and falls into the abyss and Evil's dark house. These two branches are symbolically represented with letter Y with one branch being the path to the bright house and the other the path to the dark house. This is the symbol of life in this world, its meaning and purpose.

Humans are created for this purpose, to actively participate in life and its battles, not to turn away and seek refuge in isolation and solitary life. Man's mind and psychi are adopted and created for such a battle, and they find peace only when he is fighting. Sitting idle in a chair, watching movies, playing games, going to spa and other escapist activities won't give a lasting peace. Peace is obtained when you stand against the tyrant, peace is obtained when you go to war, war with unkindness, war with unfriendliness, war with greed, and other vices, each being a head of the same dragon.

Some spiritual paths today seek peace by such means as meditation, mantras, salt baths, and others. But temporary is the result of such actions, and the realities

of the world will pull the mind back to worry and weariness. Peace is obtained when man gives up the idea of peace and makes a plan for the battle of life. All religions of the world are created in battle fields even though their message was peace. For it is when a man puts his life at stake for a great purpose that the integrity of the soul is achieved.

Chapter 6: Farrah and the dilemma of happiness

A central concept in our path is Farrah. What is Farrah? It can be translated to the word "bliss". It is a feeling of exaltation, a sense of happiness and a presence of knowledge and spiritual current. Indeed, it is a connection to Divinity which produces all these feelings. It is the very joy and happiness that everyone is looking for and everyone is missing. It is that mystic necklace the ancient kings were searching for, a necklace whose beads were joy, peace, state of no anxiety, inspiration and all the exalted states. It is that spring of life in search of which Alexander travelled to the edge of the world, and in between two mounts and in a time between two sunrises found the spring and bathed in it.

In daily life people seek Farrah by various means and methods. Some seek it by listening to music, eating good food, travelling to beaches and other sensual activities. Some others seek it by intellectual activities: by reading books, by pursuing science, by practicing arts and others. Those with spiritual tendencies seek it by rituals, chanting, theology, meditation, mindfulness and others. Verily all of these are forms of Farrah, but limited forms, and their effects vanish soon like ethanol in the air.

For true Farrah is obtained only by "life": a life dedicated to goodness and virtue, and in particular, a life dedicated to one's mission in establishing goodness in the world and eliminating oppression. Such life is all Farrah.

You do good works, you improve your behavior with people daily, you care about virtues, you consistently increase your knowledge of morality and ethics, and apply them to your everyday actions, you have realized your mission in life and actively opposing the oppression and injustice around you as part of this mission, then you will feel Farrah from the moment you wake up in the morning until the time you sleep in night, without having to do any special action, any ritual or any meditation.

You are not diligent in doing good work, you are not taking any action in establishing justice and eliminating oppression, but instead you do three hours meditation in the morning, study bible regularly, chant worship songs, listen to mindfulness radio, or if you are not spiritual-inclined you may go to hot yoga classes everyday, watch movies, participate in every party and dancing around you, but after all these events you barely find any peace, any Farrah.

And if any Farrah induces it will fade away the next day like shadows that disappear in the morning. Still the stress and anxiety ghosts go before you like welcoming waitresses. You feel amazed and puzzled as to why, and it is because the way to Farrah is through pure and holy life only. It is about the whole life and its direction, and not about a single act.

So "life" becomes prominent in our path, and how we conduct it and participate in it. In our path, life in this world is not a vain event, it is not something to escape from into meditation or cloister colonies, or replace it with rituals, or replace it with movies and other forms of fantasy. It is indeed a way to Divinity and the most sought after happiness, and some in our path would say it is the only way. Otherwise why this world was created in the first place?

The myth narrates that Ahura Mazda (The Great God) created the world as an agreement with Ahriman (the Great Evil) so that Ahriman can be defeated and banished in the battle of light-darkness. And the center of this battle is human, who is to choose between Ahura or Ahriman, and his choice shapes his final destiny. Thus, human fulfillment is to participate in this battle by following the law and wills of Ahura which are summarized in the primeval religion of "Good thought,

Good word, and Good deed". Farrah and true happiness only happens when participation in this good-evil battle happens. The wheel of fortune turns once you step on this battleground.

Neither by religious rites, nor by reading scripture, nor by meditation, nor by belief in certain dogmas, nor by church membership peace and spirituality will be achieved. Neither by watching movies, nor listening to music, nor by traveling to tropical areas, nor by reading best selling books "how to achieve happiness?!" happiness can be achieved.

Even if you constantly travel from here to there in a first class jet, depression will come after you in its own jet. The more you try to achieve happiness in this way the more it flees from you, and thus the paradox and dilemma of happiness that they talk about. All these approaches are wrong. The way to Farrah and happiness is by a life dedicated to a high and holy goal, dedicated to the mission of raising affection and rooting oppression out.

Farrah becomes most intense when one does the work he is intended to. A man is given the talent in science, so his Farrah is perfected when he engages in scientific activities and discoveries with the goal of service to

humanity. He would gain less Farrah by other good works. Another woman has talent in communication, and her Farrah is complete when she does work in social service or political activity. Another person has no special talent and Farrah is complete when he does rough work of sweeping or other manual work. Each person has a mission, a holy mission, in life. Realizing and following that mission leads to Farrah in its most glaring form.

Therefore critical to the concept of Farrah is the concept of Mission. Mission is the key to Farrah. Mission is what you are created for, your role in this world. Find your mission, there are clues to that: your talent, your path of life, opportunities coming your way, and more important than them all is your inner call. Listen, your inner angel is calling you to your mission, what is that thing you were always dreaming of?

No one is without a mission and purpose. Life is purposeful and so is everything in it, and so are human beings, every single of them. Each person is given talent and opportunity to do his mission, but it is up to him to do it or not, and in fact many people don't and, and so they become barren.

There was a bazaar in the old days with many stores and many precious products. And a man was walking in it with lots of gold in his hands. But he did not buy anything, and just passed through and at the end dropped his golds and left the bazaar. This is the story of people who do not do their mission in life, and live in the world empty hearted and leave the world empty handed.

Different people have different missions. Some have small missions as sweeping the street, and some have magnificent missions as leading the world. This is not an unfair matter, for greater the mission greater the trouble and stress. You might covet why that man is to lead the world, but at the same time that man secretly wishes his mission was to just sweep the floor.

There is absolute justice in distributing missions, and obtaining Farrah is equally easy and hard for all. No one has more advantage in obtaining it than others. Farrah is for everyone, but the way to obtain it is different for everyone. For some it is by manual work, for some it is by scientific work, for some it is by active political life. Everyone has a path, follow your path.

Chapter 7: Religious and spiritual practices

To reach every destination steps are needed, and to gain every skill practice is needed. The goal in our path is to develop ethics, kindness, sagacity and other virtues. This cannot be achieved but by effective practices and accurate planning. Man does not become virtuous automatically. No one is born ethical and no one becomes good by just telling them "Be good!"

For in addition to Divine, Evil also exists and constantly pulls the mind away from spirituality. It creates temporary forgetfulness so that one can allow himself to enact immoral acts. It throws mischief and impulse onto the soul to dilute its power of understanding. An unguarded and unpracticed student will not be able to stand on the path of righteousness, just as a leaf in autumn winds.

