

THE FIFTH MIRACULOUS SIGN OF JESUS

JESUS WALKS ON THE SEA

Now when evening came, His disciples went down to the sea, got into the boat, and went over the sea toward Capernaum. And it was already dark, and Jesus had not come to them. Then the sea arose because a great wind was blowing. So when they had rowed about three or four miles, they saw Jesus walking on the sea and drawing near the boat; and they were afraid. But He said to them, "It is I; do not be afraid." Then they willingly received Him into the boat, and immediately the boat was at the land where they were going. (John 6:16-21)

This story is considerably expanded in the Gospel of Matthew (14:22-33):

Immediately Jesus made his disciples get into the boat and go before him to the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up on the mountain by himself to pray. Now when evening came, he was alone there. But the boat was now in the middle of the sea, tossed by the waves, for the wind was contrary. Now in the fourth watch of the night Jesus went to them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, "It is a ghost!" And they cried out for fear. But immediately Jesus spoke to them, saying, "Be of good cheer! It is I; do not be afraid." And Peter answered him and said, "Lord, if it is you, command me to come to you on the water." So he said, "Come." And when Peter had come down out of the

boat, he walked on the water to go to Jesus. But when he saw that the wind was boisterous, he was afraid; and beginning to sink he cried out, saying, "Lord, save me!" And immediately Jesus stretched out his hand and caught him, and said to him, "O you of little faith, why did you doubt?" And when they got into the boat, the wind ceased. Then those who were in the boat came and worshiped him, saying, "Truly you are the son of god."

Learning the meaning of the symbol of water is necessary and crucial for understanding the secret teachings of Jesus. Various stories about the element of water told in the Gospels symbolize the basic stages of the development of consciousness and our spirit along with it: the meeting of the Samaritan woman with Christ sitting at the source of water, the tempest on the lake and its calming, teaching how to walk on the water of the sea, and finally turning water into wine. These are examples of the levels of spiritual development according to the path of Jesus.

The story of Christ walking on water is preceded in all the Gospels by the story about the "great storm at the sea." Learning the story of calming the tempest on the sea described in the Gospel of Mark (4:35-41) will help us understand the teaching of the Fifth Miraculous Sign, or the story of Jesus walking on the sea:

On the same day, when evening had come, He said to them, "Let us cross over to the other side." Now when they had left the multitude, they took Him along in the boat as He was. And other little boats were also with Him. And a great windstorm arose, and the waves beat into the boat, so that it was already filling. But He was in the stern, asleep on a pillow. And they awoke Him and said to Him, "Teacher, do You not care that we are perishing?" Then He arose and rebuked the wind, and said to the sea, "Peace, be still!" And the wind ceased and there was a great calm. But He said to them, "Why are you so fearful? How is it that you have no faith?" And they feared exceedingly, and said to one another, "Who can this be, that even the wind and the sea obey Him!"

The story of calming the tempest is always told in the Gospels along with the story of healing a madman or a paralytic. With the conquest over the symbolic storm and waves of our mind, we set out into our

spiritual travel to the source of “*living water*.” The words “*Peace, be still!*” truly begin our spiritual development. With mental calm, we can start becoming liberated from the bonds of the earthly, material-only existence and opening to the world of the Spirit. In all the Gospels, the obeying of the sea, calming the storm all over it, has crucial significance. Spiritual development starts with achieving the inner quiet condition of the spirit. In the ancient religions and mythologies, the primordial sea, the ocean, is the metaphor for the transcendental reality hidden from us, but from which the whole world and the whole existence emerge. “*Sea*” is a symbol for the deepest consciousness in which our mind originates and with which its action is possible. For thousands of years, the symbol of the sea, the ocean, a big span of water, has been used to show the limitlessness of pure consciousness from which everything flows out. Understanding these symbols considerably facilitates the studies of ancient religions and philosophies. Immediate understanding of the depth of these messages is difficult for modern-day seekers of truth. People in the 21st century receive and process everything through their modern mind, and it is difficult for them to understand ancient cultures and their symbol-based teachings, which were developing in a different spiritual climate. Christianity comes from this secret past, and only recalling the old teachings can open the depth of this message. Jesus came to rebuild the spiritual bond of man with God. Rebuilding the spiritual bond started with overcoming the symbolic wavy, stormy sea. From this sea, “*the vastness of waters*” in the Book of Genesis (1:1-8), God creates two spiritual worlds:

