

The WAY in this work is to be understood as an ESTABLISHED CONDITION and NOT/as a path, or way to something. Therefore the WAY *is* the state and condition of God-self-realization and spiritual enlightenment with the spiritual insight to remain in and as that state of spirit. The WAY is the spiritual knowledge (Gnosis) and condition of maintaining the spiritual condition and state (mode of spirit).

The WAY is the inherent spiritual understanding of the natural true God SELF (the real you) not to become identified with the material-physical body-brain and material realm. Jesus states: Be PASSERS BY i.e., to MAINTAIN the condition of SPIRITUAL ENLIGHTENMENT and INNER WITNESS STATE and manifesting and bringing forth the force and radiance of the divine SELF and NOT become identified with anything created, gross or subtle. The Gospel of Thomas #42. *

The WAY is the realization of be-ing and MAINTAINING ONE'S NATURAL AND ORIGINAL STATE OF SPIRITUAL-SELF-AWARENESS, (also called spiritual enlightenment, Satori, Nirvana, Samadhi, Tao, Heaven, at-onement,) and NOT relinquishing, Not renouncing, NOT letting go, NOT giving up, NOT abandoning that state of grace, or "does not do wrong knowingly." -Socrates

The WAY IS the spiritual condition prior to and inner witness to the outer physical body and brain with its self created person-ality.

The WAY is NOT a path which leads to God and God-self-realization.

The WAY is NOT a method, technique strategy or goal.

The WAY is NOT a religion and does not BELONG to any religion or spiritual school.

The WAY is not A system or life style created by the psychological-person-ality to attain God-union.

Jesus states that he IS the WAY. i.e., Jesus has attained (actually returned to) God-self-realization and is maintaining and expressing that spiritual condition of Christ-consciousness. Jesus, now AS the Christ, is stating that I am in and one with the eternal state and condition of God-union, also called the kingdom of God, Heaven, Baptized in spirit, born again - from man to spirit.

The WAY is the IMMORTAL MEDICINE and ALCHEMY of the ancient Taoists.

The WAY is attained (actually returned to) and established in one's life by the practice, of meditation-cultivation, it can be received as a temporary experience from a saint, spiritual master, Guru, Sage, etc, for the purpose of demonstrating to the recipient that such a spiritual state and spiritual condition does, in fact exist, and is the true expression in this life experience.

The spiritual WAY, the spiritual TRUTH and the Spiritual LIFE are the same spiritual state.

The way! Sometimes called the law of God, is the SPIRITUAL UNDERSTANDING of not MISSING THE MARK (the first and only sin), and to REMAIN identified with and as ETERNAL-SPIRIT-CONSCIOUSNESS and not become so involved with the physical-material body that one forgets one's FIRST LOVE.

The WAY is the ORIGINAL spiritual condition, and ORIGINAL state of BE-ING.

The WAY is not a path, or a way to accomplish something.

The WAY is not something you can understand with the intellect, the WAY is the practice of being perfect consciousness, or spirit; it is an experience.

The WAY is the same state of SELF-REALIZATION as the word VIRTUE used by Socrates.

The WAY is not a method, technique or strategy which is the action and activity of the body personality, the ego-I to find its way out of suffering. The WAY is the action or activity of The inner true self to be free of any attachment by becoming PRIOR to the body-brain and thoughts.

The WAY is the "PRACTICE," (but not a method or strategy) for the inner SELF to RESURRECT itself in order to experience the miracle of life FROM the body, but not AS the body.

The WAY is also called: Nirvana, Satori, Tao, Virtue, Form of the Good, Samadhi, Kingdom of God, Heaven, Self Realization, At-Onement, etc., etc.

The practice of MEDITATION *is* the practice of the WAY.

The WAY also means the same as RIGHT MINDED as taught by the Buddha.

The WAY is the SPIRITUAL WAY, and not the way of the animal body personality, i.e., the ego-I state of mind.

The WAY is not seeking, only the ego-I seeks.

The WAY is the practice of being PERFECT no matter how imperfect one's spiritual development is.

The WAY does not belong to any religion or spiritual school. How can the divine state of SPIRITUAL SELF-REALIZATION belong to any-thing?

The practice of the WAY or MEDITATION is the gradual uncovering of the inner self, and the process of unlearning the concepts formed by the physical body-brain, a self programming bio-computer.

It is important to follow the central spiritual course without being misled by the monotheism (from Judaism), Karma and reincarnation (from India), the doctrine of emptiness (from Buddhism), the I-Ching (from Fu Shim). The naturalness of life (from Chuang Tzu), or by intellectual scrutiny and logic (from the west). All of these need to be reviewed in order to find their essence. THE WAY is all encompassing. Be forgiving, like Jesus. Be brave, like Mohammed. Be detached like Sakyamuni. Be balanced, like Fu Shi. Be gentle and decisive, like Lao Tzu. Be non-partial like THE WAY. If we become partial to only one of them, we will be incomplete and unnatural beings.

-Ni, Hua Ching (Teacher)

Note *

The Discovery of the Gospel of Thomas

In December of 1945 an Egyptian farmer named Muhammed 'Ali went out to the cliffs that skirt the Nile as it winds its way through Upper Egypt near the town of Nag Hammadi. As he and his brother searched for a naturally occurring form of fertilizer to be spread on their fields, they came across an earthenware jar of obviously ancient origin. When they broke open the jar, they discovered inside a cache of thirteen leather-bound codices--papyrus books--containing more than fifty individual tractates of various origin.

It was not the monetary treasure they had hoped for, but even in 1945 the antiquities trade in Upper Egypt was brisk enough that Mohammed 'Ali could guess that such a collection of crusty ancient books would have some value in the marketplace. What he did not know was that he had just uncovered one of the most important archaeological finds in the history of New Testament scholarship and the study of early Christianity. Though perhaps less widely known, the Nag Hammadi library is every bit as revolutionary for the study of the New Testament as the Dead Sea Scrolls are for the study of the Hebrew Bible.

The significance of the find first became evident some three years later, when the French scholar and dealer in antiquities Jean Doresse, working for a Cairo antiquities dealer, made an inventory of the tractates contained in these papyrus codices. Among them he found a variety of treatises, some of them previously known, others known only through references to them in various ancient authors. Many of the treatises have an obviously gnostic orientation, some are ascetic, some Jewish, and, though unrecognized by Doresse at the time, one is even a classical text, a short excerpt from Plato's *Republic*.

At the end of the second tractate in Codex II -- a collection of tractates -- Doresse found the title of a text that had been lost for a thousand years: *Peuaggelion Pkata Thomas*, The Gospel according to Thomas. The Coptic manuscript of Thomas was written about 350 C.E.; the Greek fragments of Thomas have been dated to around 200 C.E., based on an analysis of the writing style. Thomas probably assumed its present form by 100 C.E., although an earlier edition may have originated as early as 50-60 C.E.

Thomas is a collection of one hundred fourteen sayings of Jesus, listed serially, each introduced by the simple formula, "Jesus said", or alternatively, "he said". For all practical purposes, Thomas is a gospel without a narrative framework; it is a sayings gospel. Scholars have long speculated that Matthew and Luke made use of a similar collection of sayings in creating their gospels; that hypothetical collection has come to be known as Q. Specialists in Q and Thomas have determined that Thomas is not derived from Q but is an entirely independent sayings gospel, parts of which may be as old as Q. In any case, the discovery of Thomas has demonstrated that a form of gospel literature consisting of sayings actually existed and was in use among some early Christian groups. The discovery has also provided scholars with an ancient and promising new fund of sayings and parables attributed to Jesus.