So begins our practices and techniques. So begins the well known and well seen acts of prayers, meditations, repetition of holy names, rituals and other religious and spiritual practices. We see these acts oftentimes in current religions, but they are done for a different reason than ours, not as a practice but as an obligation, as something that should be done, as something that

can bestow grace and bliss on the soul. So a religious man repeats a prayer daily for he deems in this prayer there is a power that can raise the level of his soul and draw near salvation. But a follower of our path repeats the same prayer as a practice to train the mind to remember God and develop discipline, and this remembrance and discipline help him to be more ethical, to be more virtuous, to do more good work, and this being more ethical and more virtuous is what that raises the level of his soul, not the sheer act of praying.

So here appears a remarkable difference between us and followers of current religions. We both do the same acts, we both pray, meditate, do group chanting and rituals, and outwardly seem to be the same, but inwardly we hold different views on these acts: one considers them as a path to a goal and the other as a goal itself. So our paths depart like two branches of a river, and to the extent that we become opponents, and while we go to the same church we won't sit beside each other, and while we both pray the same words we won't arrive at the same level of spirituality.

Our path prescribes practices for all followers. The exact form of practices vary among people, and is determined by one's spiritual coach or by one's discrimination and determination. Whatever form the aspirant chooses, the

final result should be the same, which is to make him a better person and kinder. The student of our path adheres to a set of practices, and does them daily and diligently, just as a baby adheres to mother's bosom, just as a young tree adheres to the support wood. These practices are holy, for they are the path to the holy. But they are not the goal.

These practices are indeed medicine of the soul, they heal its defects and heighten its degree. Man has both body and soul, and so is in need of medicine for both. Here begins the medicine of the soul, an overlooked science of the age of science. Now we explain some of these practices, their nature and their effect.

Waking up early before sunrise: The first practice in our path is the very first action of our day: to defeat the demon of sleep and laziness, and behold, the hours preceding the sunrise are charged with spiritual current and calmness. Waking up at this time fills the mind with inspiration, it eliminates depression and mental stresses. It is also the best time to do other practices. It is the one practice never to be missed by followers of this path.

Verbal prayer: God is alive, you can talk to him and he responds. The response comes in many forms: in the

form of inspiration, in the form of some inner voice, a spiritual power, a vision of beatitude and others. It has a real effect, it can change the soul, it can burn the soul. A follower of this path freely talks with God on different occasions: before and after eating meals, before and after any other endeavor, and at the times of doubts and danger. In particular, thanking God when success or pleasure comes is very recommended, and brings even more bliss.

Repetition of a holy name or phrase (mantra prayer):

This is similar to verbal prayer, but in the place of a verbal conversation it is to repeat a name of God, a verse of some scripture or any other holy phrase, for a certain number of times. A rosary or bid string, or just hand fingers, are used to count. This practice has a great effect on concentrating the mind on Divine. And in this concentration a hidden channel to Divine is seen, and entered into. Doing this three times a day, morning, noon and sunset is a sure way to achieve mental peace and constant Divine mood. Some of the followers carry rosary wherever they go.

Non-verbal prayer or meditation: Prayer does not need to include words and in the form of lingual conversation or repetition. It can also be without words by focusing the mind on any idea of God and Divinity. In this

practice, the essence of God is meditated by the practitioner. This is the watchfulness in Christianity and Samadhi in Indian and yoga traditions. The exact way of doing this form of meditation cannot be explained by words, nor its effect and consequence. For the way to do this is inspired by God Himself to the practitioner at some point on the path. It is a reward of a righteous and holy life. The effect of this meditation is a connection to Divine which heals all the taints of the soul and tensions of the mind. It leads to the dawn of wisdom and insight, of vision and sight. It is that secret corridor in the story of Aya and the hidden rose garden.

Personal rites: A set of fixed actions done at fixed times, in this practice one may say a certain prayer before going to bed, or make a gesture when entering home or study, or do a certain form of prayer before work or before meals, or celebrate the birthday of a holy man, and other acts and commitments. These bring discipline in life, combat the laziness and mental sloth. Rites are the engine of personal transformation. Some religions deviated and declared some rites should be done because God wants them. But God does not want rites, but the result of rites which is an agile and straight mind bent on righteousness and virtue.

Group rituals: When a group of people gather and chant certain songs, repeat phrases, make gestures, move or dance harmoniously and other collective and coordinated acts, this is called ritual. It produces a strong impression in the mind of participants. For the positive energy and vibe of all are combined and fills the mind of each. It is like a large group of people pulling a large truck out of mud and it eventually comes loose. So do rituals loosen one's mind from non-spiritual mood to spiritual mood, from negativity to positivity. Apart from this, rituals also lead to forming social bonds and fellowship, and this is essential for empowering the community of the righteous. Some religions teach that rituals have special occult powers, some others teach that participation in rituals is mandatory and required by God. But rituals are wanted for their results, which is more steadfastness and collaboration among the followers in doing good work and service. When a ritual takes place in a city the result should be that the housing problem of that city is resolved, the poverty is diminished and justice established, the result should be that the participants bond together like a cement fist to crush the evil of their day.

Contact with holy people and meditating on their lives: Holy people are those who made advancement in the path of righteousness and virtues, in the path of service

to others and severing the oppression. They are like mirrors reflecting Divine attributes and their words are Divine, and their lives are Divine. Reading the story of their lives, or visiting them in person, or any other association with them and their lives kindles the same Divine qualities in the mind. Such association is in particular beneficial for the beginners who still do not have a strong spiritual understanding and connection, as it provides a more tangible and mundane form of Divinity. A beginner should associate with holy people oftentimes, and if it fits, choose one or some as teachers and preceptor. But the role of holy people is just to be role models and motivators, not mediators, not agents who can bestow salvation and such as some religions fancy. For salvation comes from one's own good deeds only, and bestowed by God only.

Study of philosophy, science and art: These topics are manifestations of Divine in different planes of existence: philosophy in the plane of mind, science in the plane of physicality, and art in the plane of emotion. Studying them and engaging with them will regenerate the same Divine quality in the mind. It purifies and rejuvenates the soul. Every student of this path should take up the study of some scientific or artistic topics, based on his capacity and interest. The image of a saint in our path is someone who is not only high in spirituality, but also in

math, in astronomy, in music and other branches in his day. This is the most beautiful combination, the most natural and the noble recipe.

And any other practice in different religions can be adopted in our path, with the condition that they are seen and used as tools to develop virtues and good character. The result of the practice should be that the practitioner becomes a kinder person, a more smiling person, a more helping person, a more caring person, a more fighting person (fighting with oppression and injustice). If these are the result then the practice is valid, if not then it should be abandoned. This is how the student of this path can gauge the value of every practice. Every practice that elevates the soul is permissible. There is a proverb in our path: that everything is good [given that it is] for God.

Chapter 8: Marriage and other pleasures

It is not possible to talk about religion and not to talk about marriage, and to clarify what the Good and Evil is without clarifying whether sex is good or evil. For these thoughts are forerunners in everyone's mind like the horn of a unicorn.