In the beginning God created the heavens and the earth. The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters. Then God said, “Let there be light”; and there was light. And God saw the light, that it was good; and God divided the light from the darkness. God called the light Day, and the darkness He called Night. So the evening and the morning were the first day. Then God said, “Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.” Thus God made the firmament, and divided the waters which were under the

firmament from the waters which were above the firmament; and it was so. And God called the firmament Heaven. So the evening and the morning were the second day.

This was how two symbolic worlds came into being, the world of sea depths and the world above the vault in which God has become hidden. The Bible is not the only place that quotes the world as emerging from “*great waters*,” which name is given in it twenty-eight times. In Greece, the ancient mythology named Oceanos was considered the primordial source of all gods. In one of the verses of *The Iliad*, he is presented as the beginning and the source of everything, the whole visible and invisible world. From the mythical Oceanos, or the primordial ocean, the whole of existence emerged. The civilization of Egypt, the most important one in the search for the spiritual truth, also imagined the world emerging from “*The Primordial Waters*.” According to the most secret Egyptian teachings, the driving force in creation was thought, consciousness, the famous Logos. The primordial ocean is the conscious being beyond our understanding. We live in the intelligent field of life filled with vital energy called the “*water of life*.” The space of this field, although invisible, is the true reality. The field of this consciousness is the basis of our identity.

Physical phenomena are not the sole base of feeling the conscious existence created by our mind, the way present-day scientists would like them to be. What are consciousness and the mind operating in it has been the greatest mystery of our existence until now. Our senses create the image of the world, crystallized in the brain. They are imperfect, though, and operate only in some dimensions. The ancient sages, being aware of this, have tried for thousands of years to find out what the world around us truly is. Consciousness is the state of the mind in which man is aware of his own thought processes and the phenomena around him that make up the external world. But... Is what we see around us all there is? No, it is only a part, a fraction of the world. Old stories, myths, or theologies, for example the Egyptian ones, are only symbolic conceptualizations that describe complex spiritual structures, the driving forces in which we live. In the Book of the Dead (Spell 85), Egyptians left this teaching for the posterity:

The Highest Creator spoke: I have come from myself among the Primeval Waters.

“*The Primeval Water*” is a state of being different from matter. It is the symbol of the deepest, pure luminous consciousness. This realm has remained not fully discovered and understood until today. This different, thus not fully understandable for people, element was presented in the symbolic form, for example as the ocean, the sea, or a river. In the Egyptian theology and mythology, the most primeval form of Divine existence, the highest creator, was called “Nu” or “Ani.” He was the father and the mother of gods. It was the most primeval of the Divine emanations in Egyptian theology or mythology. Out of Nu, all further emanations emerged in a process similar to awakening, which was represented with the symbols of various deities. Nu is also a form of being into which everything will be turned at the end of the times. Nu is the source of life from which the symbolic Nile originated, called the river of life. His grandeur and power was so immense and he was so highly revered that addressing him directly was avoided with fear, which was most probably the reason why there was no sanctuary dedicated to him. The first Coptic Christians called God the Creator “Nu-te.” In the Primordial Ocean, with the word of miracles, He creates the miraculously vibrating Logos of the whole universe and all that is in it. The symbolic primordial hill emerges from Nu at the top of which “Re” is born. The Book of Genesis (1:9) describes it in the same way:

Then God said, “Let the waters under the heavens be gathered together into one place, and let the dry land appear”; and it was so.

It is from the Primordial Ocean and within it that God, the Father and the Mother, creates the space in which everything may arise and exist. He thus provides us all the time with spiritual food needed by our soul. It is about this food, in the form of the symbolic bread and fish, and finally bread and wine, that Jesus teaches. Just like the body needs earthly food, bread and water, our soul needs spiritual food. The conscious world emerges from the primordial sea through which the path runs to learning the truth about our existence and origin. The first

Christians taught about it directly, as we can see from Logion 69 in the apocryphal Gospels of Philip the apostle:

But the One Who is in the depth beneath everything is the Primordial Consciousness. Beyond Him, there is no one residing deeper. Also they say about Him: “Who is above everything”.