And the current religions in the west and also India increased the sensitivity and confusion of this topic. For they condemn and cut down the sex and other pleasures. Many are drawn away from religion these days for they think religion means no sex, no food, no home, no laughter, no happiness, no travel, no nothing. They fear and see religion as a boring box within which the follower is prisoned with head down and hands up to heaven all the time in painful prayer and regretful repentance.

The paintings from the days of old show monks with ragged clothes in similar postures and ruined backdrops, and all these disturbed the mind of young people and spiritual seekers in our days. Thus, naturally the first question they ask is whether our religion also encourages such an image. They will ask us about marriage, about sex, and about other pleasures under

this blue sky, and if we abstain from writing about these here we will have to write at a later time. So we chose to write about them now and make them clear now so that our religion is vindicated with a clear image. And what we write about pain and pleasure might be painful to some and pleasant to some other religions, but our concern is to appeal to the Truth and not to any religion or institute.

Underlying in many western and Indian religions is the ancient belief that Good and Evil are correlated with "pain" and "pleasure": things that give pain and discomfort are good and things that give pleasure and comfort are bad and evil. Along the same line, these religions also correlate Good and Evil with "materiality": that all things immaterial and invisible are good and spiritual, and all things material and visible are bad and evil, and this includes the human body as well. As a result, followers of these religions seek to distance and detach from the body as much as they can, and this leads to austerity and mortification culture which was widespread in old Christianity and Indian religions.

But are these definitions of Good and Evil correct? Is this what God wants? Does God want my tears? Does God want my bones? Is goodness an empty invisible space? Pure religion turns its back to such notions, and it is

indeed evil to think about Good and Evil in this way. For Good and Evil have their own definitions based on a clear understanding of spiritual knowledge. Indeed, this knowledge is not trivia and needs training and study. Underestimating this science led to all these confusions, and drew people away from religion and from the path of truth. This science was the tree that God planted in the middle of the garden of Eden according to the ancient creation myth. The tree was called the tree of the knowledge of good and evil. For indeed this knowledge is what to be placed in the middle of heaven, and the whole religion and path of salvation revolves around this knowledge, knowing that is fortune and peace and not knowing that is failure and pain.

The goal of this book and the whole pure religion is to focus man on this science and knowledge. Now we attempt to delve into this and explain what good is and what evil is, and to dispel the confusion that good and evil are simplistically defined by pain and pleasure, or material and non-material boundaries.

Good is what that does not harm anyone, does not offend, does not violate one's right and honor. It is that which facilitates the learning of knowledge and virtue, that which produces friendship, creates beauty, removes burdens and barriers, solves problems and

brings relief and peace. Good can be both pleasant and painful: The joy of seeing a beautiful natural scenery, the peace of being with friends and family, the elation of learning knowledge, the satisfaction of producing or observing arts, the glory of defeating an evil enemy are all examples of pleasant Good. And then the toil to develop a skill, the struggle to wake up early in the morning, the effort to stop the anger and forgive a brother, turning down an evil suggestion for bribery or other unfair actions are examples of painful Good. This pain will eventually turn into a pleasure and a light and peace will surround the soul. Yet, at their inception, these actions require will and effort and are not pleasant at the time of occurrence.

All these are true of Evil too, and it can be both pleasant and painful. The joy of revenge and crushing a brother, the joy of becoming rich by deceit and lie, the joy of insulting and belittling people by impure words are examples of pleasant Evil. And then the darkness of constant selfish anger, the depression caused by greed, and the bitter hatred caused by jealousy are examples of painful Evil. Pleasant or painful, these are Evil, one begins with sweetness and the other with bitterness, but both forms end with bitterness. For "a bad tree cannot bear good fruit" [Matthew 7:18].

In regard to material vs non-material, both Good and Evil manifest both in material and non-material realms equally like twins in a womb. As for the realm of materials, beautiful scenes, perfumes, art, order, cleanliness are examples of Good, and dirtiness, ugliness, stench, chaos, garbage are examples of Evil. In the realm of non-material, good intention, mental strength, will, determination, faith in God, adherence to moral principles are examples of Good, and bad intention, hatred, carelessness, mental gloom, faithlessness and others are examples of Evil. In fact the very Evil essence is a non-material principle, from which all evils come into the material world and manifest.

Therefore, Good and Evil exists in all stations and realms of existence, in pain and pleasure, in matter as well as non-matter. The former notion that everything pleasant or material is evil was due to lack of spiritual knowledge in regard to the principles of existence. Good and Evil are qualities present in all stages of existence, from the highest realm to the lowest.

The goal of pure religion is to manifest Goodness in all dimensions and aspects of life, in non-material as well material aspects, in spirit, in mind as well as in body. We are not content with just spiritual qualities, but also want excellence in the material aspect as well. A

follower of pure religion should be clean, with clothes well-adorn, with room well-decorated. For beauty is a Divine attribute and it is below the honour of a pure religion follower to be dirty, ugly or miserable.

For this reason a follower of pure religion can, and even must, partake of all the lawful pleasures. For lawful pleasures in essence are also Divine manifestations. So one can go out in the world, visit gardens and forests, see the sunset on the beach and sunrise in the mountains, and listen to the sounds of drums and graceful music, and sit at dinner tables with companions. No true religion ever forbids these, nor our religion. Pleasures help relieve the nerves and prepare one for the mission of life, which is to guard goodness and establish justice on earth. As long as one is endeavoring in this path and fighting, one is entitled to any pleasure provided it does not harm anyone. This is why the poet said: "a righteous man who eats and gives is better than a monk who fasts and leaves."

In regard to money, the followers of the pure religious should strive to be rich. Money is a tool and can be used for both good and evil purposes. Pure religion aims to use it for goodness, to establish libraries and houses of wisdom, to establish hospitals and charities, to promote all good causes. Nothing can be done without money. A

poor man cannot serve others, and often time is in need of being served. If good people do not collect money then evil people will collect them all, and use them all to create all types of trouble and havoc in the world. That is why in many ancient spiritual stories the main character is a king. Here king does not refer to a political position, but the one who, in addition to spiritual qualities, also has material qualities. For richness should be manifest in both spirit and matter. The picture of a poor but spiritual man is not realistic, and is a trick of Evil to defeat forces of light by disarming them.

In regard to food, pure religion followers must partake of nutritious food. Physical training and strength is a must. A pure religion follower must be physically strong. To establish goodness in the world, valor is needed and thus it is a virtue. A hungry and weak monk cannot fight evil and oppressors in the world, and praying alone does not dispel evil men but just to make them laugh. The sword of justice, as depicted in many cultures, is moved by the strong hand of the strong men. The strength is not just in spirit but also in physics. A spiritual man should be athletic and fit.

In regard to sex and marriage, it is one of the pleasures, and even more than just a pleasure, it is what connects

people through bonds of affection, it is what sits groups of people at a dinner table in laughing and pleasant time, it is what causes roses to be offered and pictures remain in family albums to everlasting memories. Even our own very existence comes from this. Then will there be any doubt as to its goodness? And not just that, we proclaim that it is required for any pure religion follower to benefit from its manifold benefits, and form family and blessing. Abstaining from sex does not lead to any virtue or spiritual state as imagined by some sects.

The constitution of marriage was not to forbid or limit sex, but to make it more possible. To address certain emotions and feelings involved in the partnership, it posed rules and restrictions as every wise ruler would do so in an ideal state. As such, since in some cases a partner may feel jealous and unsettled if his or her partner mixes and mingles with another, the rule of monogamy and royalty was prescribed. And again, some conditions pertaining to livelihood in the days of old required marriage being long term and even life term. But these were not dogmas, and they can be altered when both parties consent to and benefit from. Thus, marriage can be agreed to be non-monogamous or agreed for a shorter term between two eager parties. Nothing prevents that under this blue sky, nor it will be against the law of righteousness. As long as all the

involved parties consent, as long as no harm is done and no door to injustice opens, it is valid and permitted, it is honorable and and should not be badly labelled.

Whatever the term and condition of marriage is, it must be promoted and made widespread. All young men and women should be engaged, and no one left behind, nobody should be alone, and look upon others with jealousy and desire. Majority of social problems are rooted in sex deprivation, and this is what is choking societies in both east and west. We are close to saying that marriage and sex even should be made mandatory. For people do not know their needs, they may think they are good by themselves, and take pride, without realizing that their ailes and depression are coming from a long term sex deprivation. A religion that tries to restrict sex is not realistic, and not even from God. People need sex and will need sex, and without it we will have a dry and dark world, like a world without sun. Pure religion prescribes sex and forbids its forbidding.

At this point we mention the rule of limit in the science of Good and Evil. For everything that is Good can turn into evil if done excessively and beyond a limit. Food is necessary for the body and rejuvenates the heart, but eating too much leads to illness, to discomfort, and thus turns it into an evil cause. Sleeping refreshes the body,

but too much sleep will reverse the result and increase tiredness. Sex is necessary for the purification and balance of mind, but too much of it will drain the vital energy and produce depression.

Therefore, every Good action or trait has a limit, beyond which it turns into evil as evident from example above. If in some religions and the words of sages there was talk of limiting or abstaining, it was a reference to this law of balance. If the sages limited sex to marriage it was a way to set a limit on it, and not to forbid it altogether. And if fasting was prescribed it was to regulate eating and prevent gluttony and sickness. Same with other limitations and rules that the sages of old imposed on sex or other pleasures. Other than such considerations, the pure religion does not seek to limit or reduce pleasures, but to maximize them as much as possible. It teaches the proper limits for each pleasure so that it turns not into evil, and what started with sweetness does not end with bitterness.

In ancient times people observed negative traits, laziness, sloths, stench, gloom, and others, and thought the source of these is the body, and proclaimed that the body and matter are source of evil and all these negativities. At the same time they observed asceticism and abstaining from pleasures in some occasions lead to

strength and health. All these led them to the conclusion that pleasure is evil and asceticism and mortification is goodness. But illusion was all of this, and a defective conclusion. For laziness can also come from the mind or spirit, and so do all other negative traits: anger, sloths, depression and others. And indeed a certain degree of abstinence could lead to strength, this is what is called discipline and we agree with that. But beyond this degree, it can also lead to harm and depression, and closes spiritual channels. At the same time, partaking from pleasures, if done correctly and with the right measure, leads to cheerfulness and a bright mind that is in tandem with spiritual growth.

Thus the notion that separation from body and pleasures can lead to any spiritual insight is false. If one detaches from the body and all the material impulses, one may experience a new state of being but won't be free from negative traits of laziness, anger, sloth, gloomy mind and others. History did not show any inverse correlation between material engagement and spiritual level. For many Divine and spiritual men among us lived in the same body and same society, they would go to the marketplace everyday and in the midst of all this commotion and material engagement were full of wisdom, full of God and spirit. For spiritual man is not one who abstains from matter or body, but the one who

abstains from evil, and evil is everywhere, in matter as well as in spirit. Verily, the distinction between matter and spirit is also artificial, for they are the same and just different frequencies of existence. Matter is a form of spirit and spirit is also a form of matter. One who sees difference does not see the truth. Pure religion is to make superior men, both in material and spiritual realms.

Chapter 9: That everyone can go to God directly without medium or master

It is a central theme in many religions and sects that an ordinary person cannot contact God directly, and that a medium and an intercession hierarchy is needed. The ancient tribal religions were based on this idea, and the shamans and priests were those mediums connecting people to God through performing prescribed rituals and incantations, with many rules governing them, many details on how to pronounce such and such word during the ritual. In some sects, for the priests it would take a lifelong to be trained and informed on all these details. The end result of such rituals and rules is that God's answer and favour will be upon the participant, prayers will be granted and rain will descend.

These ancient religions are gone but their underlying philosophy of mediumship is not. Christianity as the largest religion espouses this notion at its center, where Jesus is the medium through him and his acts man receives the favour and salvation of God. Faith in Jesus is necessary for such mediumship to work, and here "faith" means belief in some historic events of his life. And some groups of Christians believe that certain rituals are also required for this mediumship and

communion with God, and these rituals have to be done by a priest who is ordained in a specific way and trained to do these rituals in a specific way. Thus, the old priesthood resurrected and returned among us in a new garb and name as Jesus himself warned that "They come to you in sheep's clothing" [Matthew 7:15]

And many Indian sects that reached the west also insist that man cannot reach God by himself, and the interference of a master, or as they call it guru, is needed. The aspirant must find a guru. Without a guru, their literature warns, no salvation is possible and no hope. They talk about the load of man's karma and other burdens in the way, and how he cannot overcome them by his own effort. The Guru will burn your karma and remove the burdens, only if you acknowledge him and come into his fold. This way, Guru is not just a teacher, but the bestower of salvation. And so the aspirants dedicate their whole life to the guru, trying to please him, they light candles for him, have his picture in their room and temple, and even offer worship and puja to him. For if salvation is in his hands then why look somewhere else? So the Guru replaces God for these people. A human being like you and me, who claims a special relation with God and the ability to bestow grace or even salvation by his personal choice. God guide these gurus and save us from these saviours!

And many other new religions, and may I say all that we saw so far, have such or similar principles to such extent that this is a common element in all. But this is not indeed a surprise, for Evil exists and is in active work to deviate and deceive. Some people are deviated by the pull of lust, greed and other vices. But not all can be deviated this way. Divine intuition and inherent wisdom bars some from following evil traits. These people have a tendency for religion and philosophy, and so Evil comes to them with false religions and philosophies to engage and nullify their spiritual efforts. Thus, not surprisingly, but sadly, false religions and cults are spread in the face of earth as was in the past, so is today and so will be in the future. Pure religion followers should be wary of this fact and not to be deceived. They should know the false religions and their attributes fully. Many are false religions but one is their attribute, wherewith they call people to something other than God and through means other than virtue and good deed.

Along this line, mediumship and intercession religions are all false, for true God is the God of all people and not a few elect, and the way to this God is through good work and not adherence to a master and membership in his team. Therefore, these religions erred both in regard to the nature of God and the path that leads to Him.

Every human can connect to God directly. No election is needed nor any ritual. Human, by the virtue of being created as human, is already connected. The day that God fashioned his soul, the day that Almighty breathed wisdom and understanding into the soul which is only given to human, the day that the angle of life placed him on the altar and brought him to life, on that very day he also became an elect to God and a connection to Divine was established in the seat of his soul.