The Second Epistle of Peter (3:5-6) teaches:

For this they wilfully forget: that by the word of God the heavens were of old, and the earth standing out of water and in the water, by which the world that then existed perished, being flooded with water.

Now we know that we live in the space that is not empty but is a mysterious dimension full of splendid energy and power, called the quantum field or the quantum foam by modern scientists. This field, like sea froth, comes to the surface of the Primordial Ocean. The whole universe is permeated with the highest consciousness. This is this original fluctuating vastness of waters over which the Spirit of God hovers. What people believe to be common consciousness and what our mind does to it, Christ compares to the “*storm at sea.*” Our thoughts rising in the conscious mind cause ripples of the surface of the mystical sea. Thoughts are only waves in the ocean of consciousness. That was also the teaching of the apostles; for example, the Epistle of James (1:6-8) is direct about it without any metaphors:

But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea driven and tossed by the wind. For let not that man suppose that he will receive anything from the Lord; he is a double-minded man, unstable in all his ways.

The main message of Jesus for the beginner disciples was the task of calming the ripples of our small mind. Saint Paul writes about it in the Epistle to the Ephesians (4:14):

That we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting.

The Book of Job 38:1-11:

The Lord reveals his omnipotence to Job: Then the Lord answered Job out of the whirlwind, and said: “Who is this who darkens counsel by words

without knowledge? Now prepare yourself like a man; I will question you, and you shall answer me. Where were you when I laid the foundations of the earth? Tell me, if you have understanding. Who determined its measurements? Surely you know! Or who stretched the line upon it? To what were its foundations fastened? Or who laid its cornerstone, when the morning stars sang together, and all the sons of god shouted for joy? Or who shut in the sea with doors, when it burst forth and issued from the womb; When I made the clouds its garment, and thick darkness its swaddling band; When I fixed my limit for it, and set bars and doors; When I said, 'This far you may come, but no farther, and here your proud waves must stop!'"

There are many similar examples in the Bible, where God sends His Spirit, called "Rauch," which moves the waters of our consciousness. Rauch is a Hebrew word that means spirit and wind. This Spirit moves the water in the pond, the one in the Third Sign with the story about healing the lame at the pond. However, to understand this spiritual movement and to flow along on the wave of God's Spirit, the ripples of our mind first have to be calmed. Symbolic ripples are caused by the gale of our desires and uncontrolled cravings, thus disturbing our pure consciousness. The human mind's nature is instability, continuous movement, and being bombarded at any time in life by sounds, scents, and views received by our senses and causing waving of the mind. Life is as if sailing on the sea of our consciousness, where thoughts, passions, and yearnings originated under the impact of the senses pose threat to the journey with an opposite wind. As a result, the nature of the human mind is, as a rule, unstable and restless, like an outraged sea. This is the storm at the sea about which the Evangelists teach. This gale makes us live an incomplete life in which waves of feelings move us around, and then we lose the true life. We only live on the surface of the consciousness, and the whole world of the spiritual depth cannot be perceived through these ripples. We can see these depths only when the surface of the water is smooth, when mind ripples do not disturb it. This group of primeval waters – that is, consciousness – is symbolically called by the Evangelists a sea. In the endless element, the sacred Self, almost

anything can happen, from the Garden of Eden to the gale of Hell. The primeval sea, the ocean, has no boundaries, and our inner world similarly has no boundaries. It is only affected by self-illusion coming from looking outside and from believing in the world of matter, the world of dense vibrations.