The only thing that separates us from God is our choices in regard to good and evil. For in addition to God, Evil also exists, and tries to pull the soul away from the Divine. Thus, man becomes a battleground of opposite forces, and can choose which side it stands. Once we choose God, He will be available, and once we took effort in the path of goodness and virtue, He will be reached. No ritual or human approval is needed.

God is the God of all people, all nations and all earth. God is like a sun that shines to all. No one is dear or detested by him. Whoever resolves in His path and perseveres will reach His abode and Divine station. No master or medium is needed.

If there was any reference to prophets or spiritual masters in religions, it was meant to be a teacher, who

teaches all these things just mentioned above. Pure religion does not deny the role of teacher. Teacher is needed for everything, for learning how to write, learning how to drive, learning mathematics and all other skills. And religion and spirituality are no exception, and even more exceptionally required.

But teacher is just a teacher, someone who teaches the truth and not someone who grants salvation or decides the fate of others. Teacher presents the student with the realities of the path, with the way and its complexities. Teacher teaches the science of morality, and at the same time serves as a model of morality. He teaches good behaviour and serves as a role model for good behavior. He inspires the student, he shows him the sweetness of God, he soothes the troubled mind of the student by mystic stories of old and how things came to accord with goodness at the end. He waits and listens to the student until he can stand on his own feet.

And as the student stands on his own feet the teacher recedes from the path, until there remains the student and God alone, and the path to go. Teacher is not someone between you and God, but behind you and pushes you to God. At the end, it will be only you and God, not the teacher, not the father, not the mother, not

me, not he, not she, not anything else will be and should be between you and God.

The path should be trodden by each person alone. Nobody can walk the path for the other. There is no shortcut or back door. Teacher does not and cannot make the path easier and no bargain or favoritism is allowed in the Divine court. Favouritism and intercession are indeed rampant in human institutes, but not in the abode of God which is the house of pure Truth and pure justice. There is indeed such a thing as repentance, where one affirms the past errors with a broken heart and resolves not to repeat them again with a firm will. Repentance, if sincere, can lead to the erasing of sins. But repentance can be done directly to God and there is no need for a medium or master to be present. God is enough.

Those who teach that they are masters and can connect others to God are the most disconnected from God, and those who claim they can offload others' sins are the most sinful of people. This master cult and mediumship led to the emergence of priests and shamans in the old days and masters and gurus in the present day. They are a people who only want the power and influence that spiritual men and prophets of old had, without realizing that the source of this power and authority was

truthfulness and sincere intention for God alone. They want that power without having that purity, and want that authority without the wisdom that led to it.

To achieve their goal and desires, they proclaimed themselves as a path, and in fact the path, to God, and that everyone can reach God only through them and by them. This way, men flock to them in large groups and they become influential. The credit and importance that was God's they stole for themselves. A true prophet would never make such claims, and instead will say: "I'm just a man just like you, and I point you to God, and it is with God alone that you will deal with, and from whom your pain or prosperity originate."

This priest craft did innumerable harm to humanity and to the soul of every human. All corrupted religions which are today's religions were created by these priests and for their own personal profit. The priest craft caused many fools to sit in the seat of judgment and many clowns to be role models and many superstitions to be proclaimed knowledge and wisdom. People were misled in large groups. If today people flee from religion it is due to these priests and their creed. And they are still here with us and against us.

In regard to teacher, the pure religion requires several qualifications. First: righteousness. The teacher should possess a certain degree of righteousness. The teacher does not need to be perfect, as no teacher is perfect in what he teaches. But an agreeable level which conventionally can be considered reliable and righteous should be obtained. For teaching is not just by words but by model as well. Second: pure intention. The goal of the teacher should be to bring people to God not to himself, and to benefit the whole mankind and not just himself. Third: the teacher should train the student in the path of virtue and help him to develop and practice such virtues. He should not deceive the student that he or any other human can lift him up or offer any shortcut.

The goal of pure religion is that the student should eventually become like unto his teacher. As the ancient myth narrates, you meet your teacher at the junction of the two seas (sea of material existence and sea of spiritual existence), and the teacher takes you through the seven cities (teaches you the seven cardinal virtues) and then you reach the point of departure where he will stop walking with you. This is where you have to go by yourself. The last mile of the path should be trodden alone, like a single sail ship in the sea of unknown towards the unknowable.

Chapter 10: Why modern meditation is wrong

Many are false religions but few are their underlying doctrines and building blocks, like the castle of the ancient witchcraft Harot which had many domes and towers but all made from the same form of bricks. One such doctrine found in many false religions is what we reveal now. It appears in many different forms in different religions, and one may not notice at first that these are all the same. In short, the doctrine says: "there is an invisible wall separating man from God, so tall that no man can jump over it and so thick that no man can infiltrate into". The understanding thereof is that, the barrier between man and God cannot be removed by any ordinary effort and tool of man. Then the religion offers certain magical rites and formulas as a way, and in most cases the only way, to remove this barrier.

In current Christianity the original sin, done by Adam in heaven, is considered as that barrier, and belief in the cross or following certain church rites and doctrines is that magical formula which removes the barrier and restores the connection. Some recent Indian sects in the west proclaimed "karma" as that barrier, and the magic to remove it is to accept the rule of a "master" who will

then take the karma of the aspirant upon his shoulders and burn them, as if in a fire of grace.

Many other religions have this doctrine, in one form or another, at the top of their horns and it is indeed the source of falsehood for these false religions. For in pure religion there is no barrier between man and God other than man's own choices, wherewith he chooses to do Evil and thus falls short from the grace and light of God. Human being, by the virtue of being human, is already in contact with God. This is the very definition of human: a being that is connected to God and can comprehend Divine attributes. It is as a result of this connection that man can think, can create art, can feel, can laugh, can cry. Animals do not do these, but human can, and this is the evidence of its inherent Divine connection. No special ritual and extra actions needed to restore this connection.

But as human is a being which has connection to God, it also has connection to Evil. Both Divine and Evil have their pull into the human soul and drag it to their side, like a puppet with two masters. Therefore, just as man can understand Divine attributes and manifest them, he can also understand Evil attributes and manifest them: selfish anger, deceit, treachery, destruction, harming others and more vices. If there is a separation from God

it is due to the man's choice to follow Evil, and if there is a union with Divine it is due to man's choice to follow God. The human choice is what dictates the separation or union with Divine, and neither God nor Evil can impose any state or color upon man. Once man chooses God and strives in the path of Goodness and righteousness, God will be near to him and no barrier will be there and no magic and extraneous acts are needed. All these rites of reconciliation, baptism, purification, repentance, and others have no effect on the level of the soul.

But fake and corrupted religions often talk about other forms of barrier, other than human choice. And describe the barrier so colossal and so impossible to overcome, and warn that we are all on the brink of extinction and spiritual death, unless we resort to their cult and take part of the actions and rites that they prescribe. They spread doubt and dread among men, many are deceived and come to their deceptive religion, and so the religion rules by the rule of fear.

The doctrine behind the modern meditation and yoga that reached the west in recent decades is of the same type. In this case, the "mind" is considered as that barrier and the troll wall. The flickering nature of the mind, its tendency to jump from one thought to another

and its nested sequence of thoughts, are considered as what prevents man from reaching and comprehending God. The state of "Samadhi", that is the highest state of being, is equated with the state of mind in its complete standstill. The simile of lake and wave has been given to illustrate this mechanic, wherewith the waves on the lake are our thoughts and the bottom of the lake is the plane of God and Truth, the goal of meditation is to make this lake clear so that the bottom is seen and fathomed.