With His Signs, Jesus indicates the source of illness. It is the storm at sea, in our consciousness, which causes the illness of a madman or of a paralytic. Illness stands for our limited consciousness and the restless dense mind that makes us prisoners of the world of matter. Only the teaching of Jesus and opening to its spiritual dimension may heal us and help get rid of the illness. Calming the sea, walking on water, is the very heart of the teachings of Christ. The same teaching is there at the base of all the main religions. Calming the rippled mind enables us to start on the path of spiritual development, the path that runs to the other side of the symbolic sea. That is why Jesus encourages us in the Gospel of Mark to undertake the spiritual wandering with the words, *"Let us cross over to the other side"* (Mark 4:35). In this way, He invites His disciples *"to get into the boat and go before Him to the other side"* (Matt. 14:22).

In his Gospel, John describes the beginning of the spiritual travel saying, *"now when evening came, His disciples went down to the sea, got into the boat, and went over the sea toward Capernaum"* (John 6:16-17). The city of Capernaum has immense significance for understanding of this spiritual message. Capernaum, also known as Kafarnaum, is the temple of "aum" or the Divine consciousness, God's Spirit. Our body, symbolized by the Ka energy, is a temple in which the Divine Mind lives. To reach the Kingdom of Heaven, we need a boat to take us to the other shore. And the other shore, where He encourages us to go to and stand there as His disciples, is the shore of resurrection, the place where the Kingdom of Heaven is. With our mind and the gift of consciousness, we can connect to the other shore while still alive. However, to make it happen, the sea full of winds and waves has to be overcome.

Yearnings, desires, and doubts all cause gales in our small mind. The harmony of our existence is thus destroyed all the time. Jesus came

to us to restore this harmony. He knew that it is possible only by taking control over our primitive mind by prayer and theological meditation. Those most persistent and eager could find, during their lifetime, a new state of being with peace of mind and a new level of consciousness, called the Kingdom of Heaven. The Hebrew and Egyptian people contemporary to Jesus depicted the Kingdom of Heaven symbolically as a place across water, at the other shore of the sea. For the majority of people of those times, it appeared to be the desired goal of life, achievable only to a few souls. This place was away from heavy rain or snow or heat, always being enlivened with a calm wind breath (the Spirit) coming from the ocean. Deep down, everyone who wanted to reach the other, desired, shore of spiritual existence, knew that he or she must overcome the deep waves of water. Overcoming them and going across to the other shore of the vastness of waters was the main goal of life. The daily greeting of the Egyptians was *“May both shores have you in their care.”* The phrase “a Hebrew person” symbolized one who reached the other shore. It was possible through finding the so-called “sun ford.” God creates the ford, the passage in this spiritual sea of consciousness, and only by His grace we can attain the greatest miracle of travelling across the sea to the other shore where the truth about our existence may be discovered. Crossing the sea, reaching the other shore in this lifetime, was the symbol of rebirth and enlightenment. The exodus of the Jews from Egypt and crossing of the Red Sea describes this beautiful moment in the history of mankind, related in the Book of Exodus (14:21-25):

Then Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea into dry land, and the waters were divided. So the children of Israel went into the midst of the sea on the dry ground, and the waters were a wall to them on their right hand and on their left. And the Egyptians pursued and went after them into the midst of the sea, all Pharaoh’s horses, his chariots, and his horsemen. Now it came to pass, in the morning watch, that the LORD looked down upon the army of the Egyptians through the pillar of fire and cloud, and He troubled the army of the Egyptians. And He took

off their chariot wheels, so that they drove them with difficulty; and the Egyptians said, “Let us flee from the face of Israel, for the LORD fights for them against the Egyptians.”

It is a beautiful figurative description of rebirth and enlightenment, the greatest event in the life of chosen people. However, before they reached this stage of development by the grace of the Lord, they had had to have a taste of earthly life. Material development suppressed spiritual development in these first people. The story of Cain and Abel refers to this. “Ka-in” symbolized only the material world of ka, filling up our consciousness to the brim. “A-bel” is the Divine power symbolized by the first letter of alphabet “A” and “bel,” the Divine breath. People with no spiritual consciousness were gradually regressing in development. It is about such people meeting Jesus that Luke talks in his Gospel (8:27):

And when he stepped out on the land, there met him a certain man from the city who had demons for a long time. And he wore no clothes, nor did he live in a house but in the tombs.