But such speculations are just speculations, you may ask how realistic they are. Will I indeed get any state of illumination by just calming my mind? Is what separates me from the bliss is this dress of thoughts? You wish! If the path was that easy we would not have cannons of scriptures and rolls of instructions, we would not have all the sages of old warning us on the left and right.

What does calming the mind really do? It is indeed a very useful thing to calm the mind. Once the stream of random and unrelated thoughts slows down, one can focus better, can understand better, can do better, one may become aware of some deep thoughts and intuitions, and will feel a freshness and happiness. None of these are spirituality by themselves, but are positive changes that can help man in any effort he is taking. For

this reason, calming the mind is prescribed by some sages of old. It is indeed conducive and helpful for spiritual efforts as well, but so is to clean our room, so is to wash our body, so is to exercise and many other self caring acts we do. All of these are helpful for spirituality but are not spirituality itself, they are means not the end, and therapies not trophies.

We are not opposing or denying the benefits of meditations and pacifying the mind. But while we are pacifying our mind we have to bear in mind that Samadhi, or the state of illumination, is a state of soul not the mind. It is a consciousness and an awareness of the very substratum of existence, of the "First Cause", which is an aspect of God. This consciousness can emerge at any time of day, and at any situation even if the mind is thinking and flickering. But it's been discovered through experience by the sages of the old that a calm and slow mind is more conducive to it. So the followers of Tao and Theravada Buddhism and other sects sit in motionless meditation to make the mind motionless, and this is a pretext to this state of Samadhi.

But the Samadhi itself is a form of connection to God, a connection to an aspect of God which is the essence of existence. It is not a mental construct. Such connection

is indeed the fruit of all the spiritual acts and practices, and not just meditation and mind pacification.

Meditation is one of the eightfold practices (paths) described by the Buddha to attain enlightenment. Thus, to obtain enlightenment and Samadhi one has to follow all eight practices, and not just one as done in some misguided buddhist retreats today.

The eightfold practices of Buddha also include good words, good deeds, good behaviour, right income and other moral injunctions. Are we doing them? Are we doing good deeds? Is our behaviour fair? If not then not much should be expected from our meditation practices. Pure religion also follows the same teaching. Indeed, Samadhi and any other forms of connection to God are more determined by good deeds and general direction in life than mental exercises. If you actively develop virtues, if you actively participate in betterment of the world, if you solve problems from society, then the light and grace of God descend and dress your soul, peace and calmness will come even if you do little meditation and mindful practices. But if you do none of these, and just sit cross leg then nothing will come but the state of dullness and illusion.

If you don't feel any peace and any spiritual mood, if you feel far from God it is because you are not leading a

holy life aiming at virtue and battle with Evil. That's because you don't wake up early in the morning and do good deeds, because you have no plan in life for fighting with Evil and injustice ... Years of indolence, watching TV and endless wandering, and you built up a positive load of negative energy and lost your Divine luster. You cannot fix this by sitting on the yoga mat. You need to stand and change your "life". The path to God is through this life, a holy and active life for the purposes of rooting injustice and other forms of Evil.

Just for one month lead an active life: wake up early in the morning, remember God and your mission in life, then go to work and return back. Actively develop virtue and set goals for fighting with oppressions. You will feel the change soon, the mind becomes calm, bright, and intuitions and knowledge will surge, you will achieve all stations and states that religions or meditation promise, all those that the myths narrated, all will come true in you. But not by following mental exercises or other religious rituals and dogmas, but by good thought, good word and good deed, by walking in the path of Truth, and this brings you pure cure.

Some argue these meditations and mental exercises are needed to make one capable of doing good thought, good word and good deed, and to be able to make any

positive change as we required in the pure religion. They give the example of leaves and fruits, where meditation is the leaves and good actions are the fruit. If meditation is done for this purpose then we agree and approve it. Indeed in our pure religion we prescribe some degree of various exercises, and they include meditation and concentration practices to condition the mind and remove chatter.

But such mediation for such purpose does not need to be very intense, and does need to be three hours of sitting cross leg. A ten to fifteen minutes concentration on a candle or breath, and then focus on the First Cause and losing being in the source of being, and then repeating the names of God or prayer is enough. The intense and lengthy meditation done by some secs today indicates a purpose other than just virtue and facilitating good action. For them, the calmness of the mind is what defines spirituality, but for us it is just a practice and precondition.

A word of warning to those who do lengthy meditations, and for purposes other than developing virtue: Beware! As in everything else in this world, mediation also comes with negative effects. For everything in this world can easily turn to its opposite. Meditation if done excessively or wrongly can lead to obsession, mental

dryness, loss of spontaneously and other mental ailments. You may become more sensitive instead of more resilient, more attached than detached, more anxious than relaxed. For many, meditation eventually brings about their ruin and end of spiritual life.

There is such a thing as Samadhi and the state of non-dual consciousness, but not as these religions describe, and not to be achieved by mental focus and pacification. It is achieved only by developing virtue and living a pure life. Mental peace and standstill can be helpful, but Samadhi itself is not an empty mind, but a fullness of spirit and a form of cosmic awareness. How to trigger this awareness is not something that can be described by word of mouth. It is verily shown to the aspirant by God as an internal process and an inner channel. It cannot be taught and transferred by another person. I cannot describe the way I do meditation and connect to the state of Samadhi. And if I write about it, it will only mislead. It is an inner process just like how you move your hand and you cannot explain how to do this. The way to obtain it is to follow Divine law and devote your life to Him, and then internally you will be inspired how to achieve it as part of your spiritual birthright.

Chapter 11: How pure religion was discovered by many but lost again

The pure religion we preach here is preached by many others, and while what we narrate is based on ancient traditions, many discovered and re-discovered the same truth in modern times too. All spiritual men, philosophers, and sincere seekers in all countries and all time arrived at the same conclusion that this is the path, and the same religion has been proclaimed in different ways and languages.

At the dawn of modernity in renaissance Europe, the enlightened and spiritual men of the time rose against the church's unreasonable dogmas, and realized a simpler religion in more agreement with human intuition. A main branch of it came to be known as deism. It is similar to pure religion in fundamentals and is an instance and sister of it. During that time Issac Newton, who is the father of modern physics and mechanics as we know today, wrote a treatise about "True religion" ¹ and his true religion is truly a description of our pure religion. Other nobles and saints of that time, many of whom were fathers of different branches of science, also said and wrote the same things. Verily the great discovery of that period was not

"science" but was the discovery, or better to say re-discovery, of this pure and perennial religion. A book with the same title ² was authored by a scholar in the twentieth century summarizing the concepts and history of this religion.

In the east and in India, Gandhi in the early twentieth century rejected the other-worldliness and other non-pure elements in Hinduism, and talked about a religion whose way was service to others and whose God was Truth (satya). Before him in medieval India, Akbar Shah talked about "Din Ellahi" (religion of God), a perennial religion underlying all religions. Several other Indian saints also came to the same conclusion at different times, and preached a religion based on service to others rather than sitting in cloisters and cross leg yoga meditation all the time.

And many new religious movements in recent centuries and years in North America, Japan and other parts of the world brought an ideology similar to pure religion. And before that time, ancient Greek and classic Romans and others talked about the same truth: they all talked about God as the goal, the virtue and good deed as the path, and rituals and dogmas as anti-path.

How is it that all these learned and noble men lived in different countries and different ages but proclaimed the same truth and same path? Like volcanos that are in different locations and time but all erupt the same materials, so all these great men, erupted the Truth, which is timeless and placeless. And should they all rise from the grave and come together, they will look very different but all will be brothers and find no difference in their path. They all sit in the fellowship table of the Divine union, as a manifestation of what the bible says: "people come from east and west and sit in the kingdom of God" [Mathew 8:11]

And the next verse of the same says: "But the children of the kingdom will be thrown into the outer darkness" [Mathew 8:12]. Here, the "children of the kingdom" refers, as if, to organized religions. These religions that still exist among us today claim the absolute truth and yet are the most misguided ones. They added rituals and many other impure elements to their religions, and mixed it with strange beliefs and fables. But even in these religions and in their scriptures there exist many words pointing and pushing towards the concepts of pure religion, to the point that we feel they are also our brothers, and perchance they used to be a form of pure religion at their time, but later altered and corrupted in different directions.

For the Bible itself defines "pure religion" when it says: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world "[James 1:27]. Here, religion in its pure form is defined as service to others and having virtues, which is in conformity to the pure religion we preach in this book. And again in the Sermon on the mount Jesus proclaims nothing but virtue and sincerity towards God, and his great commandments of "love God and love your neighbour as yourself" [Mathew 22:37-40] are also a testimony to this. The narrations of the Gospels, through an unbiased eye, almost assure that Jesus was preaching the pure religion against the dogmatism and ritualism of Jewish pharisees. In the world of Hinduism, the book of Bhagavad Gita teaches a simple devotion to God and rejects rituals and other Hindu dogmas. Other religions also contain the same allusions to pure religion, clear and explicit.

But these religions today became impure, full of complexities, and they differed and rejected each other. This is because of the religion corruption principle. This principle goes beyond religion and encompasses everything. For everything will be corrupted throughout the time. Everything has a beginning and an end.

Nothing can stand time, and thus, it is proclaimed as the grand destroyer and pictured as a bloodthirsty warrior.

This corruption principle happens for religions too. And this should not come as a surprise since Evil does not remain idle. Religion is his greatest enemy, and so he creates anti-religion to counter it. Path and anti-path go hand in hand. Evil deflects some with lust, anger, addiction and other mundane means, but not all follow this path. In some people the Divine nature is dominant. They are not taken away by evil impulses and harmful acts. Instead, they are looking for the truth and eventually pick a religion. To deflect and nullify this group of people, Evil attempts to corrupt their religions. Once a religion is corrupted and misguided, all who follow it will be misguided without realizing it.

Evil injected many misleading ideas into religions throughout history to corrupt them. Here are common cases of such ideas that eventually enters into every religion: exegesis and interpretation, legalism, ritualism, philosophising, intercession and mediumship, exaggerating the power of Evil (that Evil is too strong and the world cannot be made better, and so we just stay home, pray and do nothing else). All these different elements at the end lead to one result, that is to discourage the followers to take effort to do good work,

and to engage them into useless activities like rituals or endless waiting for a saviour. All are a waste of time, "all is vanity and vexation of spirit" [Ecclesiastes 1:14].

A main cause and agent of adding such corrupted elements to religions is the "priest craft" phenomenon. This is when Evil deceives some people with the lust to power, and they use religion as a means for that power. They inject this idea into the religion that certain rituals are necessary and needed by God, and we are the ones that can and should perform these rituals. And thus, they assume a position called priest, a lofty position, a paramount one, for without them there will be no grace of God. Once in that position, these broods of vipers [Mathew 12:34], require money and gold in exchange for their rituals. They become rich and the religion becomes poor, and it goes into a spiral of decline and corruption until it becomes like unto religions today. Priest craft is not always based on rituals, but also can be based on teaching meditation or in some cases bestowing salvation or divine light directly to the followers. All of these ultimately place some men in place of God, and people will turn to these men instead of God almighty.

This corruption happens for every religion. Even if it starts as a pure religion in its purest form, and creates

great men and women, and builds the land of milk and honey, as time passes by it gathers more and more impure elements to itself, due to priest craft and other undesirable events in its history, until it becomes like unto one of the religions today, full of complexities and superstitions, and divided into many branches. Such corruption happens in the course of time and continues until a great Divine man comes and destroys all these religions and establishes a new Divine order, and a pure religion. And that pure religion creates great men and women, and continues, till it becomes corrupted again and the same cycle repeats forever, thus, conforming to the ying-yang and light-darkness doctrine. This is what 's called the cycle of religion corruption.

A follower of pure religion should know about this religion corruption cycle, and not be deceived by illogical claims of today religions followers. The idea that a religion appears at one point in history and remains pure forever is not realistic. It is not even fair, since we all have to toil to create our heaven. We cannot just inherit it from the previous generation. For this is the law of this universe that you cannot possess anything unless you earn it: "through toil you will eat of it all the days of your life", and "By the sweat of your brow you will eat your bread" [Genesis 3:17-19] were the words of God to Adam. And in this direction, we have to create a

sweet heaven with the sweat of our brow. Old prophets left us with models and ideas, but the religion and way of life should be made by us, and for our time.

It is pure religion followers duty to create a new sect if existing ones are corrupted, and should revolt against everything that is not pure religion and based on goodness. An aspirant in this path should have complete knowledge of what makes a religion pure and what makes it impure, and avoid the impurities at all times and at all costs. Even this pure religion we preach here and the movement thereof will be corrupted one day, and a new such similar book and movement will need to come and repeat the battle and struggle. And this fight will go on and on, as long as the earth revolves and sun rises and sets.

Footnotes

^ [1] A short Schem of the true Religion, by Isaac Newton

^ [2] The Perennial Philosophy, by Aldous Huxley

Chapter 12: On the lost temple of Jamshid and a call to international religion

The anti-paths are spreading in the world today, and so by this we make a call to the righteous to gather themselves in congregations and practice forms of pure religion. Pure religion in its absolute form is independent from culture, from language, but can take the form of any and live within the context of any. It is like a Surakav bird that is sometimes green, sometimes red, sometimes blue, but it is still the same bird. Similarly, the true religion can take the form of Hindu, Buddhism, Islam, and can be within the middle eastern culture, or within the western culture. It is still the same jewel.

Many are the religions of the world. All religions are true, they are all forms of the primordial true religion, but some are too old and vague, with many superstitions and dogmas entered to them and covered their faces, they are like far off stars: far and dim. They still show a pattern. We respect them, but do not follow them.

We are not to wait for the stars to come back and shine again, but we can create new forms of pure religion within our current culture and society. No need to create another branch of Christianity or Islam. The word of

Truth is truth because it is truth. It does not need to be within the framework of Christianity and made related to a Gospel verse in order to be truth. A priest can go to the pulpit and preach without referring to the Gospel even once, yet his words are salvation, since he is connected to the same source as all prophets and saints in old days.