This uncivilized being possessed by the world of matter, running among wild animals, is the description of the first people who, when expelled from the Garden of Eden, lost contact with the highest spirit and then lived in suffering and isolation. This is the time spent in a dark cave with a dome above, where the spiritual sun does not enter. Such a person is under the power of untamed animal senses that completely dominate his or her consciousness. To change it, Divine interference was necessary. People were becoming lost in the world of various taboos and rituals, worshipping demigods who symbolized various animal senses and instincts; for thousands of years they lived in the world of the Earth Mother. Paul wrote about this time in the First Epistle to the Corinthians (15:46-47):

However, the spiritual is not first, but the natural, and afterward the spiritual. The first man was of the earth, made of dust; the second man is the lord from heaven.

However, some people continued growing spiritually, arousing more and more love for God the Father. In the end, His love came to Earth in the form of the mythical rain. One day in the ancient times, a new stage

in the development of man came. It was the time when the “big abyss” opened again by the grace of the Lord, and the forty-day rain came to the earth to cause the famous flood. It caused the symbolic flood, because people could not swim then, could not move in the waters of this new consciousness. The story of the mythical flood repeats in almost all civilizations, so there is probably a single ancient common source to it. Only in Africa this period is very rarely described; otherwise, it is present in all cultures and continents, which indicates its ancient origin. Does it really prove that this disaster happened in the history of mankind? Scientists have not found any geological proofs of any such a global and dramatic phenomenon over the last thousands of years. There are traces of local floods and natural disasters, but they do not explain this myth sufficiently and satisfactorily. Another explanation is needed.

The world before the flood is the world of thousands of deities and demigods that were worshipped according to the ancient rite and ceremonies, with animal and human sacrifices. The whole culture of those times was mostly related to living life perceived as the external world, in one Divine emanation only, in Goddess the Mother, the Mother of earthly energies and experiences. This world did not have the spiritual inner search and featured mostly external practices and rituals. It was born when the dry surface appeared, without water, as described in the Book of Genesis (1:9-10):

Then God said, “Let the waters under the heavens be gathered together into one place, and let the dry land appear”; and it was so. And God called the dry land Earth, and the gathering together of the waters He called Seas. And God saw that it was good.

The dry world, without water, is the world of the lower consciousness. For ages, lack of access to the higher Divine self caused the waters of human consciousness to drop lower and lower. The dropping level of water finally resulted in setting human life on dry soil only – that is, held up man’s development. To free mankind from this trap, a new inflow of God’s spirit was necessary, symbolized by rain, causing flood. The flood stands for the return of higher consciousness to the areas from which God called it back. The Book of Jeremiah teaches us in 18:1-8:

The word which came to Jeremiah from the Lord, saying: “Arise and go down to the potter’s house, and there I will cause you to hear My words.” Then I went down to the potter’s house, and there he was, making something at the wheel. And the vessel that he made of clay was marred in the hand of the potter; so he made it again into another vessel, as it seemed good to the potter to make. Then the word of the Lord came to me, saying: “O house of Israel, can I not do with you as this potter?” says the Lord. “Look, as the clay is in the potter’s hand, so are you in My hand, O house of Israel! The instant I speak concerning a nation and concerning a kingdom, to pluck up, to pull down, and to destroy it, if that nation against whom I have spoken turns from its evil, I will relent of the disaster that I thought to bring upon it.

Like a potter, God can destroy His work or turn it into a different, better one. It is God, symbolized by the potter, who uses clay and water to create a new malleable clay mass to recreate the new man. The world before the flood reached its culmination and had to go to a higher level of conscious development. For long millennia, the ancient people tried to and finally did change their destination with their beliefs and prayers, inviting God’s Spirit of love to come to Earth. In the old times, “praying” meant watering clay. This work of mankind, which took thousands of years, made the Divine Spirit shower Earth with the rain of love and cleansing, opening for us the way to reach the other shore of existence, the shore of God the Father. In those times, a new, higher consciousness fell on men and flooded and destroyed the old world, but it was a positive, pro-development event in the history of mankind. The higher spiritual consciousness gave us the possibility of meeting the Creator in the depths of our selves. Initially, only a few could have this new, miraculous consciousness discovered through the highest intuitive wisdom from God. The new spiritual experiences had immense impact on the world and the collective consciousness of people of those times, symbolically compared to a gigantic flood. The result was the beginning of a new era in the development of human consciousness. Man owed this new age to the discovery of the inner world, the spiritual world.

In the Bible, the great flood is described in the very beginning of the Book of Genesis, in the story of Noah and his closest family. It is a symbolic description of the end of the old ancient world, of the rising of the new world, and of the new consciousness of man's spirit in the development of mankind. Noah, or the New Man, symbolized the gigantic change in consciousness caused by the flood. He was the first to plant the vine – that is, theological meditation. This spiritual cultivation allows him to drink wine, the symbol of the Divine wisdom and grace, the gift that helps the transition between the worlds that had been separate before, getting to know them and merging them together. The story about the flood and about saving in the ark, the boat, about pairs of animals taken on board, is the secret message of the Hebrew people that tells how one can build spiritual practice to survive and experience the alternate state of consciousness, transforming man through the grace of the Lord, permanently and for good.

For many years, the Bible was the only source of the ancient teachings and the history of the ancient times of mankind. Throughout the last two thousand years, no other sources of spiritual history of mankind were available. Only the latest archaeological findings, most of all the deciphering of the ancient texts of the civilizations of Sumer, Babylon, and Egypt, showed us their spiritual world in a new light, with splendid myths full of metaphors. Thousands of clay plates with cuneiform writing were found in Nineveh, one of the oldest centers of culture in the history of human civilization, located in Mesopotamia. We are interested here in the work written down on twelve clay plates, first discovered in 1850 in the palace library of the Assyrian king Ashurbanipal in Nineveh, which describe the flood. Many of these fragments discovered during the excavations conducted in many archaeological stations in Mesopotamia allowed restoration of 60% of the original work describing the flood. It was presented in the famous epic of Gilgamesh, the ruler of the Sumerian city of Unug (Accadian Uruk) who was on a quest for the path to immortality.

Five independent Sumerian poems about the adventures of Gilgamesh have survived. In the old Babylonian period (18th-17th

centuries B.C.), some ancient Sumerian stories were prepared as poems, but, unfortunately, they have been preserved only in fragments in the Accadian language. All these poems were based on an ancient work written 3000 years B.C. The final version was edited and expanded many times, along with the inclusion of the description of the flood taken from the epic about Atra-Hasisin. The standard version is known under the Accadian name “Sanagbaimuru” (“The One Who Saw Everything”), and the name Atra-Hasis referred to a very wise man in Accadian. This epic, written on the ancient clay plates, describes a fragment of the flood in the chapters 9 to 11. It describes the journey of Gilgamesh to Uta-Napishtim (which is another version of the name Atra-Hasis) to learn the secret of immortality. Finally found, he tells the story of the flood and his own saving from which his eternal life came. The following is just a small piece of this mysterious epic from the ancient times that, before being written down, probably used to be related by word of mouth to the next generations for thousands of years, as a mystical gift of spiritual knowledge.

Uta-Napishtim saw them and asked about the name of Gilgamesh.

Gilgamesh: A long way I took to meet you and ask about life and death.

Uta-Napishtim: God and man you are in one body and this is your fate. There is no place for you among gods, so you are mortal, because nothing is eternal except for gods. Life and death is the fate of everyone.

Gilgamesh: But you are similar to them, and death spared you. How did you enter the gathering of gods, how did you attain to eternal life?

Uta-Napishtim: I will tell you.

Shuruppak is the old city, it is close to the gods. People bred there greatly and made immense noise. It awakened Enlil who summoned gods. It was decided in the meeting to silence mankind with the great flood. Ea was sad about people whom he himself formed, so he said to me, his faithful servant: “May the man of Shuruppak dismantle his house and build a ship. Save life, leave goods, hate people's riches. Have all seed of soul from animals and birds of sky enter the ship. Take all crop and your goods. Take wife, offspring and all relatives. Take experts in craft. I will send you all steppe animals.” The next day I called my family and work gave to each one. Before