Thus, forms of pure religion are to be spread on the face of earth, each based on a particular culture, each having its own color. Apart from these localized forms, there is also a need for an international form. Since the will of Ahura (Great God) was that in this age men gather in one global community. So there could be an international congregation for worshipping the Divine where people from all races and countries gather, and in addition to worshipping Divine in their local language at their local congregation, here they worship Divine in a common language with people from all over the world.

The ancient texts talk about a mysterious temple with a column at its center. And when one person of each country and race gathers there and all circle around the column holding hands in an unbroken chain, a mystic union will take place. And this symbol signals a solution to all our problems today. To solve major problems in the world we need God, we need strong and absolute

connection to upper worlds. A faithless Godless group is too weak. Like a man who goes into battle with bare hands and bare feet. We need iron claws and steel wills. Once brethren from every nation hold hands, when the movement in a circle around the mystic column begins, when the faith and connection centers in the crowd, then the strength will be established.

The congregation of the righteous stretches from the sea of Japan to the shores of Newfoundland. A tie connecting people in many countries , allowing them to rise above every country. A country in country, and a hidden order behind all orders. It is an agent of righteousness and guardian of light in the world. A poem talks about "Uncle chain maker" who constantly creates chains of flowers but throws them behind the mountain. The chain represents this unity of the righteous across the universe, each is like a flower chain, and the mountain is the agent of forgetfulness and Evil. We should go and redeem those chains, and bring them back.

Thus, there should be two versions of pure religion, one local where the religion is expressed in local culture and local language, and one global where an international congregation gathers and worship is done in some language known to all. There would be less cultural

elements in this form. The principles remain the same in both forms. And one should not see any difference in them. The differences are just colors and skins. One should see the same God in both forms, and even in other forms of the religion in different cultures. One should experience the same God in a Japanese temple as in an American temple, as well as in the temple of his own language.

And there shall be houses of Erfan (knowledge) and pure religion in every nation for teaching ethics and rules of righteousness. When all these centers are established, when Divinity is regularly worshiped everywhere, when people dedicate themselves to ethics and good works as the way, when some offer their lives in fight against oppression then we will come near to Divine blessing. And in that blessing a strength is produced which drives away the Evil of the world.

Chapter 13: That without spirituality none of the world problems will be solved

It is not a small number of people today who are striving to make the world a better place, and many problems in the world today are known to many, but the solution is known to none. Some proposed a certain political structure, some proposed a certain economic structure, some proposed rules and policies. All these were put into practice throughout history, and they all failed and today are also failing.

The ancient texts talk about seven demons who rule the dark worlds. They are greed, jealousy, selfishness and other vile traits. They are the ones who cause all the problems, all the wars and tears. Why people fight with each other? Because one man is driven by the demon of Greed and fights with others to snatch their riches for himself. Why people fight with each other? Because one man is driven by the demon of jealousy, and to bring down others he spreads enmity and disharmony in the community. Why people fight with each other? ... All these myriad problems and complexities in the world are rooted in just a few unethical characteristics in man, and when they rise and become active.

These demons were known since old age to sages, and they warned man against them, and how they may set the world on fire. If we see the world on fire again we have to fight with these demons, and this fight is what we call religion. For religion, in its purest form, is all about developing virtues and eradicating vices and demons of all type. God is the living force and energy leading us to this purpose. Thus, religion is not just a cure for the person, but for the whole community and the world.

Without religion in its pure form none of the problems today will be solved. All these political solutions, round tables, discussions on democracy vs aristocracy, capitalism vs communism, and all these rules and policies, none can solve any problem by themselves. For they do not solve the unethical nature of man. They miss that part which is the most essential. They are like a building that lacks the ceiling or a car that lacks the engine.

When the angels of the Lord were creating the castle of civilization, they had a pile of blocks: block of politics, block of science, block of art and others. They placed all these blocks together and the castle was complete except the topmost block and cornerstone was missing.

That was the block of virtue and pure religion, without which the work remained incomplete.

At the end of this book we appeal to all the well-wishers of the world, and those who seek to solve its problems and soothe its pains, that they join the pure religion as the ultimate solution. Many are crisis that are ahead: environment, pollution, suicide, mental health, divisions, hatred and others. They are indeed terrible, but there is yet another bigger and more terrible crisis ahead: the decline of spirituality and wisdom, which is indeed not just the cause of all other crises, but also the usherer of hell and the end of human dignity if not civilization. In this crisis, man becomes deprived of spirituality which is needed for mind and psycho to operate. It makes man unmotivated, weak, and without character. A lethargy will take over body and mind, and he becomes ok to be part of every corruption and destruction, becomes ready to ignore all oppressions around him and shrug to every call for justice.

In a world with habitants like this, how justice can exist? How goodness can rule? Devising a new political structure will only change the form of the problem, and bringing a new president and cabinet only changes the agents of corruption, and devising new rules only creates new ways for fraud and profiting. Nothing stops

the wicket wheel other than religion and spirituality in its pure form.

The old religions were corrupted, but this should not become a reason to throw the whole idea of religion away. What has to be thrown away is the corruption and misunderstanding of the religion, not the religion itself. Religion in its pure form is the agent of change and righteousness. Those who dream of positive changes should wake up and walk in this direction. What we truly need is a spiritual revolution, and establishment of the community of the just, without which more and more unjust causes will happen.

Chapter 14: Prayer for end of the work and forgiveness

We explained all the topics about goodness and its holy path, and yet the explanations fall short. For goodness starts with a few topics, but then each becomes like a deep sea with many jewels hidden at its levels, and each jewel again becomes the same. So no word of mouth can fully explain and no sun can fully illuminate all aspects of this holy science. The ancient injunction of "good thought, good word and good deed" is only three phrases but can fill up three hundred volumes. And following that seemed simple to us but as we tried to do it in real life many complexities and twists befell, so that it failed us and we failed it. That is why the poet said: "this path seemed easy at first, but then befell many problems"

So this work has come to an end, but our ail and ambitions not. We did our best in this book but now that I revise I see imperfections all over it like rashes on the skin of a smallpox man. And it did not become what I wanted but that's how much I was capable of. So I ask God for forgiveness for this imperfection. Indeed wisdom is like an endless river, or shoreless ocean that never ends, its concepts are overlapping and converging in many ways like wings of mythical dragon Simorgh. In

the myth it is stated that Attar reached the height of mount Ghaf, where dragon Simorgh lived, and asked the questions of life, that who are we, and who brought us here. The Simorgh showed him the vastness of heaven and earth, and stated that there is yet another world beyond all these where flames are burning by themselves and even angels do not know how.

And by this I who am lesser than these legendary figures and far from the mount Ghaf, just wave my hands from where I am with tears in my eyes. And this work is offered as an attempt in the path of righteousness and responsibility. And after this imperfect offering I might feel sad. But the reader's prayers can come as a remedy, and a calming call through this stormy ocean. So that I found solace in the rest of my life. And when the time comes to close my eyes and depart from this world, the remembrance of this work, and that I did my best at the best, will be my last thought before I fly to the glory of Ahura Mazda, the Lord of Beauty and Truth in all the worlds.