the sunset on the seventh day the ship was ready. It was pushed to water, went in two thirds in water. I put gold and silver to it, animals, family and craftsmen. The next morning a large cloud came, Addu horrified even gods, and they took shelter in the mountains. People became meek, asked for help. The flood from the sky took six days and seven nights, levelled out the land. On the seventh day everything ended, people became clay. The ship stopped at the Nisir mount [the Persian word “nisir” means rescue, saving]. On the seventh day I let out a dove, but it came back soon. A swallow came back as well, but its legs were smeared with mud. And then I let out a raven, and it did not return, and found land. I stepped on this land along with family and friend Urshanabi, and others stepped out, god-fearing sacrifices done, they went away to populate the land at the Purattu River. I also made a sacrifice and lit incense. Gods sensed smell and like flies at around me making sacrifice, Enlil also came and when saw me and the ship, became enraged.

Enlil: What soul was saved? No man was to be saved.

Ea: You are wise, how could you imprudently cause the flood? In want of punishing people, you could send them drought or murrain or wild animals. I saved him, and in the dream let him know the secret of gods.

Enlil: Uta-Napishtim was man before, and now he is like us. Let him live away in the land where waters from around the world go to the abyss, where rivers end, where the sun rises.

And they took me there, but for you, Gilgamesh, who of the gods would rise for you to find life which you are looking for?

Gilgamesh: So what am I to do? At my place I see death all time.

Uta-Napishtim: You have gone through a lot, Gilgamesh, I will give you something for your way back home, I will tell you about a mysterious herb. It grows at the bottom of the sea and has sharp thorns. When you get this herb, your youth will be regained.

Gilgamesh dove into the abyss and got the herb. However, he bathed in the lake during his journey and the serpent, sensing the smell of the herb, took the herb of wisdom. Gilgamesh was in despair, as his journey was in vain. Changing the eternal Divine law was not in his destiny.

Today we know that this epic was a poem that inspired the authors of the Bible when creating the story of the flood. The Jewish sages

probably knew this story from the dawn of their culture, but the contact with the late Mesopotamian culture after the expulsion of the Jews from Jerusalem to Babylon in 586 B.C. probably had immense effect on creation of this Biblical story of Noah and the Flood. They used many specific metaphors, symbols, and, obviously, numerical code to describe this event, which only made reading the true meaning of the message more difficult and complex. One has to remember that as long as the verbal tradition of these largest secrets about spiritual development of man existed, no culture used to write them down directly. No meaning of symbols and numerological codes was interpreted; everything was hidden behind the veil of metaphors in the stories. Mu quoted this Biblical story of Noah only in fragments, sometimes adding simple comments, just the way I am doing here.

The Book of Genesis (6:5-14) gives moral corruption of mankind as the cause of the famous flood:

Then the Lord saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually. And the Lord was sorry that he had made man on the earth, and he was grieved in his heart. So the Lord said, “I will destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them.” But Noah found grace in the eyes of the Lord. This is the genealogy of Noah. Noah was a just man, perfect in his generations. Noah walked with God. And Noah begot three sons: Shem, Ham, and Japheth. The earth also was corrupt before God, and the earth was filled with violence. So God looked upon the earth, and indeed it was corrupt; for all flesh had corrupted their way on the earth. And God said to Noah, “The end of all flesh has come before me, for the earth is filled with violence through them; and behold, I will destroy them with the earth. Make yourself an ark of gopher wood; make rooms in the ark, and cover it inside and outside with pitch....”

The further description of the design of the ark and the loading of its passengers is the esoteric teaching about spiritual development necessary to save the soul. The ark, the ship, is a symbol of transformation of the body into a vehicle that may be used to sail across the rippling

sea of our consciousness. Saint Augustine taught that Earth is, in fact, our ship and not our abode. Living in the realm of matter is only a short trip, and not permanent existence. The ship, the ark, makes a spiritual journey possible to the initially imperceptible other shore of existence, where we fully activate the two upper seals, thus remedying the earth and the Son of Man in the eyes of God.

The Gospel of Philip in Logion 125 clearly explains what the ark is:

... This meditation will be the saving ark for the spiritual warrior even if the flood comes...